

## Instilling *Santri's* Spiritual Values in *Al-Barokah* Islamic Boarding School through *Sema'an Al-Qur'an Moloekatan Gus Miek*

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**Abstract:** This study aims to examine the inculcation of religious and spiritual values in *Al-Barokah* Islamic Boarding School *santri* through the *Sema'an Al-Quran Moloekatan Gus Miek*, so that the spirituality of *santris* is increasing and getting closer to the *Khaliq*. This study uses a qualitative description method, describing a phenomenon with written words from the source. The method used is a case study, which discusses a phenomenon, namely the cultivation of spiritual values in the *Al-Barokah* Islamic Boarding School *santri* through the *Sema'an Al-Qur'an Moloekatan Gus Miek*, in presenting this research data using documentation, observation, and interview analysis techniques. Data, as well as data presentation in the form of narrative data presentation. The study results indicate that with this *Sema'an al-Qur'an Moloekatan Gus Miek* activity, the spirituality of *Al-Barokah* Islamic Boarding School *santri* is increasing. The *santri* became more enthusiastic about worshipping, loved the *Qur'an*, and performed several acts of worship such as congregational prayers, sunnah fasting, and *Dzikrul Ghafilin*. In addition, they are also trained to have patience, sincerity, and prudence in worship (*wara'*)

**Keywords:** Inculcation of Spiritual Values, *Santri* of *al-Barokah* Islamic Boarding School, *Sema'an al-Qur'an Moloekatan Gus Miek*.

### INTRODUCTION

As God's creatures, humans cannot be separated from values. Value is everything believed to be good that can give colour to human behaviour or thought patterns. Currently, science and technology are advancing. These advances hurt human attitudes and behaviour. The most dangerous thing again is that humans tend to think that material values can make them happy, and they ignore their spiritual values even though they are values that can control human character and behaviour.

*Allah SWT* has given all the things to humans that will mean nothing if human spirituality is low. As stated in the Word of *Allah SWT*:

أَن الْإِنْسَانَ لِفِي خَسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ (٣)  
"Indeed people are in a state of loss, except for those who believe and do good deeds, exhorting one another to good, and exhorting one another to be patient." (Q.S *al-Asr* verses 2-3).

For humans to understand and appreciate the meaning of life, spiritual values need to be instilled. This is so that humans have a closer relationship with *Allah SWT*

(*taqorrub*). A 'scholar' named Quraish Shihab once said that spiritual education, especially religious spirituality, has a robust correlation with problems of the heart, mysticism, and the human soul (Pramudita, 2021). In *Islam*, spiritual education is a benchmark for Islamic education as well as a way to enlighten and calm the human mind and heart that refers to the *Qur'an* and *as-Sunnah*.

Spiritual education will make the diseases of the heart that exist in humans disappear. These heart diseases appear when human spirituality is thin. Spiritual education aims to strengthen *aqidah*, and cultivate human spirituality to be higher, moral nobility, and the breadth of human knowledge. This is the reason why spiritual education is vital to be taught and instilled in humans.

In instilling spiritual values in a person, Islamic boarding schools are religious, educational institutions that teach spiritual values to *santri*. It can even be said that Islamic boarding schools significantly contribute to instilling spiritual values in a person. In *pesantren*, religious sciences and Islamic values are taught as a guide for life (*tafaqquh fiddin*) by emphasizing that morals are necessary, even crucial in people's social life (Syafei, 2017). Spiritual education in Islamic boarding schools is taught not only through education in *madrasas* but through other religious activities carried out there. Religious activities held by *pesantren* in teaching spiritual values to their *santri* are certainly different from one *pesantren* to another.

*Sema'an* is adapted from the Arabic *Sami'a*, which means to listen or listen. When combined with the word *al-Qur'an*, it can be interpreted as an activity that is used as a means for *taqorruba ilallah*, as well as a means of improving oneself and expressing love for *Allah SWT* by listening carefully and listening to every verse of the *Qur'an* that is sung by the *hafidz Qur'an* (Yusuf, 2020).

