

INTERNALIZATION OF SUFISM VALUES IN THE MILLENNIAL GENERATION IN NURALWALA



Bil Hamdi

*Correspondence:

Email:
bilhamdiii@gmail.com

Authors Affiliation:

Sekolah Tinggi Agama
Islam (STAI) Sadra,
Indonesia

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Abstract

Modern life, with its various materialistic patterns, has caused a spiritual crisis for humanity. As for the millennial generation, it is the generation that lives in this chaotic era, the one most affected by this crisis. This is the condition that drives Nuralwala as an educational institution to move to spread the teachings of tasawuf in this modern era. This research aims to find out three things. First, what is the definition of Sufism Values according to Nuralwala? Second, how Nuralwala's efforts in internalizing the values of tasawuf in the millennial generation. Third, how the outcomes and impact on the millennial generations. This research uses qualitative method with a descriptive – analytic approach. This research has led to the following conclusions: First, understanding the sufism values according to Nuralwala. Second, the effort made by Nuralwala in internalizing the value of tasawuf in the millennial generation is still online education, in which the concrete effort has only touched the cognitive aspect. Third, the outcomes and impacts for the millennial generation are reviewed from three aspects: cognitive, affective and psychomotor. Of these three, the internalization in the cognitive and affective aspects has the outcome and impact for the millennials. In contrast, the results and impact are minimal in the psychomotor aspects.

Abstrak

Kehidupan modern, dengan berbagai pola materialistiknya, telah menyebabkan terjadinya krisis spritual bagi manusia. Adapun generasi milenial adalah generasi yang hidup dalam zaman kacau ini, generasi yang paling terdampak krisis ini. Kondisi inilah yang mendorong Nuralwala sebagai lembaga edukasi untuk bergerak menyebarkan ajaran tasawuf di era modern ini. Penelitian ini bertujuan untuk mengetahui tiga hal. Pertama, apa definisi nilai-nilai tasawuf menurut Nuralwala. Kedua, bagaimana upaya Nuralwala dalam menginternalisasi nilai-nilai tasawuf pada generasi milenial. Ketiga, bagaimana hasil dan dampaknya bagi generasi milenial. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Penelitian ini menghasilkan kesimpulan berupa; pertama, pengertian nilai-nilai tasawuf menurut Nuralwala. Kedua, upaya yang dilakukan Nuralwala dalam menginternalisasi nilai-nilai tasawuf pada generasi milenial yang masih berupa edukasi online di mana upaya konkretnya baru meyentuh aspek kognitif. Ketiga, hasil dan dampaknya bagi generasi milenial ditinjau dari tiga aspek yaitu aspek kognitif, aspek afektif dan aspek psikomotorik. Dari ketiga aspek tersebut, internalisasi dalam aspek kognitif dan afektif memiliki hasil dan dampak bagi generasi milenial, sedangkan pada aspek psikomotorik, hasil dan dampaknya masih minimal.

INTRODUCTION

Humans are two-dimensional creatures (Al-Qur'an, 2016), that is the birth dimension and the inner dimension. In Ali Shariati's expression, man combines the Spirit of God and clay. In other words, it is sometimes called the soul and body, the physical and spiritual, physical and mental, or personal and personal. These two human aspects are very different from each other in terms of both their characteristics and their needs (Syariati, 2011).

However, despite their differences, these two human aspects influence and interact. As the wise men say, "The soul works for the body, and the body for the soul, but the soul does its work," so does the body (Muthahhari, 2012). The question is, what is human perfection? Can human perfection be achieved only by focusing on the perfection of the soul/spirit by ignoring the body's needs? Or the other way around?

Muthahhari explains that the perfection of man lies in the stability and balance of his aspects. He continues that man can be considered perfect when he not only tends to one aspect of all the aspects that he has (Muthahhari, 2012).

Muthahhari embodied a balance in this development with growth in young children. As he described:

"For example, in a healthy child's development, all the members of his body, such as his head, hands, feet, ears, nose, teeth, tongue, and others, develop together in balance. Imagine if the child develops an imbalance! For example, only his nose grows, while the other body members do not. Or only his ears and his eyes developed. (like pictures in cartoons). This kid is indeed said to be developing, but it's developing unbalanced and stable" (Muthahhari, 2012).

Given that body and soul influence each other and need each other, then in its perfection, one cannot leave the other as if only focusing on the perfection of the spirit and ignoring the body or vice versa. For this reason, although it is said to develop, its development is uneven and stable, as shown in the example of the growth of the child shown above, Muthahhari.

