Ta'dibuna Jurnal Pendidikan Islam
P-ISSN: 2252-5793
E-ISSN: 2622-7215
Vol15, No.5, Oktober 2026, hlm. 909-937
DOI: 10.32832/tadibuna.V15i5.24571
http://ejournal.uika-bogor.ac.id/index.php/TADIBUNA/

Fiqh and Sufism Supervision by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan: Interpretations of Spiritual Ethics and the Legitimacy of Authority

Achmad Firdausi[1*], Zainuddin Syarif[2], Nor Hasan[3], Mohammad Muchlis Solichin[4], Faidl Royhan[5]
[1,2,3,4] Universitas Islam Negeri Madura, Indonesia
[5] SMP Puncak Darus Salam Pamekasan, Indonesia
*achmadfirdausibenkarim@gmail.com

Abstract
This study examines the practice of fiqh and Sufism instruction conducted by Lora Abbas Mohammad Rofi'i at Military District Command (Kodim) 0826 Pamekasan, participants' interpretations of ethical-spiritual values, and the relationship between the religious instructor's legitimacy and the military's institutional structure. Employing a qualitative single-case study design, the research draws on symbolic interactionism and Max Weber's theory of authority. Data were collected through semi-structured interviews with eight informants, observations of religious study sessions, and documentation, and were analyzed thematically. Three main findings emerged. First, religious instruction was organized within the institution's personnel development activities through the study of Fathul Muin and Irsyadul Ibad, using the traditional bandongan method followed by dialogue and questions related to military duties. Second, participants interpreted fiqh as a normative foundation for discipline, trustworthiness, and religious responsibility, while Sufism was understood as a means of self-reflection, self-control, and respect for others. Third, the acceptance of the lora was associated with legitimacy rooted in the Islamic boarding school tradition, the instructor's communication skills, and institutional support from Kodim, while formal authority remained within the military structure. This study contributes empirical insights into nonformal Islamic education, ethical-spiritual meaning-making, and the legitimacy of local religious authority in a military setting. Although the findings are relevant to the values of religious moderation, they do not establish measurable changes in military personnel's behavior.
***Keywords**: Lora; Fiqh and Sufism; Ethical-Spiritual Values; Authority Legitimacy; Military Religious Education.*

Abstrak
Penelitian eksploratif ini mengkaji hubungan skor komitmen beragama dan regulasi diri dengan skor flourishing serta sejauh mana butir regulasi diri dan flourishing dapat membedakan kedua konstruk tersebut. Studi potong lintang ini melibatkan 96 mahasiswa calon guru Pendidikan Agama Islam di Universitas Ahmad Dahlan. Skor dari 17 butir yang digunakan dalam penelitian ini dianalisis dengan regresi linear berganda menggunakan galat baku HC3 dan interval kepercayaan persentil dari 5.000 pengambilan sampel ulang bootstrap. Setelah skor prediktor

Diserahkan: 09-07-2026 **Disetujui**: 19-11-2026. **Dipublikasikan**: 24-11-2026

Kutipan: Firdausi, A., Syarif, Z., Hasan, N., Solichin, M. M., & Royhan, F. (2026). Fiqh and Sufism Supervision by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan: Interpretations of Spiritual Ethics and the Legitimacy of Authority. Ta'dibuna Jurnal Pendidikan Agama Islam, 15(5), 909–937. https://doi.org/10.32832/tadibuna.V15i5.24571

lain diperhitungkan, skor komitmen beragama (β = 0,381, p HC3 < 0,001) dan regulasi diri (β = 0,562, p HC3 < 0,001) masing-masing berhubungan positif dengan skor flourishing. Model menjelaskan 78,1% varians skor flourishing, dengan kontribusi unik sebesar 6,4% untuk komitmen beragama dan 14,0% untuk regulasi diri, serta kontribusi bersama sebesar 57,7%. Kedua hubungan tetap positif dalam analisis sensitivitas, dan bukti bahwa kedua koefisien berbeda masih belum meyakinkan. Pemeriksaan pengukuran menunjukkan bahwa respons terkonsentrasi pada ujung atas skala dan butir regulasi diri serta flourishing belum membedakan kedua konstruk secara jelas. Temuan ini mendukung interpretasi pada tingkat skor, dengan tumpang tindih pengukuran yang membatasi penafsiran hubungan pada tingkat konstruk.
Kata kunci: Lora; Fiqh dan Tasawuf; Nilai-nilai Etis-Spiritual; Legitimasi Otoritas; Pendidikan Agama di Lingkungan Militer.

I. Introduction

Islamic education plays a vital role in the development of religious knowledge, moral awareness and social responsibility. Within the boarding school tradition, education is not only directed towards mastering normative teachings, but also towards fostering good manners, moral character and the ability to relate religious values to everyday life. The tradition of the 'kitab kuning', the exemplary conduct of educators, local wisdom, and socio-religious networks form part of this process (Hannan, 2018, 2022; Nurdin & Naqqiyah, 2019; Syarif & Hannan, 2020). Although boarding school education is generally studied in the context of santri and the wider community, the values it fosters are also relevant to non-formal Islamic education involving adult groups with professional responsibilities. One important issue to examine is how religious knowledge from the boarding school tradition is conveyed, received and interpreted when learning takes place within different institutional settings, including military institutions.

The integration of fiqh and tasawwuf is one approach within Islamic education that links the normative dimension with ethical and spiritual development. Fiqh provides a framework for understanding obligations, order, trust, justice, responsibility and the limits of action, whilst Sufism focuses on the preservation of intention, sincerity, self-control, compassion and respect for human dignity. The two need not be understood as separate fields, as an understanding of religious obligations requires moral awareness in their implementation. Muhtar (2021) highlights the relevance of tasawuf to spiritual balance and the cultivation of moral character, whilst Hidayatulloh et al. (2023) demonstrate the connection between the scholarly and spiritual traditions of boarding school and the fostering of religious practice. In the context of non-formal Islamic education, the interconnection between fiqh and Sufism is important to examine not only on the basis of the values contained in the material, but also through the way in which mentors convey them and how participants interpret these values within their own experiences.

The military environment presents a distinct learning context, as the lives of its personnel unfold within a command structure, organisational discipline, a hierarchy of

authority, and demands for professionalism. Soldiers are not only faced with the obligation to carry out their duties, but also with issues of moral responsibility, self-control and ethical considerations in the exercise of authority. In the field of military ethics, Stanar (2021) emphasises the importance of ethics for the military profession, whilst Snow (2023) discusses virtue education as part of a soldier's character development. Syse (2025) also positions ethics as an integral part of the life and culture of military organisations. This literature provides a conceptual foundation for understanding the importance of moral development, but cannot be directly used as evidence of the effectiveness of religious training within a specific military unit. Therefore, research into religious education within a military context needs to consider the relationship between religious content, participants' experiences, and the institutional regulations governing the implementation of such activities.

In the Indonesian context, the religious development of soldiers must also be understood in light of the existence of mental and spiritual development, known within the TNI as 'Bintal'. The teaching of fiqh and tasawuf, organised through institutional programmes, can be examined in relation to the moral and spiritual educational needs of personnel. However, institutional support for a religious activity does not in itself indicate that the activity holds a specific administrative status within the structure of the Bintal programme. It is therefore necessary to distinguish between the religious guidance practices that are carried out, institutional recognition of their organisation, and the formal status of the activities within the institutional guidance system. This distinction is important so that the analysis does not merely focus on the religious values being taught, but also takes into account the mechanisms of organisation, the status of the instructors, and the scope for participant involvement within the military structure.

The ethical and spiritual values developed through Islamic education are also linked to religious moderation. In the Indonesian context, religious moderation is not intended to alter the substance of religious teachings, but rather to foster a way of understanding and practising religion that is fair, balanced, respectful of differences, and avoids violence. The Indonesian Ministry of Religious Affairs (2019) formulated four indicators of religious moderation, namely commitment to the nation, tolerance, opposition to violence, and an accommodating attitude towards local culture. These four indicators can serve as a framework of values for understanding the relevance of religious education to social life and professional responsibility. Nevertheless, the values taught, participants' interpretation of these values, and behavioural change constitute different levels of evidence. Consequently, this study does not treat religious moderation as an assumed outcome of guidance that has already been achieved, but rather as an interpretative framework applied on a limited basis, drawing upon the teaching materials, learning interactions, and traceable experiences of the informants.