*Sema'an al-Qur'an Moloekatan Gus Miek*, compiled by KH Hamim Thohari Djazuli or who is often called Gus Miek, contains the activity of listening to the *Qur'an* from the dawn of dawn approximately ending at sunset and continued reading *dzikrul ghafilin* together after *maghrib* prayer. One of the benefits of this activity is peace of mind and closer to God. After making observations, *Sema'an Al-Qur'an Moloekatan Gus Miek* is carried out every *selapanan* (i.e. every *Legi* Monday) in different places in Ponorogo Regency, and all *santri* of *Al-Barokah Islamic Boarding School* are required to participate in this activity. This activity makes the *santri* become law-abiding, calm, and patient figures.

Education seeks to create a complete human being. One of these efforts is by building morals. Good character can be formed within a person with practice, coaching, and habituation. Moral education must be carried out as intensely as possible to be a stronghold in one's physical and spiritual development. Currently, the moral problems of the millennial generation have become a hot topic in the world of education. Social problems began to emerge, starting from brawls, drugs, promiscuity, etc. This shows that the spirituality of the millennial generation has decreased, so a solution to this problem is needed.

Related to this, *Al-Barokah Islamic Boarding School* seeks to foster and improve the morals of its *santri* by instilling religious and spiritual values. Father KH. Imam

Suyono (caretaker of the *Al-Barokah Islamic Boarding School*), said that several activities were used to shape the personality of his santri who were more spiritual, one of which was through the *Sema'an Al-Qur'an Moloekatan Gus Miek*. Referring to the background above, the researcher wants to know what *Sema'an al-Qur'an Moloekatan Gus Miek* is and its relevance in teaching spiritual values in *santri*.

## **METHOD**

This study uses qualitative research methods in its approach, which is a study that uses qualitative data so that this study uses descriptive analysis that describes field findings objectively that is naturalistic or based on conditions in the field (Kuniawan, 2018). Qualitative research is an investigative plan that prioritizes extracting meanings, perceptions, concepts, characteristics, indications, symbols and descriptions of a particular event or phenomenon, which is natural and comprehensive. The presentation is narrative (presented in narrative form) (Sidiq & Khoiri, 2019). Qualitative research is also defined as a natural data collection process that aims to observe a phenomenon that is currently happening and then described by the researcher, who is the key instrument.

This study uses a case study qualitative research type, which is a study that investigates in depth various kinds of information about several cases at a time (Hamzah, 2020). This case study describes something intensively and analyzes the phenomena that are currently happening in society. This case study research aims to understand more profoundly and explain an event or events that are happening in the community by emphasizing how a phenomenon occurs and what is behind the phenomenon, as well as who is involved and where it exists. From here, the researcher describes how *Sema'an al-Qur'an Moloekatan Gus Miek* activities and spiritual values are instilled in *santri* at the *Al-Barokah Islamic Boarding School*, through these activities. In collecting research data, researchers use several techniques, including interviews, documentation, observation, and data analysis techniques.

The interview technique used in this study is unstructured interviews, meaning that the interview activities carried out are flexible so that researchers are free to ask informants without being bound by systematic interview guidelines (Rachmawati, 2007). This is so that the informant can answer the questions in a relaxed manner so that the answers obtained are easy to understand and not complicated. The main target of the researchers in searching for data through this interview activity were the *santri* and caregivers of the *Al-Barokah Islamic Boarding School*. The documentation technique used is several books, readings, or writings that correlate with this research, as well as data, both photos and information obtained from the official accounts of several *Moloekatan Gus Miek Ponorogo's* social media accounts. The observation technique used is direct observation, where the researcher is directly involved in the *Sema'an al-Qur'an Moloekatan Gus Miek* activities then the researcher observes directly when the researcher participates in the activities of the *Sema'an Al-Qur'an Moloekatan Gus Miek*, so that the researcher will be able to understand better and understand the object of research or the thing being studied. So it can be concluded that the observation technique that the researcher uses is by observing directly how the *Sema'an al-Qur'an*

*Moloekatan Gus Miek* activity takes place and what spiritual values can be applied and instilled in *santri* through this activity. Then for data analysis, the researcher uses the Miles & Huberman model. Data analysis with this model is carried out interactively and continuously (Sugiyono, 2016). That is, the results of interviews, notes from observations in the field, as well as supporting matters obtained from various official social media accounts of *Moloekatan Gus Miek*, are then analyzed and presented in narrative form.