This imbalance is happening in this modern age, especially in the millennial generation. The modern era, marked by great advances in various fields of science and technology, appears very materialistic and dry from the side of its spirituality. Muthahhari argues that the spiritual crisis is the greatest in the modern world. And this is believed to have brought disaster and suffering to human life (Muthahhari, 1995).

Muthahhari understood the problems and consequences of the spiritual crisis that hit modern humankind. Among them are the swelling of suicide cases, the abundance of free time that humankind misses, which is filled with the pursuit of earthly pleasures, the multitude of mental illnesses and mental disorders, the rise of hippie culture, the crisis of compassion, the science that is not fortified by faith, the ideology that has no orientation of ultimate clarity, the crises of intellectualism, and the emergence of spiritism without religion (even without God) that is misleading and does not solve the issue (Muthahhari, 1995).

Sayyed Hossein Nasr judges that the gradual rejection of the spiritual truth by the modern civilization built by the West has caused humankind to become alienated from himself (Sholeh, 2008). As a result, man forgets his existence as a servant before God because he has been cut off from the roots of spirituality (Zar, 2019). In turn, humans are increasingly experiencing stress, depression and alienation from themselves, from their social environment and most importantly, from their God.

This is reinforced by the fact that the millennial generation, despite being surrounded by various advances in information technology, has suffered more serious

mental disorders than the previous generation. According to a survey by the Mental Health Foundation involving 4,500 respondents in 2018, it was found that 27% of millennials said they felt distracted by the stress they experienced at work. This is estimated to be significant compared to the previous generation, the baby boomers who only reached 12 percent. The survey also showed that 34 percent of millennials felt less productive when under stress (Dwiharanto & Moriand, 2018).

More than that, the millennial generation is also faced with a globalized reality where the world is increasingly connected and access to a wide range of information is instantaneous. As a consequence, there is a crushing of values and cultures. The overlap of one value with another creates confusion among millennials about which values are right and should be held and which should be left behind. There is a moral decadence like the abuse of drugs, alcohol, pornography and free sex that is a normal culture among millennials.

One of the criticisms directed at modern science and technology from the Islamic point of view is that modern sciences and technology are focused only on the achievements of science and technologies (the material side) and override the transcendental dimensions of the Divine (Spiritual side). As a result, modern society's life is losing one of its most fundamental aspects, the spiritual aspect. There is an imbalance that causes pain and emptiness (Zar, 2019). In these circumstances, the presence of spiritual education is essential. Religion can contribute to overcoming the crisis of modern humanity by presenting the esoteric dimension, that is, the inner religion, as a way to meet the needs of the inner aspect of humanity. The inner dimension of Islam is called *tasawuf* (Ibrahim, 2020).

The millennial generation lives in a highly advanced world of science and technology a very different world than it used to be. Therefore, there is a need for new ways to convey the teachings of *tasawuf* so that they are well received and understood. This is the condition used by Nuralwala in spreading the teachings of *tasawuf* in this modern era. As an institution that moves in the field of moral education and *tasawuf*, Nuralwala tries to formulate itself to align itself with the era and the culture of Islam in Indonesia. This is what the author thinks is very interesting to study, which is to see how the process of Nuralwala internalizes the sufism values in the millennial generation.

This research uses qualitative methods with a descriptive – analytic approach (Tanzeh, 2011). With this method, a researcher can know the social world and human behaviour, even their meaning, and then present them as descriptions of words (Creswell, 2017). The primary data in this research is obtained through observations, interviews and documentation that are then analyzed, resulting in a conclusion. In contrast, the secondary data is acquired through library research by referencing books, journal articles, the Internet and similar sources that support the research. The last validity test of the data was conducted with tests of credibility, transferability, reliability and confirmability (Sugiyono, 2013).

THE CONCEPT OF INTERNALIZATION

Internalization is etymologically derived from the word *intern* or *internal*, which means the inner part. Then termination – *isasi*, in the Indonesian language, indicates the meaning of the process so that the term internalization can be understood as a process toward the inside or inserted into. According to the KBBI, internalization is defined as deep life and mastery that lasts and is acquired through construction, design, guidance, orientation, etc (Bahasa, 2016).

According to E. Mulyasa, internalization is the implantation of a value into the individual's soul to reflect the attitude and behaviour of the values implanted (Mulyasa, 2022). According to Berger and Hardiman, internalization is the phase of the restatement of the results of objectivity by transforming the structure of the natural environment into the internal environment, that is, subjective consciousness (Hanif, 2018).