In Madurese society, Islamic boarding schools (boarding school) and religious leaders (kiai) hold a significant position as centres of Islamic education as well as sources of social and moral legitimacy. Abdurrahman (2009) explains that kiai not only exercise spiritual leadership but also play a role in the socio-political life and moral movements of the community. One figure who emerges from this tradition is the 'lora', a cultural term for the son or descendant of a kiai within the Madurese boarding school community, a term closely related in meaning to the title 'Gus' found in some Javanese boarding school traditions. However, a 'lora' cannot be entirely equated with a kiai or an ustaz. The term 'kiai' relates to recognition of religious leadership and authority; 'ustaz' refers primarily to the role of teaching; whilst 'lora' carries genealogical connotations linked to the kiai's family and the social expectation to continue the boarding school tradition. Such genealogical identity does not automatically guarantee acceptance of authority, as social recognition is also linked to scholarly capacity, exemplary conduct, communication skills, and the community's experience of interacting with the figure in question.

From Weber's (1978) perspective, the legitimacy of authority can be understood through traditional, charismatic, and rational-legal types. This framework is relevant for analysing the sources of recognition for religious figures when they enter institutional environments with formal rules and authority. Sulhan & Lessy (2022) demonstrate that local religious figures can fulfil their roles through a combination of various sources of legitimacy. However, recognition of a spiritual guide's personal qualities does not in itself prove charismatic authority in the Weberian sense, just as institutional support for an activity does not automatically confer rational-legal authority upon the guide. In socio-religious developments, the expansion of the sphere of da'wah and changes in media also demand an adjustment to the role of figures within Islamic boarding schools (Astutik, 2025; Rachmadhani, 2021; Setiyani & Azizah, 2021). Therefore, in this study, the lora is understood as a religious figure who confers legitimacy upon the pesantren tradition and gains acceptance through social relationships that take place within a specific institutional context.

Previous research has provided an important foundation for understanding the relationship between pesantren, Islamic education, religious authority, and religious moderation. Hannan (2018) examined the strengthening of moderate Islam through the popular traditions of the pesantren, whilst Hannan (2022) emphasised the role of the pesantren's socio-religious networks in strengthening religious moderation in Madura. Nurdin & Naqqiyah (2019) discuss religious moderation rooted in Salafi pesantren, whilst Syarif & Hannan (2020) highlight the relevance of pesantren-based local wisdom in fostering Islamic moderation amongst the people of Madura. Hidayatulloh et al. (2023) expand the discussion by examining the contribution of tarekat pesantren to Islamic intellectual traditions and religious moderation. Meanwhile, Hannan & Syarif (2023) explain the importance of local wisdom in the governance and resolution of religious conflicts in Madura. These various studies reveal the relationship between pesantren

traditions, religious education, spirituality and social life. However, the literature referenced in this study primarily discusses pesantren, communities and socio-religious networks; consequently, it has not yet provided an adequate explanation of the process by which lora figures learn fiqh and tasawwuf within the structure of military training.

In light of this gap, this study focuses on the fiqh and tasawwuf training activities conducted by Lora Abbas Mohammad Rofi'i of the Al-Hamidy Islamic Boarding School in Banyuanyar, Palengaan, Pamekasan, at the Pamekasan Military District Command (Kodim) 0826. The selection of this case study is based on its relevance to understanding the intersection of pesantren learning traditions with the mechanisms of religious guidance within military institutions. This case provides an opportunity to examine how fiqh and tasawuf material is conveyed to soldiers, how participants relate it to military discipline and professional responsibilities, and how the figure of the lora gains recognition through the pesantren's identity, the quality of teaching, and institutional support. This research is not intended to represent the entirety of the TNI's spiritual guidance practices or to regard these activities as the sole form of religious guidance within military institutions. The analytical value of the case lies in the opportunity to gain an in-depth understanding of the relationship between the educational process, participants' interpretations, and the legitimacy of the mentors within a single institutional context.

To understand this relationship, this study employs the perspective of symbolic interactionism and Max Weber's theory of authority. Symbolic interactionism is used to examine how meanings relating to discipline, worship, trust, responsibility, and ethical-spiritual values are formed and interpreted through learning experiences (Blumer, 1986; Carter & Fuller, 2016). Meanwhile, Weber's theory (1978) is used to analyse the relationship between the traditional legitimacy of the pesantren, recognition of the lora's personal qualities, and the rational-legal authority of the Kodim as the organising institution. These two perspectives are used in a complementary manner: symbolic interactionism explains the process of attributing meaning to values, whilst the theory of authority helps to understand the position of the mentor and the institutional relationships that enable learning to take place. Consequently, the contribution of this research is directed towards the documentation and empirical explanation of non-formal Islamic education within a military context, specifically the relationship between the study of fiqh and tasawwuf, the participants' ethical and spiritual interpretations, and the acceptance of local religious authority; it is not aimed at claiming the discovery of a new type of authority or proving the causal effectiveness of the training programme.

Based on this framework, this study aims to analyse the practices of fiqh and tasawuf training conducted by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan, the participants' interpretation of ethical and spiritual values, and the relationship between

the religious legitimacy of the instructor and the military institutional structure. The study is designed to answer three questions. Firstly, how are the practices of fiqh and tasawuf instruction organised and contextualised within the religious training of soldiers? Secondly, how do participants interpret the values of discipline, trustworthiness, self-reflection (muhasabah), and moral responsibility through their learning interactions? Thirdly, how do the legitimacy of the pesantren tradition, the personal qualities of the instructor, and the institutional authority of the Kodim interrelate in the delivery of this training? These three questions place ethical-spiritual education at the centre of the empirical focus, whilst religious moderation serves as the value framework for interpreting relevant, data-supported findings. Consequently, the research is expected to provide a contextual understanding of religious education practices, the legitimacy of local authority, and the development of professional ethics, without assuming behavioural changes that have not yet been empirically proven.

II. Research Methods

This study employs a qualitative approach using a case study design from a symbolic interactionist perspective to analyse religious guidance through the study of fiqh and tasawwuf by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan. A case study was chosen to understand learning practices, participants' experiences, and the relationship between religious authority and institutional structures within a real-world context (Creswell & Poth, 2018; Yin, 2018). The symbolic interactionist perspective was used to interpret the construction of meaning surrounding 'lora', 'fiqh', 'tasawuf', 'discipline', 'amanah' and 'religious moderation' through social interaction (Blumer, 1986; Carter & Fuller, 2016). Meanwhile, Max Weber's theory of authority was used to analyse traditional and charismatic legitimacy, as well as the relationship between the authority of the lora and the rational-legal structure of the military institution (Weber, 1978).

The research was conducted at Kodim 0826 Pamekasan, Madura, East Java, from October 2025 to July 2026. The location was chosen because it brings together the tradition of pesantren education with military religious training, within a community that regards kiai and lora as figures of education and moral authority (Abdurrahman, 2009; Syarif & Hannan, 2020), and possesses a strong tradition of pesantren, local wisdom and socio-religious networks (Hannan, 2018, 2022; Syarif & Hannan, 2020). The unit of analysis for this research is the practice of fiqh-tasawuf training, which encompasses the content, methods, learning interactions, participants' interpretations, and institutional recognition. Informants were selected using a purposive sampling technique based on the potential informants' involvement in and knowledge of the capacity-building activities (Creswell & Poth, 2018; Hadi et al., 2021). Access to the research was obtained through a letter of request to the head of the Kodim and authorisation from the Territorial Section Officer (Pasiter). During the recruitment process, the Pasiter provided

preliminary information regarding personnel involved as both participants and organisers of the activities. This information was used as a basis for identifying relevant potential informants, whilst the researcher retained the freedom to select informants directly based on the research criteria. Thus, the Pasiter's input served to facilitate access and provide preliminary information, rather than constituting the final determination of research informants. Interviews were conducted with eight informants: Lora Abbas (LR-01), six soldiers (PJ-01–PJ-06) and one activity organiser (PK-01). Although the selection process was the researcher's responsibility, the institution's involvement in granting access was taken into account as a potential factor influencing the diversity of experiences among the informants who could be reached.

The adequacy of the research data was assessed on the basis of the relevance of the information sources to the focus of the case study and the representativeness of the experiences of the mentors, soldiers and activity organisers. The empirical material presented includes interview excerpts from LR-01, PJ-01–PJ-06 and PK-01, supplemented by learning observation notes, activity scheduling information and audiovisual documentation. These sources enable the identification of patterns of meaning regarding the study of fiqh and tasawwuf, religious discipline, moral reflection, the legitimacy of mentors, and national responsibility. However, the research lacks sufficient documentation to establish that data collection has reached saturation. Therefore, data sufficiency is understood in a limited sense in relation to the focus and depth of understanding of the case, rather than as evidence that the full range of participants' experiences has been revealed (Creswell & Poth, 2018; Yin, 2018).