Researchers used the data collection technique to make finding and collecting the required research data more accessible. This is so that researchers can find spiritual values and their relevance to a person's morals, especially *santri*. In addition, so that researchers know more deeply about the *Sema'an Al-Qur'an Moloekatan Gus Miek*, and so that all *Al-Barokah* Islamic Boarding School *santri* can understand and explore the spiritual values that exist in the activities of *Sema'an Al-Qur'an Moloekatan Gus Miek* so that they can improve their morals and spirituality and make them *insan kamil* (perfect humans).

## RESULT AND DISCUSSION

### *Sema'an Al-Qur'an Moloekatan Gus Miek*

*Sema'an* is absorption from the Arabic word, "*sami'a*" (to hear), which was then adopted into Indonesian to listen or listen. *Al-Qur'an* is a holy book that is still considered to have the highest sacred value (Wahyudi & Zaini, 2020). *Sema'an al-Qur'an* is an activity of listening and paying attention to every reading and memorizing a *hafidz*. *Sema'an al-Qur'an* means listening intensively to the reading of a reciter' (reader) done together.

KH Hamim Djazuli, who was often called Gus Miek at that time, founded the *Sema'an al-Qur'an* as *Sema'an Mantab*. According to him, *al-Qur'an* is a place to complain about all the problems of life (Setiawan, 2021). Reading the *Qur'an*, will bring peace of mind to anyone who reads it. In essence, the *Qur'an* is a means of dialogue with the creator. On the other hand, reading and even listening to the verses are also valuable as worship (Zahra, et al., 2017). *Sema'an al-Qur'an* is a liaison with the creator (*Allah SWT*) and unites society through togetherness of action (Projodikoro, 2001).

*Sema'an Mantab* is not far from the history of *Dzikrul Ghafilin* (1964), in which his teacher instructed Gus Miek to establish *wirid aurat lailiyah* (*wirid* performed at night). Then in 1965, for the first time, *aurat lailiyah* was established, to be precise in Kauman, Tulungagung. The contents include *al-Fatihah*, *Asmaul Husna*, *Ayat Kursiy*, then *tawasul* by sending *fatihah* for the guardians and *auliya'*. Then the name *aurat lailiyah* was changed to *Dzikrul Ghafilin* (Ali, 2014), with the intention that wherever we are, we always remember *Allah* in our hearts.

Then in 1986, an *al-Qur'an* congregation was founded called *Jantiko*. This activity contains the activity of listening *Qur'an* in the congregation, followed by obligatory prayers in the congregation as well as other sunnah prayers that start after the Fajr prayer until the reading of the *Qur'an* is finished (around after *Maghrib*) (Muaffan, 2020).

Then around 1989, the name *Jantiko* was added to the term *Jantiko Mantab*. Some people interpret the word *Mantab* as the *Majelis Nawaitu Tapa Brata*, some say that the word *Mantab* comes from the word "*man taba*" which means a person who repents. As it developed, *Jantiko Mantab* began to enter and develop into areas in East Java (Abdurrahman, 2021).

Gus Tijani Robert Syaifunawas, often called Gus Robert (Gus Miek's third son) raised worship that Gus Miek previously ordered, namely to include sunnah fasting in a series of *al-Qur'an* prayer events to complete worship. Gus Robert even added the word *Moloekatan* in the name of the assembly. *Moloekatan* is the term Gus Miek used to refer to *tirakat* or special worship for the benefit of the world and the hereafter. Then, Gus Thuba Topo Broto Maneges or who is often called Gus Thuba (Gus Miek's grandson) continued Gus Miek's missionary struggle, namely by carrying out the *Sema'an Al-Qur'an* using the terms *Sema'an al-Qur'an dan Dzikirul Ghafilin Moloekatan Gus Miek*.