In the learning process, the term Bloom's taxonomy is known to review the process of internalization of learning that leads to the cognitive, affective, and psychomotor realms (Syah, 2005). The cognitive aspect or, in English, "cognitive" is derived from the word cognition, which corresponds to knowing, meaning to know. As for the affective aspects of emotions, like liking, hating, compassion, antipathy, and so on (Winkel, 2009). Therefore, the affective sphere includes the learning objectives related to the formation of the student's attitudes, values, feelings, and interests (Daulay, 2014). Then, the psychomotor aspect is the actualization of the cognitive and affective aspects (Syah, 2005).

From the above description, internalization is continuously planting values, attitudes and behaviours into a person (continuously throughout life) through training, learning and guidance to form a stable pattern in his mindset and cultural behaviour daily. It is depicted in cultivating values of three aspects: cognitive, affective and psychomotor.

SUFISM VALUES

In the *Kamus Besar Bahasa Indonesia (KBBI)*, value is defined as qualities that are important or useful to humankind or something that perfects man according to his reality (Bahasa, 2016). The discussion of true values has long been studied as one of the branches of philosophy, namely, the philosophical value, also known as *axiology*. As for the concept of axiology, a thought about higher values of life, including the values from God, such as norms, religious values, and beauty values (*estetika*) (Arifin, 2005). Moreover, value is an abstract concept in human beings or societies of everything considered good and right and anything regarded as bad and wrong. Value also guides behaviour and satisfaction in daily human life (Zein, 1987).

From the explanation above, value is an abstract concept that is considered ideal and valuable so that it can direct the behaviour of a person or society according to those values so that they can live in harmony individually and socially. Furthermore, for the linguistic understanding of Tasawuf, there are differences of opinion about the origin of the word tasawuf among classical and contemporary experts (Ahmad, 2005). Mir Valiudin has traced the root of the word tasawuf while giving some critical notes as follows:

Tasawuf comes from the root of the word *safa* (kesucian). Bishr ibn al – Harits said, "*The Sufi is the one whose heart is sincere to Allah.*" But, according to Valiudin, if the term Sufi comes from the *Safa*, then the proper form should be *Safawi*, not *Sufi*. As a result, modern scholars generally agree that the most likely original meaning of the word is "*the man who wears wool*". Schimmel argues that the common acceptance is that the word *sufi* comes from the word *suf* (wolf/sheep's fur). This is reinforced by the opinion of William C. Chittick, who revealed that historically, ascetics always wore wool or sheep's fur clothes (Chittick, 2007). Likewise, Abdul Fattah Sayid Ahmad agreed that the most accurate is the word *Sufi*, taken from the root of the word *shuf* (rough sheep's fur), because this word is the most appropriate in terms of meaning and language.

As far as terminology is concerned, the definition of tasawuf is also very varied. Ma'ruf Al-Kharky says that tasawuf is taking the truth and leaving what is in the hands of creatures (Zulkifli & Jamaluddin, 2018). Abul Hasan Ali Nadwi further stated that tasawuf means hating the world and loving God. From these two meanings, tasawuf is described as an attempt to find the truth by abandoning earthly pleasures. In other words, it focuses only on slavery to God, while worldly activity, when interfering with worship, is abandoned and removed.

Asy-Sibhli thinks that tasawuf begins with God's knowledge and ends with God's affirmation. He who adds to his account will add to his purity. From here, tasawuf is matched with morality. So marriage is also understood as improving morality and goodness to God, man and the universe. He said, "*You are with God without any intercessor, and you are clearly dedicated to God.*" This understanding shows that the man who is married in truth, his heart remains with God forever, without any intercessor (Ahmad, 2005).

Haidar Bagir explains that "in essence, tasawuf is an attempt by his experts to develop a kind of hard work and discipline (riyadah) – spiritual, psychological, scientific and physical that is believed to support the process of purification of the soul or heart (Bagir, 2019).

After explaining the definition of value and tasawuf, it can be concluded that the value of tasawuf is an abstract concept that is considered ideal and valuable so that it can direct the behaviour of a person or society according to the teaching of tasawuf by leaving the earthly pleasures that pass away, to correct the morals in a disciplined and serious manner, both the moral to God, man and the universe to approach to God to get close feelings and close connections with Him.

Some values must be achieved to get closer to God called Maqamat (The shape of the threshold of the *maqam*) (Asmaran, 2002). Here, a person is required to go through spiritual stages, have a conception of the way (*tariqat*) to God, then start with spiritual exercises (*riyadah*), then gradually pass through various phases of *Maqamat*, among them, repentance, *zuhud*, *wa'ra'*, patience, *taslim*, sincerity, *tawakkal*, thanksgiving, *rida* and *mahabbah* (Jumantoro & Amin, 2005).