Data collection was carried out through semi-structured interviews, observation and documentation. The interviews were conducted between October 2025 and May 2026, lasting 15–40 minutes per session, using open-ended questions to explore the informants' experiences regarding religious guidance, fiqh and tasawwuf, religious moderation, and professional ethics (Kvale & Brinkmann, 2009). The interview data forming the basis for the presentation of the results comprised 13 selected excerpts from eight informants coded as LR-01, PJ-01–PJ-06, and PK-01. Observations of religious study sessions were conducted on four occasions: 5 January 2026, 9 March 2026, 6 April 2026 and 12 May 2026, at Kodim 0826 Pamekasan. The observations focused on the delivery of learning activities, the methods used to present the material, the use of religious texts, and the interaction between the instructor and participants within the context of official duties. According to PK-01 and AL-01, the study sessions followed a regular schedule that was adapted to the official agenda and the availability of Lora Abbas. These four dates represent sessions that were actually observed by the researcher and are not intended to represent the entire training schedule for the research period. Consequently, information

regarding the scheduling pattern of activities is distinguished from the records of the actual observations carried out.

During these four sessions, the learning material was observed by listening to Lora Abbas's explanations, paying attention to the delivery methods, and noting down the key points of the teachings conveyed during the sessions. The book *Fathul Muin* was used as a reference for the study of fiqh, whilst *Irsyadul Ibad* was used for the study of Sufism and ethics. The researcher did not directly identify the chapters, page numbers, or sequence of the text read in each session. Therefore, the description of the material in the research findings constitutes a summary and grouping of themes based on the tutor's explanations as observed, rather than the result of textual verification of specific sections of the texts. Both texts were also examined as teaching resources to provide an academic context for the material presented, without assuming that sections of the texts with thematically relevant content had definitely been read during the observation sessions. The learning took place through the bandongan method, followed by dialogue and question-and-answer sessions regarding religious matters, official duties, and issues of daily life. The documentation includes details of the schedules for PK-01 and AL-01, information on the management of activities by the Kodim's spiritual affairs section, and audiovisual recordings of KK-01's public statements. The Commander's statements from the video were treated as documentary evidence, rather than direct interviews. These three techniques were used to compare and verify information across sources (Yin, 2018).

Data analysis was carried out through six stages of thematic analysis (Braun & Clarke, 2006). Firstly, familiarisation, involving repeated reading of interview excerpts, observation notes and documentation to identify patterns of meaning. Secondly, initial coding using both inductive and deductive approaches, such as 'discipline as worship' (PJ-01), "the state as a trust" (PJ-02), "soothing communication" (PJ-03), "the legitimacy of the kiai's son and the quality of his delivery" (PJ-04), and "self-control and self-reflection" (PJ-05 and PJ-06). Thirdly, the grouping of codes based on similarities in meaning and relationships between sources. Fourthly, the review of themes by cross-referencing codes against interviews, observations, documentation, and possible differences in informants' experiences. Fifth, the definition and naming of five themes, namely dialogical and contextual religious guidance; the interpretation of fiqh as the basis for religious discipline; tasawuf as moral reflection; the legitimacy of the lora's authority within the Kodim structure; and the contextualisation of pesantren values and nationalism. Sixth, the development of an analytical interpretation by linking empirical evidence, themes, symbolic interactions, and Weberian authority theory (Weber, 1978). Four indicators of religious moderation (Indonesian Ministry of Religious Affairs, 2019) were used as an additional interpretative framework to assess the relevance of themes emerging from the data, rather than as instruments for measuring changes in soldiers' attitudes or behaviour. The values of trustworthiness, justice, self-control, compassion

and respect for human dignity were analysed as ethical-spiritual orientations within fiqh and tasawuf (Indonesian Ministry of Religious Affairs, 2019; Muhtar, 2021). The interpretation was limited to the informants' material, learning practices and interpretations, without assuming a causal link to behavioural change.

The validity of the research interpretation is ensured by examining the consistency of information across sources, the traceability of links between data and themes, and the clarification of the limits of the findings, with reference to the principles of credibility, transferability, dependability and confirmability (Lincoln & Guba, 1985). Consistency is examined by comparing interview transcripts, classroom observations and documentation, in accordance with the type of evidence available. For example, the description of communicative learning is supported by the accounts of PJ-03 and PK-01, observation notes regarding the 'bandongan' and question-and-answer methods, and scheduling information from AL-01. The interpretation of discipline as a trust is traced through the accounts of LR-01 and PJ-01, whilst the interpretation of Sufism as moral reflection is derived from LR-01 as well as the separate experiences of PJ-05 and PJ-06. Meanwhile, the analysis of the acceptance of the lora's authority is based on the accounts of PJ-04 and PK-01, scheduling information, and the public statement by KK-01, which is treated as audiovisual documentation rather than a direct interview. These comparisons are used to assess the consistency of the information but are not regarded as evidence of behavioural change among the participants.

The traceability of the interpretation is demonstrated in Table 1, which maps the data sources and units of meaning, the initial codes, the five main themes, and the research interpretation. This matrix serves as a means of illustrating the relationship between empirical evidence and analytical conclusions, without claiming to be a comprehensive record of all research decisions from the outset of data collection. In the research material presented, there is no description available to verify the implementation of member checking or the systematic recording of an audit trail; therefore, these two procedures are not stated as stages that have been proven to have been carried out. The interpretation also considers the possible influence of access via the institution, command structures, attendance requirements, and informants' tendency to provide positive responses. Consequently, the findings are limited to participants' data-supported learning practices and interpretations, rather than generalisations about the experiences of all soldiers or measurements of the impact of training (Nowell et al., 2017; Yin, 2018).

Research ethics were upheld through informed consent, confidentiality and respect for the informants' rights (Creswell & Poth, 2018; Israel & Hay, 2006). The research was carried out after obtaining permission from the Kodim Pasiter based on a letter of request addressed to the leadership. The soldiers' willingness to take part in the interviews was confirmed directly, with the right to refuse questions or withdraw from participation. The

soldiers' identities were disguised using informant codes, whilst the Commander's public statements were treated in accordance with the context of open documentation. Given that the research focused on a single case, the findings are limited to the participants' coaching practices and interpretations, rather than providing evidence of behavioural change, a reduction in violence, or the causal effectiveness of the programme.

III. Result and Discussion

A. Research Findings

1. Religious Guidance as an Institutional and Dialogical Practice

The fiqh and tasawwuf study sessions at Kodim 0826 Pamekasan form part of the regular religious guidance programme for personnel. According to the activity coordinator (PK-01) and the assistant to the religious leader (AL-01), these religious study sessions are held periodically, with the schedule adapted to fit the official duties and the availability of the instructors. In the four sessions observed by the researcher in January, March, April and May 2026, the timing of the sessions did not always follow the same daily or weekly pattern. The observations showed that the sessions took place after the roll call in the courtyard of Kodim 0826 Pamekasan. These sessions were attended by Kodim personnel and representatives from the Koramil in accordance with official regulations. Consequently, participants' attendance at these training sessions cannot be directly interpreted as voluntary acceptance of the instructors, as they take place within the framework of the military organisation.

Lora Abbas Mohammad Rofi'i is the son of R. KH. Muhammad Rofi'i Baidhowi from the Al-Hamidy Islamic Boarding School in Banyuanyar, Palengaan, Pamekasan. During the study sessions, he delivered lessons on fiqh using the text *Fathul Muin* and on Sufism using *Irsyadul Ibad*. Observations indicate that the lessons were conducted using the *bandongan* method, followed by a dialogue and question-and-answer session. The material was selected by Lora Abbas, whilst participants' questions could relate to the content of the study session, official duties, or everyday life issues. This approach received a positive response from a soldier (PJ-03), who stated:

> Usually, when we think of religious study sessions, we imagine they consist of commands and prohibitions. But here, Lora explains religion in a soothing manner. We are encouraged to understand that, as soldiers, we must also have pure intentions or a pure heart; it is not enough merely to be disciplined in accordance with the rules.

PJ-03's statement shows that participants interpret this learning approach as a presentation of religion that emphasises not only commands and prohibitions, but also inner awareness and responsibility. The initial themes that emerged were soothing

communication, contextual learning, and religious awareness. These observations are consistent with the explanation provided by the activity organiser (PK-01):

> We believe there is a need for a flexible religious approach. A lora such as Lora Abbas is able to engage with our community because he understands the traditions of the pesantren, whilst also being able to speak within the context of national and official matters. That is what has made this event so well-received; furthermore, the event also featured an open question-and-answer session covering a wide range of topics.