In this *Moloekatan Dzikirul Ghafilin Gus Miek, Sami'in* (a term for the congregation who attends *sema'an*) follows a series of activities consisting of praying five times a day in the congregation, praying *Duha* in the congregation, listening to the readings of *Hufadz* until the end, and *wirid Dzikirul Ghafilin* together at the time between Maghrib and *Isya'* prayers, followed by the peak event, namely the *khatmil Qur'an* prayer in which the Prophet SAW said that no less than 60,000 angels were present to agree on the *khatmil Qur'an* prayer (Mahardika, 2016). *Sema'an al-Qur'an Moloekatan Gus Miek*, has now been implemented in several areas in East Java and Central Java, including Kediri, Ponorogo, Pacitan, Trenggalek, Madiun, Yogyakarta, and so on. What distinguishes the *Sema'an Moloekatan* from the good *sema'an* is that this *Sema'an Moloekatan* is attended directly by Gus Miek's *dzurriyah* such as Mbah Gus Robert Miek, Gus Thuba, Gus Laits, and other *dzurriyah*.

### **Instilling Santri's Spiritual Values in Al-Barokah Islamic Boarding School through Sema'an Al-Qur'an Moloekatan Gus Miek**

Islamic boarding schools have a relatively significant role in instilling spiritual values in each *santri*. Religious, and spiritual values are instilled through various activities in the *pesantren*. One of them is the *Sema'an Al-Qur'an Moloekatan Gus Miek* activity. At the end of 2021, *al-Barokah Islamic Boarding School* added this activity to its monthly routine. *Sema'an Al-Qur'an Moloekatan Gus Miek Ponorogo* is held every *Legi* Monday. The caretaker of the *Al-Barokah Islamic Boarding School*, KH Imam Suyono, requires all *santri* to take part in this activity every *Legi* Monday. KH Imam Suyono practised Gus Miek's diploma and applied his teachings to his *santri*.

KH Imam Suyono said, "*Gus Miek is a guardian of God whose simplicity is extraordinary. Gus Miek is an eccentric 'ulama', different from other 'ulama'. Mbah Yai used to also follow the Sema'an Al-Qur'an Gus Miek in past. Gus Miek's spirituality is extraordinary. Mbah Yai used to have a wish, Mbah Yai hasn't told Gus Miek yet, but Gus Miek already knows it. Maasha Allah. When Mbah Yai was young, Mbah Yai felt how extraordinary Gus Miek was. So, I invite the santri to tabarrukan on people close to Allah, Allah's guardian, such as Gus Miek. Mbah Yai and the santri in front of Allah are nothing, so*

*we have to get closer to people who are close to Allah".* This is why santri are required to participate in this activity.

From here, KH Imam Suyono hopes that the *santri* can take positive values and instil the spiritual values contained in this *Moloekatan* activity in themselves. Spirituality is a person's opinions and behaviours that express a sense of connection to a transcendent dimension or something bigger than themselves (Yusuf, et al., 2016). We need to know that religious, spiritual education is related to the purification of the soul and heart, which includes the mind, feelings and spirit of all things (Sagala, 2019).

Based on the research that has been done, some of the spiritual values contained in the activities of *Sema'an Al-Qur'an Moloekatan Gus Miek* which are instilled in the *santri* of *Al-Barokah* include:

### 1. Spirit of Workship

With the *Moloekatan Gus Miek*, the *santri* became more enthusiastic in worship. The series of activities in *Moloekatan Gus Miek* has become a further practice of worship for the *santri*. Such as the five daily prayers in congregation, sunnah fasting, and Gus Miek's *dzikir (Dzikrul Ghafilin)* began to be practised by *Al-Barokah santri*. As sister Choirul Bariyyah said in an interview on April 25, 2022, she said:

*"Alhamdulillah, I am very grateful for the obligation of Al-Barokah santri to join this moloekatan. With the obligation to participate in this activity, I was touched by my heart to be even better, especially regarding my worship. At first, the congregation had holes in it, now, thank God it's not anymore. From moloekatan I practised for sunnah fasting and the Dzikrul Ghafilin diploma myself in my spare time."*

### 2. Loving the Qur'an

After participating in *Moloekatan Gus Miek*, the *santri* had an increased love for the *Qur'an*. By listening to the *Qur'an* in this *Sema'an Moloekatan* activity, the *santri* know how to read the correct *Qur'an* according to *tajwid* so they try to apply it when they read the *Qur'an* every day. As Ghina Rizqi Nazhifah said in an interview on April 25, 2022, she said:

*"What I got from this moloekatan is that when I listen to the reading of the Qur'an by the Hufadz, I know the mahorijil letters, the length and the short, and the procedures for waqf when reading the Qur'an. Although I have learned to read the Qur'an since I was a child, this sema'an means a lot to me, especially when I read the Qur'an it is still not good, so I learned from the reading of the hufadz earlier"*.