MILLENNIAL GENERATION

Millennials are those born between 1980 and 2000 (Hidayatullah et al., 2018). There is also the view that millennials were born between 1982 and 2002. It's called the millennial generation because it's the generation that lives in the third – millennium shift (Walidah, 2017). Besides, the millennial generation is also often referred to as Gen – Y, Net – Generation, Boomerang Generation and others. Unusually, the millennial generation is born in a world where digital technology has begun to embrace every aspect of life. Therefore, this generation mostly uses instant communication technology and social media such as email, SMS, WhatsApp, Facebook, Twitter and Instagram (Hidayatullah et al., 2018).

The millennial generation is alive with the increasing use of communication tools, media and information technology. For example, there is increased use of the Internet, YouTube, Facebook, TikTok, Instagram, and so on. On the other hand, Endang Fatmawati adds that millennials are innovators because they search, learn, and work in an environment that needs innovation and rely on technology to make changes in various aspects of their lives (Walidah, 2017).

Gadget generation is the right term to mark the millennial generation's emergence. Gadgets themselves mean equipment. Therefore, the generation of gadgets is the generation that, in its lifetime, has always been on the brink of information technology equipment. Various high-tech devices like smartphones, computers and tablets have become integral to this generation's lives (Walidah, 2017).

In an era of very advanced information and communication technology, millennials have somewhat different characteristics than the previous generation. Among the characteristics of the millennial generation are: 1) millennials are more confident in user-generated content (UGC) than in directed information; 2) millennials prefer mobile phones to TV; 3) millennials are obliged to have social media accounts; 4) millennials are less inclined to read conventionally; 5) millennials use technology and information; 6) millennials tend to be unloyal but work effectively; 7) millennials know more about technology than previous generations; 8) millennials tend to do transactions in a cashless manner; 9) Millennials tend more lazy, consumer, etc (Hidayatullah et al., 2018).

From the above description, it can be concluded that the generation of millennials is the generation born in the transition of the millennium between 1982 and 2002 with various technological advances that accompany their growth and have some characteristics such as being more sensitive to technological developments, able to use technology, tend to lazy and consumer.

PROFILE OF NURALWALA: CENTER FOR AKHLAK AND TASAWUF STUDIES

Nuralwala is a foundation that is engaged in the field of education of morality and tasawuf or the esoteric (*Batini*) dimension of Islam, and as far as possible, promotes a love-oriented Islamic vision as an alternative way of viewing religious (Islamic) that is in line with the Islamic culture in Indonesia (Darmawan et al., 2023).

The idea of founding Nuralwala began with a tasawuf study held twice a week by several people who would later become founders of Nuralwala, among them Haidar Bagir, Abdelaziz Abbaci, Husein Heriyanto, Hamzah and Azam Bahtiar. Their activities are the book of tasawuf held closely and alternately in each of their dwellings. From there came the idea and agreement to translate the activities more systematically and materially. Azam Bahtiar was entrusted with drawing up the profile, visions and programmes (Bahtiar, 2023). However, it is less shaped than Nuralwala, as it is now known because some of these founders initially had other purposes.

According to Azam Bahtiar's statement, the tasawuf's activities initially wanted to be translated into a graduate campus. However, due to various difficulties, this discourse then changed from establishing a campus to wanting to collaborate with the PTIQ (Perguruan Tinggi Ilmu Al-Qur'an) Jakarta to create a postgraduate program focused on tasawuf. Finally, the program, curriculum and visions are presented to the rector of PTIQ, Nasarudin Umar. He welcomed and appreciated what had been presented. However, this discourse has yet to be rolled out due to various dynamics and questions. So, given the urgent need to spread these values and programmes, Nuralwala was formed as it is now known. However, the university curriculum is more flexible and systematic than the format, but rather more popular to reach a wider audience (Bahtiar, 2023).

Nuralwala started off the anxiety of several of his founders witnessing a phenomenon amid a worrying society. Modern humankind lives in an age of vanity due to various aspects of life and its imbalanced and proportional tendencies. Let not those with a low-income life, even those who are full-fledged (in material terms), have the

pressure of life to be harsher. The demand for artificial needs, excessive workloads, unfriendly living environments, individualist tendencies, family issues, and so on are rising. This is what causes many people to suffer from stress, depression and mental disorders.

The abundance and advancement of science and technology, which was originally thought to be the guarantor of life's happiness, left the psychological and spiritual vacuum because after all that abundance was achieved, man must accept that the happiness of life cannot be found there. This era is also marked by information globalization, where space and time are no longer known. Through the rapid development of technology, information about things is now accessible to anyone, anywhere. Besides its many positive impacts, this information globalization also has negative impacts. Information spillover is one of the most significant impacts. Now, humankind can no longer isolate itself from the flood of information threatening its trust. TV, the internet, and social media are blocked everywhere with information that strikes people like a tsunami. All this contributes to the birth of a sense of alienation and confusion about the truth that tends to give birth to a depressed society (Darmawan, 2023).