Statement PK-01 emphasises that a flexible approach to learning and the ability to link religious material to the context of military service are factors taken into account by the management when selecting instructors. This finding is reinforced by observational notes regarding the conduct of the bandongan session, which was followed by a question-and-answer session.

Institutional support for the organisation of these study sessions is also reflected in the audiovisual documentation of a statement by the Commander of Kodim 0826 Pamekasan (KK-01) at a general study forum organised by the Lentera Katandur community in Arek Lancor, Pamekasan. At that forum, KK-01 stated:

> As far as I'm concerned, here at the Kodim, we are very much in favour of this, sir; we are very much in favour of it. Some of our members are also here to take part, and Lora Abbas also leads activities at the Kodim; we schedule these on a monthly basis

This statement indicates the leadership's support for the activities and acknowledges that Lora Abbas's lecture was scheduled at the Kodim. However, as it originated from a public forum outside the Kodim, this statement is treated as audiovisual documentation, rather than a direct interview or evidence of freedom of dialogue within internal military training. Based on interviews with PJ-03 and PK-01, the results of learning observations, and institutional documentation, the first theme indicates that the fiqh and tasawuf studies took place as organised training activities utilising a communicative approach. Dialogic elements were evident in the teaching methods and the informants' perceptions, whilst the extent to which participants were free to express differing views still needs to be understood within the context of the command structure.

2. Fiqh as an Interpretation of Religious Discipline and Responsibility

Lora Abbas's teaching of fiqh uses the text *Fathul Muin* as an academic reference. Based on observations of the tutor's oral explanations, the researcher noted the key tenets of the teachings that link the rules of worship to orderliness, punctuality, etiquette, trustworthiness, honesty and responsibility towards others. These key points constitute a thematic summary of the explanations provided by the instructor, rather than a direct

identification of the chapters or sections of the text read during each session. Consequently, the connection between the fiqh material and professional ethics is analysed primarily on the basis of LR-01's explanations and the participants' interpretations, rather than on the assumption that specific sections of *Fathul Muin* have been taught in their entirety. Lora Abbas (LR-01) explained:

> At the pesantren, we learnt that fiqh is not merely a matter of what is valid and what is invalid, but also a means of fostering a sense of responsibility. Meanwhile, tasawuf teaches us how to guard the heart so that knowledge does not give rise to arrogance. When I was at the Kodim, I felt that these two fields of knowledge were, in fact, highly relevant to fostering both discipline and inner clarity.

In another statement, LR-01 emphasised:

> Fiqh instils in a person the habit of living an orderly life. In worship, there is punctuality, etiquette and a sense of responsibility. In social dealings, there is honesty, trustworthiness and the prohibition against harming others. Thus, fiqh is in fact closely linked to the character development of soldiers.

Both quotations indicate that the instructors regard fiqh not merely as knowledge concerning the rules of worship, but also as a source of values associated with order, honesty, trustworthiness and responsibility. In the context of military training, this subject matter is linked to professional discipline. This interpretation is reflected in an interview with soldier PJ-01:

> 'We used to view discipline merely as part of our military duties. After attending the study sessions, I realised that discipline is also part of worship, because it involves elements of trustworthiness and accountability before Allah.'

PJ-01's statement illustrates the process of interpreting the meaning of discipline. Discipline, which was originally understood as a professional duty, has acquired a religious dimension through the concepts of worship, trust and accountability to Allah. Based on these units of meaning, the initial codes generated were: professional discipline; discipline as worship; trust; and religious accountability. The grouping of these codes forms the theme of the religious interpretation of discipline. These findings suggest that fiqh provides a normative framework for participants to understand their professional obligations through religious values. However, the data obtained primarily reflect PJ-01's interpretation of discipline, rather than evidence that their disciplined behaviour has improved in measurable terms.

3. Sufism as a Space for Moral Reflection and Self-Control

Lora Abbas's teachings on Sufism and ethics are based on the text *Irsyadul Ibad*. During field observations, the researcher noted the mentor's explanations regarding sincerity, maintaining one's intentions, humility (tawadhu'), self-control, compassion,

and the need to avoid arrogance and actions that harm others. These key points were recorded as themes emerging from the mentor's oral explanations and are not intended to represent a direct correspondence with specific chapters or pages of the text in each session. An examination of the *Irsyadul Ibad* reveals that discussions concerning riya, arrogance, anger and injustice have a textual basis within the text. However, the correspondence of these themes is not used to assert that those chapters were definitely read at the time of the observation. Consequently, the analysis focuses on how the instructor contextualises moral teachings for the lives of soldiers and how the participants interpret them. Lora Abbas (LR-01) stated:

> I speak of Sufism not to turn people away from the world, but to make them strong within it. A soldier needs courage, but also a clear heart. Sincerity, humility and self-control are essential so that strength does not turn into tyranny.

This statement indicates that the mentor regards Sufism as a means of moral reflection in the fulfilment of one's responsibilities. Courage and strength are linked to the need to maintain a clear heart, exercise self-control, and avoid tyranny. In presenting the material, LR-01 also uses religious stories to explain the value of compassion:

> There is a hadith about a woman who was a sinner; indeed, some say that this woman was a prostitute. One day, this woman came across a dog that was thirsty, and she gave it water to drink. At that very moment, Allah the Exalted was pleased with what the sinful woman had done; at that very moment, Allah forgave her sins and granted her guidance, so that she could become God-fearing before her death, simply because she had given drink to that creature (the thirsty dog), let alone giving drink to a human being.

The account in LR-01 refers to the hadith narrated by Abu Hurairah in *Sahih Muslim*, number 4163, which recounts how a prostitute received Allah's forgiveness after giving a thirsty dog a drink. Based on the wording of the hadith cited, the essence of the narrative lies in an act of compassion and Allah's forgiveness, whilst the explanation regarding the granting of guidance leading to piety before death constitutes a narrative expansion by the instructor that is not explicitly mentioned in the text of the hadith. In the context of Sufi studies, the use of this story demonstrates strategy LR-01 in conveying the value of compassion (rahmah) through religious illustrations that are easily understood by participants. Thus, this finding highlights the use of hadith as a source for ethical and spiritual learning, particularly regarding care for fellow creatures and respect for life.The interpretation of Sufi material is evident in the interview with PJ-05:

> The study of Sufism has been very beneficial to me personally because it teaches the importance of maintaining one's intentions, controlling one's

> emotions, respecting others, and not assuming one is always right. This serves as an important foundation for carrying out my official duties.

Statement PJ-05 indicates that participants interpret Sufi teachings as a form of spiritual cultivation centred on maintaining one's intentions, controlling anger, respecting others, and avoiding an attitude of self-righteousness. This finding is reinforced by the interview with PJ-06, who offered a similar assessment of the relevance of Sufism to professional responsibilities:

> The Sufism material actually resonates most with us. Because it's not just about rules, but about the heart. We are encouraged to maintain our intentions, not to get angry easily, not to look down on others, and not to assume we are always right. In my view, this is extremely important in professional life.

Statement PJ-06 reinforces the interpretation conveyed by PJ-05, particularly regarding the maintenance of intentions, emotional control, and respect for others. Both informants, independently, linked the subject matter of Sufism to the need for moral reflection in professional life. The coding of the two interviews yielded the codes: maintaining one's intentions, self-reflection (muhasabah), emotional control, respecting others, and not assuming one is always right. These codes were grouped under the theme of Sufism as a space for moral reflection and self-control. The support expressed by PJ-05 and PJ-06 indicates a convergence of interpretation between the two soldier informants. However, this similarity cannot be generalised to represent the experience of all participants or as evidence of actual behavioural change. What can be affirmed is that both informants perceived the Sufi material as a guide for self-reflection and ethical-spiritual orientation in the performance of their official duties.

4. The Acceptance of the Lora's Authority through the Legitimacy of the Pesantren, Personal Qualities and Institutional Recognition

Lora Abbas is the son of R. KH. Muhammad Rofi'i Baidhowi from the Al-Hamidy Islamic Boarding School in Banyuanyar, Pamekasan. This identity provides a source of socio-religious legitimacy linked to the tradition of respect for the families of religious leaders within Madurese society. However, the interview findings indicate that acceptance of the lora is also influenced by the participants' assessment of the quality of his delivery of the material. Soldier PJ-04 stated:

> 'What makes us respect him is not just because he is the son of a kiai, but the way he explains things – calmly, without being patronising – and his ability to answer questions using examples that are relevant to our daily lives.'