### 3. Patience

From the *Moloekatan Gus Miek* activities, the *santri* felt many changes, especially in terms of patience. They feel extraordinary patience and sincerity when participating in *Moloekatan* activities so that they can be implemented in their daily lives in dealing with all the existing problems. With this *Moloekatan*, *santri* are flexible in dealing with the problems that exist themselves. As stated by sister Anisa Nur Fitriani in an interview conducted on April 25, 2022, she said:

*"The first time I joined this moloekatan, I thought, how come the activities took so long? From there, I practised patience, sitting for a long time, patiently listening, and holding back sleep. Anyway, following this activity, I have to be extra patient. But thank God. I am very grateful that by being patiently trained from this activity,*

*thank God I can be more flexible in responding to all the things that are difficult in my life."*

#### 4. Wara'

After the interview, after participating in this *Moloekatan* activity, there was an increase in the wara' aspect in *Santri*. *Santri* is more wara' that is more careful in doing everything. In the aspect of wara' in them, the most significant is their closeness to *Allah* through *dzikr*, being careful in everyday behaviour, and always wanting to be close to *Allah SWT*. As one of the *santri* of the *Al-Barokah Islamic Boarding School*, sister Elliya Nafilatul Afifah, said on April 25, 2022, she said:

*"What I feel, after following this moloekatan, I feel a difference in myself. I feel more careful and anxious again in doing my daily activities. I always worry and fear if I deviate from the teachings of Islam. In addition, with this gesture, I became closer to Allah SWT, especially when Gus Thuba recited the qasidah du'aiyah, my heart was thrilled as if Allah was watching me and listening to my prayers."*

## CONCLUSION

Religious and spiritual values must be instilled in all human beings. The inculcation of spiritual values in *santri* at the *Al-Barokah Islamic Boarding School* is carried out through various routine activities, one of which is through the *Sema'an Al-Qur'an Moloekatan Gus Miek* activity. *Sema'an al-Qur'an Moloekatan Gus Miek* is an activity of listening to the *Qur'an*, interspersed with reading *Dzikrul Ghafilin* which in this listening activity is *sunnah* to fast and attended directly by *dzurriyah* or descendants of Gus Miek. The activity, which is held every one, not once, namely every *Legi* Monday, contains very profoundly religious and spiritual values and is well instilled in all *santri* of *Al-Barokah Islamic Boarding School*.

By participating in this *Sema'an Al-Qur'an Moloekatan Gus Miek* activity, the *Al-Barokah Islamic Boarding School* *santri* can experience the existing religious and spiritual values firsthand. They tried to *tabarrukan* (take blessings) to Gus Miek's children through this activity. In addition, this *Sema'an al-Qur'an Moloekatan Gus Miek* activity teaches *Al-Barokah's santri* to be passionate about worship and the prayers contained in *Moloekatan* (congregational prayers, *sunnah* fasting, and *dzikrul ghafilin*). In addition to the spirit of worship, the *santri* are invited to love the *Qur'an*. By listening to the *Qur'an* often, they will become accustomed to listening to the correct recitations of recitation from the *hufadz* so that they apply it in their daily lives without being inconsequential. In addition, *Al-Barokah's santri* are trained to be patient and sane. Patience here is trained from holding back during the whole time from feeling sleepy, tired, sitting for a long time, so that it can be implemented in their daily lives, namely in dealing with all problems they try to be patient. Then *wara'* here, the *santri* are taught *taqarrub ilallah* (close to *Allah*) through the existing *dzikr* so that they will be more careful in doing anything.

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