This, indirectly, causes many people who no longer have the time and energy to deal with the various thoughts and information that flood them to seek a simple and instantaneous grip of belief. So there are phenomena of narrow – minded, rigid, binary – opposition, black – and – white, and all – blame societies. In the case of religious people, this kind of phenomenon manifests itself in a strong tendency to interpret religions as universal, closed, and intolerant of differences. For that, Nuralwala is present to offer a religious understanding capable of balancing such understanding. In this context, tasawuf is an effective alternative. Some of the things shown above are the background of Nuralwala's foundation.

As for the foundation's name, the word "Nuralwala" is inspired by a phrase in Arabic, *Hariq Nar al-Wala*, which means "*The Fire of Love*". This phrase is an honour given by Al – Hujwiri (w. 465 H/1072 M) in the standard tasawuf book, namely, *Kasyf al-Mahjub*, to Imam 'Ali bin Abi Thalib *karrama Allahu wajhah*, a figure to whom the whole of the tasawuf in Islam belongs. From there, the word "Nar" (which means fire) was replaced by "Nur" (that means light), so that it became "Nuralwala" (Darmawan et al., 2023).

Nuralwala is a foundation in the Garuda Ujung Griya Cinere I No.35A, RT.06/RW depot area.06, Limo, Kec. Limo, Kota Depok, West Java 16515. Through SK Foundation Number AHU – 0020046.AH.01.04. By 2020, Nuralwala will have obtained legal approval from the Indonesian government. Nevertheless, the Nuralwala work programme has been rolling since 2018, gaining a very high hatred from the public (Darmawan et al., 2023).

Nuralwala has a vision, a mission, and a purpose that forms the framework for moving forward with his entire activity. The following is the vision "*to reference the Indonesian Muslim community in terms of the study, understanding, and practice of Islam that emphasizes spirituality, noble morals and righteousness, as well as moderation, tolerance, and peace*". Its mission is to be a centre of research and development of the studies of tasawuf/Islamic mysticism that is in harmony with the context of Indonesians and the modernisation of the scientists of tasawuf who are socially transformative, broad – looking and open – minded, as well as appreciating culture and aesthetics (Darmawan et al., 2023). The first goal is to produce scholars who are experts in and live

in Islamic mysticism, have broad insights related to the traditions of Islamic science, have a transformative soul, have an interest in social problems, are open to diversity, and value culture and aesthetics. Second, establish cooperation with various parties for the development of tasawuf studies, publication of books and preparation of scientific materials, as well as publishing scientific journals and works relevant to the vision of PTV Nuralwala (Nuralwala, n.d.).

SUFISM VALUES ACCORDING TO NURALWALA

To find out the values of sufism according to Nuralwala, the researcher interviewed Azam Bahtiar, the director of Nuralwala: the Center for the Study of Akhlak and tasawuf. He said that there are many paradigms in interpreting the teachings of Islam, and he acknowledged that Nuralwala is not neutral but instead chooses attitudes and teachings that are dominated by love, *rahmah*, *mahabbah* or compassion represented by tasawuf, as the inner aspect of Islamic teachings (Bahtiar, 2023).

Further, during Darmawan's interview, the researcher obtained answers about the sufism values developed in Nuralwala. He stated that in Nuralwala, there is a program of Ngaji Kitab *al-Kunhu fi Ma La Budda lil Minhu*, a book by Ibn' Arabi which contains a practical guide to tasawuf Ibn' Arabi. In the program, taught about the sufism values, which includes the discussion of patience, repentance, *zuhud*, *wara'*, *taslim*, sincerity, *tawakkal*, gratitude, *ridha* and love (*mahabbah*). These values are expected to be understood and, as much as possible, to be an everyday practice. This is confirmed by Azam Bahtiar's explanation that the values of the tasawuf are taught in Nuralwala and can be accessed through various platforms such as YouTube, Facebook, Instagram website, and Twitter. Even Azam Bahtiar explains that love is a paradigm, even a worldview, which is the orientation, vision and purpose of Nuralwala. Thus, the other values are derivatives of the values of love (*mahabbah*) (Bahtiar, 2023).

From the explanation above, the researcher concluded that the sufism values, referred to as Nuralwala, are the concept and application of the value of love (*mahabbah*), from which derived other values such as patience, repentance, *zuhud*, *wara'*, patience, *taslim*, sincerity, *tawakkal*, gratitude, and *ridha*.