PJ-04's statement shows that respect for the instructor is linked to both genealogical status and the quality of communication. The ability to explain the material using examples relevant to the soldiers' lives was cited by the informant as one of the reasons

for their acceptance. Institutional support was explained by the organiser of the PK-01 activity:

> We regard this activity as part of staff development. Thus, the presence of the kiai is not merely informal, but forms part of an agenda that is institutionally organised and supported.

The PK-01 report is consistent with the scheduling information from AL-01 and the documentation of KK-01's public statement, which demonstrates institutional support for the organisation of the study session. From this data, three analytical categories emerge: genealogical legitimacy, recognition of the personal qualities of the mentor, and institutional support. Genealogical legitimacy relates to the status of the lora within the pesantren tradition; personal recognition is evident through the testimony of PJ-04; whilst institutional support is evident through the scheduling and organisation of the study session by the Kodim.

These three categories form the theme of multi-layered authority legitimacy. These findings show that the acceptance of the lora cannot be explained solely on the basis of his status as the son of a kiai or institutional support. However, institutional recognition of his activities does not mean that the lora possesses rational-legal command authority. Formal authority over the organisation of the event remains with the Kodim institution. Furthermore, as the study forms part of the personnel development programme, the presence of soldiers must be distinguished from their personal acceptance of the mentor. The testimony of PJ-04 constitutes evidence of the respect reported by the informant, not a basis for concluding that all participants share the same level of acceptance.

5. Contextualising the Values of Islamic Boarding Schools, Madurese Culture and Commitment to the Nation

The cultural context of Madura forms part of Lora Abbas's strategy for delivering religious teaching within a military setting. As a figure steeped in the pesantren tradition, he recognises the importance of adapting the language of instruction to the character of the participants and their official duties. Lora Abbas (LR-01) stated:

> In Madura, people still have a spiritual connection with the kiai. But that connection must be maintained through methods of da'wah that are in keeping with the times. At the Kodim, I cannot simply use the language of the pesantren as it is; rather, I must explain it within the context of duty, the state and social responsibility.

This statement demonstrates that the mentor links the educational traditions of the pesantren with the learning needs within the military institution. The key themes that emerge are closeness to the kiai, the adaptation of the language of da'wah, the contextualisation of pesantren values, and social responsibility.

An understanding of the relationship between religion and service to the state is evident in the PJ-02 interview:

> What I have learnt from this study is that being a soldier and being a good Muslim are not contradictory. Indeed, if religion is understood correctly, we become increasingly aware that safeguarding the state is also part of our trust.

Statement PJ-02 shows that the informant interprets the duty to safeguard the nation as a responsibility that aligns with religious values. The initial codes—namely, Muslim and soldier identity, devotion to the nation, and the nation as a trust—were grouped under the theme of the contextualisation of pesantren values and national commitment. This finding is directly related to the indicator of national commitment within religious moderation. However, the available evidence reflects the meanings reported by the informants, rather than an increase in national commitment as measured before and after the study.

In addition to the interpretation of service to the state as a trust, the explanations provided by LR-01 and the experiences of PJ-05 and PJ-06 indicate the presence of values such as respect for others, self-control and compassion within the learning process. These values are relevant to the ethics of religious moderation; however, the research data have not yet directly demonstrated changes in interfaith tolerance, a reduction in violence, or acceptance of specific local cultural practices. The relationship between the findings and the indicators of religious moderation is analysed further in the Discussion section. Thus, the fifth theme demonstrates that the values of the pesantren can be contextualised within religious education in a military setting and are interpreted by some participants as values that align with service to the nation. However, the influence of Madurese culture on all participants cannot be generalised without taking into account the differences in the soldiers' social backgrounds and regional origins.

Table 1. Thematic Analysis Matrix of Research Findings

No.	Data sources and units of meaning	Initial code	Main theme	Interpretation and findings
1	Interviews: PJ-03 on the use of a soothing tone of voice; PK-01 on a flexible approach and question-and-answer sessions. Observations: group work, dialogue, activities following the assembly. Documentation: the timetables for PK-01 and AL-01.	Reassuring communication; peer support; dialogue; contextual learning; development programme	T1. Institutional and dialogue-based capacity building	The study session was held as part of the Kodim's training programme, using the 'bandongan' method and a question-and-answer session. PJ-03 interpreted this as a communicative learning experience. It is not yet clear to what extent all participants were able to engage freely in dialogue.
2	Interview LR-01 on fiqh, discipline, trustworthiness and responsibility; PJ-01 on discipline as a form of worship.	Normative fiqh; the discipline of worship; trust;	T2. The religious significance of discipline	Fiqh is associated with responsibility, whilst PJ-01 defines discipline as both a professional duty and an act

	Observation: the tutor's oral explanations and the bandongan method. Teaching resource: Fathul Muin, without chapter-by-session mapping.	religious accountability		of worship. Changes in disciplinary behaviour have not yet been measured.
3	Interview LR-01 on purity of heart, self-control and compassion; PJ-05 and PJ-06 on maintaining one's intentions, emotional control and respect for others. Observation: verbal explanation by the tutor. Teaching resource: Irsyadul Ibad.	Self-reflection; maintaining one's intentions; emotional control; compassion; respect for others	T3. Sufism and moral reflection	PJ-05 and PJ-06 link Sufism with moral reflection, self-control and respect for others.
4	Interviews: PJ-04 on the status of the kiai's son and communication skills; PK-01 on support for the capacity-building agenda. Documentation: KK-01's schedule and public statements.	Genealogical legitimacy; personal qualities; respect for participants; institutional support	T4. The legitimacy of multi-tiered authority	Acceptance of the lora is linked to the identity of the pesantren, the quality of the mentors, and institutional recognition. The rational-legal authority for its administration lies with the Kodim structure.
5	Interviews: LR-01 on the adaptation of da'wah and the Madurese context; PJ-02 on the state as a trust. Supporting documentation: the context in which the study was conducted at the Kodim.	The adaptation of the pesantren's language; Muslim and military identity; devotion; the state as a trust	T5. Contextualising the values of Islamic boarding schools and nationalism	The mentor adapts religious language to the context of public service, whilst PJ-02 interprets service to the state as a religious trust. The influence of local culture on all participants cannot yet be generalised.

Source: Data from interviews, observations and research documentation, processed using thematic analysis.

The categories of material under themes T2 and T3 were organised based on the oral explanations provided by the instructors, which were recorded during the observations and supported by interviews with informants. Both texts were used as teaching resources and material for textual analysis, but the specific chapters or pages read in each session were not specifically documented.

Overall, the results of the analysis indicate that the teaching of fiqh and tasawwuf at Kodim 0826 Pamekasan takes place through an intersection between the educational traditions of the pesantren and the institutional structure of the military. The learning process utilises material from the texts, the bandongan method, and dialogue linked to professional experience. In the informants' experience, fiqh is interpreted as the foundation of discipline and trustworthiness, whilst tasawuf is understood as a means of reflection on intention, self-control, and respect for others.

B. Discussion

1. The Integration of Fiqh and Sufism as a Form of Non-Formal Islamic Education within the Military

The research findings indicate that the study of fiqh and tasawwuf led by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan constitutes a form of non-formal Islamic education that bridges the scholarly traditions of the pesantren with the need for the religious development of soldiers. Its distinctive feature lies in the learning context, which takes place within an institution characterised by discipline, professional responsibilities and a chain of command. In this environment, religious teachings are not merely conveyed as normative knowledge, but are also linked to the experiences and moral dilemmas faced by the participants.

Pesantren education fundamentally links the mastery of religious knowledge with the cultivation of etiquette, moral character and social responsibility (Hannan, 2018; Nurdin & Naqqiyah, 2019; Syarif & Hannan, 2020). This relationship is also evident in Lora Abbas's study, which combines fiqh—as the foundation for obligations and the limits of action—with tasawuf—as the cultivation of intention, purity of heart, and self-control. The integration of these two disciplines is relevant to the tradition of Islamic education, which prioritises a balance between knowledge, spirituality and social life as part of the development of religious practice (Hannan, 2022; Hidayatulloh et al., 2023).