Muhammad Zein believes that value is an abstract concept that exists in man or society of everything considered good and right and anything regarded as bad and wrong. Value also guides behaviour and satisfaction in everyday human life (Zein, 1987). Later, Haidar Bagir defined tasawuf as an attempt by his experts to develop a spiritual, psychological, scientific and physical discipline (*riyadhah*) that is believed to support the process of purification of the soul or heart. Thus, for the purification, the sufism values are instilled, both theoretical and practical, for people who are in harmony with the spirit of tasawuf, among them patience, repentance, *zuhud*, *wa'a'*, patience, *taslim*, sincerity, *tawakkal*, gratitude, and *ridha*, and love (*mahabbah*) (Bagir, 2019).

Thus, if analyzed, it can be concluded that there is a correlation between the research findings on the sufism values in Nuralwala and the theories of values presented by the experts.

INTERNALIZATION OF SUFISM VALUES ON THE MILLENNIAL GENERATION

This study will measure internalisation efforts based on Bloom's taxonomy, a process of internalizing learning that reviews cognitive, affective, and psychomotor aspects (Syah, 2005). In an interview, Azam Bahtiar stated that Nuralwala has a vision in his program so that all the information delivered to the audience can be embedded and

transform itself. He continues the program by Nuralwala not only for sounding or voicing the sufism values but can become a habit or habit for the activity participants. Nuralwala's efforts are still virtual, but at the moment, there are plans to hold boardings and face-to-face classes so that the internalisation process can become more of a habit for the participants (Bahtiar, 2023).

The researcher found that the statement of Azam Bahtiar, the head of Nuralwala, emphasized such efforts in the programmes, especially online ones. However, as the organizer, Nuralwala needed help to ensure the occurrence of internalization in the participants. They can only pursue and can't judge because their effort is virtual or online (Bahtiar, 2023).

Several online educational programmes by Nuralwala related to internalising Sufism Values, such as Zoominar, Podcast, Character Talk, and Book Surgery. When researcher observes the virtual content implemented by Nuralwala, there has been an attempt to internalize the sufism values in the program of events already implemented. For example, the curriculum of the book *Al-Kunhu fi M La Budda lil Murid Minhu* is a book by Ibn 'Arabi containing a practical guide to Ibn' Arabi. In the program, taught about the sufism values, which includes the discussion of patience, repentance, *zuhud*, *waya'*, *taslim*, sincerity, *tawakkal*, gratitude, rida and love (*mahabbah*) (Darmawan, 2023).

These values are expected to be understood and, as much as possible, to be an everyday practice. This was later confirmed by Azam Bahtiar's explanation that the values of the tasawuf are taught in Nuralwala and can be accessed through various platforms such as YouTube, Facebook, Instagram, website, and Twitter. Even Azam Bahtiar explains that love is a paradigm, even a worldview, which is the orientation, vision and purpose of Nuralwala. Thus, the other values are derivatives of the values of love (*mahabbah*) (Darmawan, 2023).

As for the technical measures undertaken by Nuralwala in implementing its programmes in general, they consist of three stages: first, discussion; second, preparation of material; and third, execution (Bahtiar, 2023). In moving to convey the teachings of tasawuf in the digital age, Nuralwala strives to be present on various social media platforms with modern nuances and styles but retains its essence. It aims to bring the teachings of tasawuf into line with the spirit of the digital age. From the description above, Nuralwala is trying to internalize the sufism values in his audience. However, Nuralwala acknowledges that they have yet to be able to measure the results and impact. It's because Nuralwala's efforts are limited to online programs. So, it's only about providing information to the participants or cognitive aspects. Meanwhile, programming in the affective and psychomotor aspects is still minimal, not even there.

INTERNALIZATION OF SUFISM VALUES ON THE MILLENNIAL GENERATION IN NURALWALA

Cognitive Aspect

The internalization of cognitive aspects is reviewed based on the learners' ability to acquire, organize, and manage knowledge, insights and understanding. Knowing, insight, and knowledge are prerequisites for inserting a value into yourself through internalization. Therefore, the development of cognitive aspects occupies an essential position in the effort to materialize values. In this context, researcher try to dig out how Nuralwala equips millennials with insights and knowledge around Sufism Values and then look at the results of these efforts (Winkel, 2009).

Azam Bahtiar stated that all programmes and activities carried out in Nuralwala contain cognitive charges. The organisation is generally divided into several sections, including education (both online and offline learning), publication of moral and tasawuf books, consultation, scientific research, and a tour of Sufis. From a cognitive point of view, all of these programs inherently contain a cognitive charge in which the transfer of information from Nuralwala to the millennial generation takes place. The information provided is in the form of insights and knowledge around the sufism values (Bahtiar, 2023).

For that, the researcher tried to confirm this by interviewing Salman Hussein, a millennial scholar of the Qur'an and Tafsir. In an interview, he admitted that his understanding of tasawuf had improved after studying at Nuralwala (Husain, 2023). Ahmed Zaranggi, a postgraduate student at UIN Jogja, felt the same. They admitted that his understanding of tasawuf was maturing and increasingly reinforcing what he had gained in college.

His understanding of the sufism values like repentance, *Zuhud*, *Wara'*, patience, literacy, honesty, thanksgiving, *ridha*, and *mahabbah* is also becoming stronger. He gained insight and a new perspective on those values he hadn't known (Zaranggi, 2023). Tri Wulan Sari, a student, in addition to acknowledging his growing understanding of tasawuf, also said that through his studies and contents at Nuralwala, he gained a new view of the tasawuf, which was considered ancient and irrelevant. He continued that tasawuf is a solution to the spiritual crisis that is widespread and causing pain in this age (Sari, 2023).

Thus, the various programmes conducted at Nuralwala contain cognitive aspects that aim to give the audience an understanding of the sufism values. From the above description, the researcher concluded that millennials were the most affected and felt the benefits. In other words, indeed, the internalization of the sufism values in the millennial generation in Nuralwala is from its cognitive aspects.

Affective Aspects

In internalizing values, affective aspects relate to emotions, such as liking, hating, sympathy, antipathy, etc. Therefore, the affective sphere includes the learning objectives associated with the formation of the attitudes, values, feelings, and interests of the student (Daulay, 2014).

To find out how to internalize the sufism values in the millennial generation carried out in Nuralwala to shape his audience's attitude (affective), the researcher interviewed Azam Bahtiar. He said that whether or not the process of internalization took place could not be confirmed by Nuralwala because it's about the process of each participant himself. However, he continued that inserting Sufism Values into society was Nuralwala's goal. Therefore, in terms of purpose, Nuralwala's programmes and agendas are nothing more than an attempt to move towards cultivating value in its audiences (Bahtiar, 2023).

The researcher interviewed several millennials who frequently followed the studies in Nuralwala or updated on the content published by Nuralwala through social media and the website *read.Nuralwala.id*. Ahmed Zaranggi stated that since following Nuralwala, he felt his growth of awareness, or awareness, of the sufism values that are very important to life. According to him, awareness of these great values has not influenced his daily behaviour, vigilance, and how he should worship (Zaranggi, 2023).

Further, Agus Mulfyan, an activist of literature, said that by following the study and content at Nuralwala, he became more sensitive to behaviour in this world. There is an

awareness that this life is not merely the material aspects pursued. Still, other elements are also essential, mainly because they give meaning to this material world life's spiritual / inner components. From there, Agus Mulfyan acknowledged that he became more motivated to maintain his attitude and actions in this world to harmonize with the values of tasawf, which is no other inner aspect in life. It's like trying to develop an attitude of sincerity that teaches attention to the honesty of the heart, which is inherent. He purifies his soul from mischief and is blessed with thanksgiving and kindness. He says all this, as he got from Nuralwala, is embedded in a spirit of love and kindness (Mulfyan, 2023).

Tri Wulan Sari reveals that by living the sufism values, he tries to consistently be more grateful, patient, literate, ridha and sincere. The true meaning of Mahabbah is that God is the Loving One and the source of love for all His creatures. In his speech, he also stated that the role of Nuralwala is vital for developing mental attitudes and daily life, especially in tackling the problems that arise in everyday life both in interaction with family, peer friends and the general public (Sari, 2023).

The researcher then interviewed Salman Husain to find out how his attitudes and daily behaviour changed after actively following the studies and contents of Nuralwala. He explained that the content provided by Nuralwala also influenced him to at least see the present age's reality so it could be wiser to deal gently and lovingly with whatever circumstances he faced. He also acknowledges that his values protect him from the fanaticism and extremism that is now happening everywhere, either too exclusive or too liberal (Husain, 2023).

Then, Mahdi Aidit, a student, explained in an interview that at least the sufism values are affected by how he faces various issues in life. And when he wants to do it, he gets used to realizing that it can destroy my soul, and because it is taught in the Tasawuf that all creatures are superior, then his act is like killing the whole order of reality. If you remain trapped in sin, repentance becomes the solution offered by tasawuf.