The use of *Fathul Muin* and *Irsyadul Ibad* as learning references demonstrates the connection between the guidance activities and the scholarly traditions of the pesantren. However, the results of the observations provide a more direct illustration of the process of oral delivery and interpretation by the mentors than a systematic reading of specific chapters in the two texts. The key points recorded by the researcher indicate that the mentors link the obligations and responsibilities in fiqh with the cultivation of intention, self-control and respect for others in tasawuf. An examination of the two texts provides a textual context for these themes, whilst evidence regarding the participants' interpretations was obtained through interviews. This distinction is important so that the connection between the teachings of the texts and professional ethics is understood as the result of pedagogical contextualisation—traceable through the mentors' explanations and the participants' experiences—rather than as the result of verifying the chapters read in each session.

In this context, Lora Abbas fulfils the role of both spiritual mentor and bridge between religious values and the needs of the institution. This role is closely aligned with ethical leadership, which emphasises integrity, exemplary behaviour and trust (Metwally & Ruiz-Palomino, 2022), although the lora holds no command authority Snow (2023) emphasises the importance of virtue education in the military profession, whilst Syse (2025) positions ethics as part of organisational culture. This study illustrates the local manifestation of such training through the tradition of pesantren education. The study's

contribution lies in its explanation of the relationship between the mentor, the text, the method, the participants' context, and the interpretation of learning. However, as this study has not measured learning outcomes or changes in character, its findings are best understood as a description of the practices and experiences of non-formal Islamic education within a military environment.

2. Fiqh as a Normative Framework for Discipline and Professional Responsibility

The research findings show that the study of fiqh is not only directed towards the rules governing acts of worship, but also towards the values of orderliness, honesty, trustworthiness, justice and responsibility. According to the lora's explanation, fiqh is linked to the development of moral consciousness, as every obligation entails limits on one's actions and a sense of accountability. This approach is in line with the concept of religious moderation, which emphasises balance, justice and respect for humanity (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Within the pesantren tradition, fiqh forms part of religious education that is inseparable from etiquette and social responsibility (Nurdin & Naqqiyah, 2019; Syarif & Hannan, 2020). The distinctive aspect of this research emerges when these values are translated into professional experience. Soldiers, for example, interpret discipline not merely as an institutional obligation, but also as a form of worship and a trust for which they are accountable to Allah. From the perspective of symbolic interactionism, this interpretation suggests that the meaning of an action is shaped through individual interaction and interpretation (Blumer, 1986; Carter & Fuller, 2016). The term 'discipline', which was previously associated with military regulations, has acquired a religious dimension through the study of fiqh. However, this statement reflects a shift in the informants' understanding of discipline, rather than evidence of an objective increase in discipline.

This interpretation is relevant to military ethics, which regard soldiers as moral agents rather than mere executors of orders. Williams (2026) emphasises the importance of individual moral accountability, whilst Snow (2023) and Syse (2021) point out that character development must complement institutional rules. In this context, fiqh provides a normative framework for discussing personal responsibility amidst professional duties.

Nevertheless, discipline as a form of worship also requires critical analysis. Within hierarchical institutions, religious language can reinforce a sense of responsibility, but it also has the potential to reinforce obedience without moral consideration. Olsthoorn (2026) emphasises that loyalty as a virtue must be grounded in ethical judgement, not merely institutional allegiance. Consequently, religious trust must be understood in conjunction with honesty, justice, the limits of authority, and accountability for the

consequences of one's actions. Thus, the contribution of fiqh in this study lies in providing an ethical interpretative framework for official duties, rather than demonstrating a causal link to changes in soldiers' behaviour.

3. Sufism as a Means of Spiritual Development and a Guide to Human Ethics

Whilst fiqh emphasises obligations and the normative boundaries of action, tasawuf focuses on intention, sincerity, humility, patience, self-control and compassion. As the lora explains, a soldier's courage must be accompanied by clarity of heart, so that strength does not turn into tyranny. Sufism is thus not positioned as a doctrine that distances people from worldly responsibilities, but rather as moral guidance in the fulfilment of those responsibilities. This perspective is linked to Muhtar's (2021) study on Sufism and spiritual balance, as well as Hidayatulloh et al.'s (2023) work on the contribution of the Sufi tradition to the cultivation of religious practice. In this study, the relevance of Sufism is evident through the experiences of two different soldiers. PJ-05 interpreted the Sufi material as a lesson on intention, anger, and avoiding the attitude of thinking one is always right. This finding is reinforced by PJ-06, who also linked Sufism to emotional control, respect for others, and professional responsibility.

The similarity in the interpretations of these two soldiers demonstrates that Sufi teachings hold moral relevance for both informants. However, these accounts cannot be generalised to reflect psychological changes in all participants. Regan & Mullaney (2023) explain that emotions play a vital role in the development of military virtue, as ethical conduct involves the ability to understand and control inner impulses. This literature helps to explain the relevance of Sufism, but does not replace empirical evidence of behavioural change. The use of the story of the woman who gave water to a thirsty dog, as narrated in Sahih Muslim, hadith number 4163, demonstrates that the instructor conveyed the value of compassion through a religious narrative grounded in hadith sources. The instructor's additional explanation highlights the process of contextualising the hadith's message within moral education, rather than adding to the wording of the narration. In the context of soldier training, this story serves as a means to discuss compassion, self-control and respect for life. This message is relevant to Islamic ethics regarding compassion towards fellow creatures (Haq, 2019; Yiğit, 2020), without constituting direct evidence of a change in the participants' behaviour.

In military ethics, compassion and self-control are relevant when discussing the limits of the use of force. Hähnel (2026) explains the relationship between virtue and a peace-oriented approach, whilst Regan & Mullaney (2023) emphasise the importance of moral emotions in soldiers' actions. Through this framework, Sufism can be understood as a source of reflection on responsibility, rather than evidence that training has reduced violence. Thus, fiqh and Sufism have complementary functions: fiqh provides a foundation regarding obligations and the limits of action, whilst Sufism encourages

participants to consider their intentions, inner attitudes and the humanitarian impact of their actions.

4. The Legitimacy of the Lora's Authority in Pesantren Gatherings and the Military Structure

Lora Abbas's status is inseparable from the Madurese pesantren tradition, which regards the kiai and his family as educational figures and moral authorities. The term 'lora' relates to a genealogical identity that is recognised within the community's socio-religious life (Hasan et al., 2022; Syarif, 2012). As the son of R. KH. Muhammad Rofi'i Baidhowi of the Al-Hamidy Banyuanyar Islamic boarding school, Lora Abbas carries social legitimacy linked to this tradition (Abdurrahman, 2009; Syarif & Hannan, 2020).

From Weber's (1978) perspective, such genealogical legitimacy can be understood through traditional authority. However, the data indicate that the participants' acceptance did not depend solely on lineage. The soldiers respected Lora for his ability to explain the material calmly, without being patronising, and by using examples relevant to the soldiers' lives. These findings suggest that personal and pedagogical qualities play a part in the acceptance of the mentor. Nevertheless, the quality of communication does not automatically prove charisma in the strict Weberian sense. Claims to charismatic authority require evidence of participants' recognition of the figure's specific qualities as the basis for legitimacy. Consequently, the research findings more directly demonstrate a relationship between traditional legitimacy and acceptance of personal qualities. This interpretation is consistent with Arifin's (2013) study on the development of pesantren authority and Sulhan & Lessy's (2022) work on multi-layered religious authority.

In contrast to genealogical legitimacy and recognition of the mentor's personal qualities, institutional support is evident through statements by the activity organisers regarding the training programme, scheduling information from the lora's assistant, and documentation of public statements by the Kodim commander. These three sources indicate the existence of institutional organisation and recognition of the activities, but do not prove that the lora holds formal authority as part of the command structure. From Weber's (1978) perspective, rational-legal authority remains with the Kodim institution. Consequently, the acceptance of the mentors must be understood through the interplay between the pesantren's legitimacy, the participants' learning experiences, and institutional arrangements.

This distinction is important for clarifying the concept of hybrid authority or layered legitimacy. In this study, the term is not intended to denote the discovery of a new type of authority, but rather to explain the relationship between the legitimacy of the pesantren, personal recognition and organisational support. Studies on changes in local religious authority (Razak & Mundzir, 2019; Setiyani & Azizah, 2021) help to demonstrate that sources of legitimacy can be context-dependent. The theoretical

contribution of this study lies in its explanation of how pesantren figures gain recognition within military institutions. Social legitimacy helps to explain the status of the mentors; the quality of teaching is linked to the acceptance of participants; whilst the authority of the Kodim determines access to and the organisation of activities. All three are interrelated, but do not constitute identical forms of authority.