Then, when faced with anxiety, worry, and stress, the values of gratitude, patience, courtesy, sincerity and the like are instrumental to being a backup. There is no other place to depend on besides Allah. So tasawuf with a set of values becomes an art in life, even very powerful when it is a worldview. And Nuralwala, furthermore, packed it all in a new way, with an interpretation that fits the present age. Thus, tasawuf is not just a teaching to crawl in the caves but rather an energy to deal with life, whatever the circumstances and conditions (Aidit, 2023).

From the above exposure, the researcher can conclude that effectively, the sufism values taught by Nuralwala through the various programmes and its contents have an impact on the change in the behaviour of the millennial generation in a direction that is in line with the purpose of Nularwala.

Psychomotor Aspects

In observing the process of internalizing the sufism values in Nuralwala, in addition to reviewing the cognitive and affective aspects, the researcher also surveyed the psychomotor aspect, the extent to which the understanding acquired can be actualized into a skill.

In an interview with Darmawan, he explained that Nuralwala used to create an offline program, Ngaji Ihsan, which is held every Friday night after the Magrib at the Lazuardi mosque. So, before the study begins, the participants are asked to read the Ratib al-Haddad first and then read the wiridan until they're done. After thinking and

so on, only then entered into the discussion of morality and tasawuf, whose content discusses the sufism values (Darmawan, 2023). This program acknowledged that Azam Bahtiar has had a huge impact on himself. Therefore, he hopes that after this, there will be a lot of practical programs in the tarekat, which will continue to be implemented consistently in Nuralwala (Bahtiar, 2023). However, due to various situations and conditions, while this enforcement activity is limited online, offline programs still need to be improved. However, it does not exclude the possibility of being held in the future.

The researcher interviewed the millennial generation about the skills or psychomotor aspects acquired after contact with studies at Nuralwala. Among them was Ahmed Zaranggi, who revealed that he became more skilled in seeing the wisdom in either everything or its inner aspect, to see lessons, *Ibrah* of everything or the daily experience he passed through (Zaranggi, 2023).

Later, Agus Mulfyan explained that he became more skilled in exploring tasawuf to solve his problems. The values tasawuf understood, he applied when facing his life situation. Somehow, he must be grateful, cultivate love for one another, and so on. Thus, according to him, he feels stronger in the face of this life (Mulfyan, 2023).

In addition, Salman Husein said that the impact of Nuralwala's studies and content in psychomorphic aspects is to enrich his skills as a student and as a researcher to undertake research and the creation of scientific articles on tasawuf themes (Husain, 2023).

From the description above, the psychomotor aspect is not so emphasized in Nuralwala. Development in this area is also not supported by existing instruments and programmes, so the results are still at a minimum. The answers given by the millennial generation are also largely ambiguous and closer to the affective aspect. Therefore, the internalization process in Nuralwala, from its psychomotor aspects, still has a minimal impact on the millennial generation.

CONCLUSION

Based on the findings and analysis of the research, three things can be concluded. First, the sufism values, according to Nuralwala, is an abstract concept that is considered ideal and valuable so that it can direct the behaviour of a person or society according to the teachings of taxawuf of the value of love (*mahabbah*), which falls from its values other values such as repentance, *zuhud*, *wara'*, patience, *taslim*, sincerity, *tawakkal*, thanksgiving, and *rida*. However, Nuralwala acknowledges that they have yet to be able to measure the results and impact. That's because of Nuralwala's efforts to limit online programs.

Thus, Nuralwala's efforts are limited to providing information to the participants or cognitive aspects only. While programs in the affective and psychomotor aspects are still minimal, they don't even exist. Third, the results of the internalization of Sufism Values implemented in Nuralwala can be reviewed from three aspects: cognitive, affective, and psychomotor. In the cognitive aspects, the researcher concluded that the millennials were the most affected and felt the benefits of improving their understanding, insight and knowledge of the sufism values. In other words, it could be said that the value of taxawuf was internalized in the Millennial Generation in Nuralwala from its cognitional aspects.

Subsequently, in the affective aspect, the researcher concluded that effectively, the values of the tasawuf taught by Nuralwala through the various programmes and contents influenced the changes in the attitudes and behaviour of the millennial

generation in a direction that was in line with the purposes. Finally, in the psychomotor aspect, the researcher concluded that the psychomotor aspect needs to be more emphasized in Nuralwala. Development in this area is also not supported by existing instruments and programmes, so the results are still at a minimum. The answers given by the millennial generation are also largely ambiguous and closer to the affective aspect. Therefore, the internalization process in Nuralwala, from its psychomotor aspects, still has a minimal impact on the millennial generation.

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