5. The Madurese Context, Adaptation of Islamic Preaching, and the Interpretation of National Identity

Madura has a socio-religious tradition in which pesantren, kiai and lora are regarded as an integral part of community life (Abdurrahman, 2009; Hannan & Syarif, 2023; Syarif & Hannan, 2020). This context helps to explain the source of the lora's social legitimacy, but cannot be taken as a basis for assuming that all soldiers share the same cultural background or experience of the pesantren. During the interviews, the lora emphasised the need to adapt the language of the pesantren to the context of national duty and social responsibility. This adaptation demonstrates that da'wah does not merely transfer religious material from the pesantren environment to the Kodim, but also connects it to issues familiar to the participants. In this context, local culture provides the language and a source of legitimacy for learning, rather than being the sole factor determining acceptance amongst all soldiers.

Religious and national interpretations are evident in the soldiers' experiences, as they view the duty to defend the nation as a trust and do not see their Muslim identity as conflicting with their identity as soldiers. From the perspective of symbolic interaction, these experiences illustrate the process of interpreting the relationship between piety and official duties (Blumer, 1986; Carter & Fuller, 2016). These findings are relevant to Hefner's (2023) study on the relationship between Islam and citizenship. Piety can serve as a moral framework for understanding devotion to the state and society. However, this study merely presents the interpretations reported by the informants, rather than demonstrating a measurable increase in nationalism. Consequently, the Madurese context is significant as it illustrates how pesantren values are translated through an educational process adapted to the military environment. Its contribution lies in the process of value adaptation and the relationship between religiosity and national responsibility.

6. The Relevance of Ethical and Spiritual Interpretations to the Value of Religious Moderation

Religious moderation in this study was analysed based on four indicators from the Indonesian Ministry of Religious Affairs (2019), namely national commitment, tolerance, opposition to violence, and an accommodative attitude towards local culture. These four indicators emerged with varying levels of evidence, so it cannot be concluded that they have all strengthened to the same extent. National commitment is an indicator that receives direct support from the soldiers' experiences of safeguarding the nation as a

trust. The explanations provided by the religious leaders, which link religious teachings to official duties, also indicate a national orientation in the learning process. These findings support a religious interpretation of service to the nation, but do not yet prove an increase in the participants' nationalism.

The values of respect for others and avoiding the attitude of thinking one is always right emerged in the experiences of PJ-05 and PJ-06 whilst interpreting Sufi teachings. Both informants linked this material to emotional control and responsibility in their professional lives. Although these values are relevant to moderate religious ethics, the research data have not yet directly shown how participants respond to differences in religion or belief. Therefore, these findings are best understood as an interpretation of humility and mutual respect between people, rather than evidence of increased interfaith tolerance. Their connection to indicators of religious moderation can still be analysed conceptually, whilst taking into account the limitations of empirical evidence (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Non-violence manifests through the principles of compassion, self-restraint, and the prohibition against harming others. These values are relevant to discussions of humanistic ethics (Haq, 2019) and virtues that support peace (Hähnel, 2026). In a military context, self-restraint is crucial because the use of force is always linked to moral consequences. Perez Jr (2021) explains the ethical issues involved in distinguishing between friends and foes, whilst Williams (2026) emphasises individual responsibility for military actions. However, this study lacks data on levels of radicalism or violence before and after the study. Consequently, the contribution that can be attributed to it is the anti-violence orientation of the education, rather than its success in preventing radicalism or reducing violence.

An accommodative attitude towards local culture relates to the adaptation of the language of religious preaching to the traditions of the pesantren and the social environment of Madura (Hannan & Syarif, 2023; Syarif & Hannan, 2020). However, adapting the manner in which religion is conveyed does not automatically prove the participants' acceptance of specific local cultural practices. The data provide stronger evidence of the contextualisation of learning than of a change in attitude towards traditions. Based on these four indicators, the contribution of fiqh and tasawwuf to religious moderation can be understood through three levels: the material taught, the interpretations reported by participants, and observable behaviour. This study primarily provides evidence at the first two levels. Consequently, its contribution lies in explaining how the value of moderation is conveyed and interpreted within military religious education, rather than proving the programme's causal effectiveness.

7. Military Power Relations, Spaces for Dialogue, and the Limits of Compliance

Fiqh and tasawuf training takes place within an institution characterised by a culture of discipline and a command structure. Scheduled activities and attendance requirements indicate that the continuity of the study sessions is underpinned by institutional mechanisms. However, participants' attendance cannot be directly taken as a measure of their voluntary acceptance of the instructors or the success of the training.

Data on the scheduling of activities by the Kodim management shows that the organisation of the study sessions receives institutional support. Meanwhile, soldiers' accounts of the calming tone of delivery and the non-patronising teaching style indicate a positive reception of the instructors' quality. These two sets of data must be distinguished, as institutional support relates to the organisation of activities, whilst participants' acceptance relates to their learning experience. Attendance at official events cannot be directly taken as evidence of personal respect for the lora. Thus, whilst the religious legitimacy of the instructors operates within a framework established by the institution, their influence on participants' interpretations cannot be concluded solely from their presence. This study reveals a relationship between institutional authority and pedagogical acceptance, whilst participants' freedom to voice criticism and the influence of the command structure on interview responses still require more specific evidence.

The soldiers' statements indicate a positive experience regarding the way the material was presented, whilst the activity organisers and the results of observations suggest that dialogue sessions took place. Both forms of data are important, but the existence of question-and-answer sessions does not prove that all participants felt free to voice criticism or differing views, particularly when these took place within a superior–subordinate relationship. The Kodim commander's statement regarding openness to dialogue originated from the Lentera Katandur community's public forum. Consequently, this statement cannot be used as direct evidence of participants' freedom within Kodim's internal activities. In military research, organisational structure can influence the way informants provide assessments. Danielsson (2022) and Sommeechai (2024) emphasise the importance of reflexivity in understanding the relationship between the researcher, informants and institutional characteristics. Consequently, the predominance of positive experiences in the quotations must be interpreted in the context of the potential influence of professional obligations, respect for religious figures, and a tendency to provide answers deemed to align with the organisation's expectations.

This issue relates to the ethics of obedience. Stanar (2021) and Syse (2021) regard ethics as a vital part of the military profession, whilst Olsthoorn (2026) and Williams (2026) point out that loyalty and obedience still require moral consideration. In this context, religious mandate can form the basis of personal responsibility, but it also has the potential to reinforce the legitimacy of institutional obligations if not accompanied by

adequate space for reflection. Research has not yet demonstrated the occurrence of this latter possibility. Consequently, the analysis of power relations in this study focuses on the relationship between attendance obligations, freedom of expression, and participants' acceptance of their mentors within the context of religious guidance for Muslim personnel at Kodim 0826 Pamekasan. Consequently, the Kodim's support explains the organisation and implementation of activities, whilst acceptance of the quality of learning must be interpreted with due regard to freedom of dialogue, differences in participants' experiences and status, and the possible influence of the command structure on informants' responses.

Theoretically, this study provides an empirical illustration of the relationship between local religious legitimacy, acceptance of the pedagogical quality of mentors, and institutional authority through a case study of fiqh-tasawwuf training within the military. Unlike previous discussions, which have primarily focused on kiai within pesantren and civil society, this case highlights the relationship between socio-religious legitimacy, the pedagogical quality of mentors, and the authority of the institutions providing the training framework (Abdurrahman, 2009; Arifin, 2013; Sulhan & Lessy, 2022). Its novelty lies not in the discovery of a new type of authority, but rather in the explanation of the interrelationships between sources of legitimacy within the military organisational structure. From an Islamic educational perspective, the use of Fathul Muin and Irsyadul Ibad, the bandongan method, and dialogue demonstrates that the pesantren learning tradition can be contextualised for adult participants with diverse needs. Fiqh provides a normative framework regarding obligations and responsibilities, whilst tasawuf offers a space for reflection on intention, emotions and moral conduct. These findings illustrate an educational process that links religious knowledge with professional experience without equating spiritual values with official regulations.

In practical terms, the research provides food for thought regarding the importance of the quality of supervisors, the relevance of the material, dialogic communication, and institutional support. These aspects are linked to discussions on virtue, moral loyalty, responsibility, and the prioritisation of military ethics (Olsthoorn, 2026; Snow, 2023; Syse, 2025; Williams, 2026). However, the teaching of fiqh and tasawwuf cannot be positioned as a substitute for professional regulations, accountability systems, or institutional oversight.

IV. **Conclusion**

This study demonstrates that the teaching of fiqh and tasawwuf by Lora Abbas Mohammad Rofi'i at Kodim 0826 Pamekasan constitutes a form of non-formal Islamic education that links the pesantren learning tradition with the soldiers' military service experience. Through the bandongan method and question-and-answer sessions, as

experienced by the informants, fiqh is interpreted by participants as a normative framework concerning discipline, trustworthiness and responsibility, whilst tasawuf is understood as a space for self-reflection, self-control and respect for others. Acceptance of the lora is linked to the traditional legitimacy of the pesantren, the quality of communication from the mentors, and institutional support from the Kodim, whilst formal authority remains within the military structure.

The contribution of this research lies in its documentation and explanation of the process of interpreting ethical and spiritual values, as well as the relationship between local religious authorities and military institutions. These findings are relevant to religious education and the promotion of religious moderation; however, they have not yet demonstrated measurable changes in behaviour, increased tolerance or a reduction in violence. The limitations of a single-case study, the predominance of positive experiences among informants, and the possible influence of the chain of command must be taken into account when interpreting the results. Further research is required through comparative studies across military units, comparisons with the Indonesian National Armed Forces' (TNI) mental and spiritual development practices, the involvement of participants who are less active or have different experiences, and a longitudinal approach to understanding the relationship between religious learning and professional ethical practice.

V. **Bibliography**

Abdurrahman. (2009). Fenomena Kiai Dalam Dinamika Politik: Antara Gerakan Moral dan Politik. KARSA, 15(1). https://doi.org/10.19105/karsa.v15i1.111

Arifin, A. Z. (2013). Charisma and Rationalisation in a Modernising Pesantren: Changing Values in Traditional Islamic Education in Java. https://researchers-admin.westernsydney.edu.au/ws/portalfiles/portal/94853353/uws_17130.pdf

Astutik, P. (2025). Peran Kepemimpinan Kyai Muda dalam Meningkatkan Mutu Pendidikan di Pondok Pesantren Mambaus Sholihin Blitar. Perspektif: Jurnal Pendidikan Islam, 18(1), 1–32. https://ejournal.kopertais4.or.id/mataraman/index.php/perspektif/article/view/6303

Blumer, H. (1986). Symbolic Interactionism: Perspective and Method. University of California Press.

Braun, V., & Clarke, V. (2006). Using Thematic Analysis in Psychology. Qualitative Research in Psychology, 3(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Carter, M. J., & Fuller, C. (2016). Symbols, Meaning, and Action: The Past, Present, and Future of Symbolic Interactionism. Current Sociology, 64(6), 931–961. https://doi.org/10.1177/0011392116638396

Creswell, J. W., & Poth, C. N. (2018). Qualitative Inquiry and Research Design: Choosing among Five Approaches. SAGE.

Danielsson, A. (2022). Knowledge In And Of Military Operations: Enriching The Reflexive

Gaze in Critical Research on The Military. Critical Military Studies, 8(3), 315–333. https://doi.org/10.1080/23337486.2020.1835341

Hadi, Abd., Rusman, & Asrori. (2021). Penelitian Kualitatif: Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi (Pertama). CV. Pena Persada.

Hähnel, M. (2026). Caritas pacem causat: How Can Virtues Serve Peace? Journal of Military Ethics, 25(1), 20–36. https://doi.org/10.1080/15027570.2026.2635221

Hannan, Abd. (2018). Islam Moderat dan Tradisi Popular Pesantren: Strategi Penguatan Islam Moderat Di Kalangan Masyarakat Madura Melalui Nilai Tradisi Popular Islam Berbasis Pesantren. Jurnal Sosiologi Dialektika, 13(2), 152–168. https://doi.org/10.20473/jsd.v13i2.2018.152-168

Hannan, Abd. (2022). Penguatan Moderasi Beragama Di Madura Melalui Jejaring Sosial Keagamaan Pesantren. ISLAMIKA INSIDE: Jurnal Keislaman Dan Humaniora, 8(1), 30–59. https://doi.org/10.35719/ISLAMIKAINSIDE.V8I1.175

Hannan, Abd., & Syarif, Z. (2023). Perspektif Kearifan Lokal dalam Tata Kelola dan Penyelesaian Konflik Keagamaan di Madura; Sebuah Tinjauan Sosiologi. Jurnal Ilmu-Ilmu Keislaman, 23(2), 163–179. https://doi.org/10.32939/islamika.v23i2.3008

Haq, M. I. (2019). Tasawwuf (Sufism) as The Basis for Internalizing Humanist Character of Indonesian Muslims (Case Study of Pesantren in Yogyakarta and Madura). Sunan Kalijaga: International Journal of Islamic Civilization, 2(2), 235–262. https://doi.org/10.14421/skijic.v2i2.1514

Hasan, N., Mardhatillah, M., Abadi, Moh. M., & Hidayat, A. R. (2022). Environmental Activism in Indonesian Pesantren: The Role of Lora in Mainstreaming Islamic Eco-Theology in Tapal Kuda, East Java. Teosofi: Jurnal Tasawuf Dan Pemikiran Islam, 12(2), 280–306. https://doi.org/10.15642/teosofi.2022.12.2.280-306

Hefner, R. W. (2023). Islam and Citizenship in Indonesia (1st ed.). Routledge. https://doi.org/10.4324/9781032629155

Hidayatulloh, T., Saputra, H., & Saumantri, T. (2023). Peran Pesantren Tarekat Roudhoh Al-Hikam dalam Mengembangkan Tradisi Intelektual Islam dan Moderasi Beragama di Indonesia. Dialog, 46(1), 38–52. https://doi.org/10.47655/dialog.v46i1.702

Israel, Mark., & Hay, Iain. (2006). Research Ethics for Social Scientists: Between Ethical Conduct and Regulatory Compliance. Sage.

Kementerian Agama RI. (2019). Moderasi Beragama (1st ed., Vol. 162). Badan Litbang dan Diklat Kementerian Agama RI.

Kvale, Steinar., & Brinkmann, Svend. (2009). InterViews: Learning The Craft of Qualitative Research Interviewing. Sage Publications.

Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic Inquiry. Sage.

Metwally, M., & Ruiz-Palomino, P. (2022). The Organisational Psychology of Ethical Military Leadership during Times of Crisis: Lessons from the COVID-19 Pandemic. Journal of Military Ethics, 21(3–4), 337–346. https://doi.org/10.1080/15027570.2023.2177419

Muhtar, M. Z. (2021). Moderasi Beragama Dalam Kitab Tasawuf Al-Muntakhabāt Karya Kh. Ahmad Asrori Al-Ishaqi. Jurnal Lektur Keagamaan, 19(1), 269–306. https://doi.org/10.31291/jlk.v19i1.928

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis: Striving To Meet The Trustworthiness Criteria. International Journal of Qualitative Methods, 16(1), 1–13. https://doi.org/10.1177/1609406917733847

Nurdin, A., & Naqqiyah, M. S. (2019). Model Moderasi Beragama Berbasis Pesantren Salaf. ISLAMICA: Jurnal Studi Keislaman, 14(1), 82–102.

Olsthoorn, P. (2026). Loyalty as a Virtue and as a Value. Journal of Military Ethics, 25(1), 37–48. https://doi.org/10.1080/15027570.2026.2643959

Perez Jr, C. (2021). Tactical Jus ad Bellum: The Practice and Ethics of Military Designations of Friend and Foe. Journal of Military Ethics, 20(3–4), 217–236. https://doi.org/10.1080/15027570.2021.2016454

Rachmadhani, A. (2021). Otoritas Keagamaan Di Era Media Baru: Dakwah Gus Mus Di Media Sosial. Panangkaran: Jurnal Penelitian Agama Dan Masyarakat, 5(2), 150–169. https://doi.org/10.14421/panangkaran.v5i2.2636

Razak, Y., & Mundzir, I. (2019). Otoritas Agama Ulama Perempuan-Relevansi Pemikiran Nyai Masriyah Amva terhadap Kesetaraan Gender dan Pluralisme. PALASTREN, 12(2). http://dx.doi.org/10.21043/palastren.v12i2.5981

Regan, M., & Mullaney, K. (2023). Emotion, Ethics, and Military Virtues. Journal of Military Ethics, 22(3–4), 256–273. https://doi.org/10.1080/15027570.2024.2313884

Setiyani, W., & Azizah, S. (2021). Otoritas Keagamaan Kiai Kampung dan Pengaruh Media Sosial dalam Mengkonstruksi Islam Lokal (M. Afifuddin & M. Farid, Eds.; pp. 153–180). CV. RFM Pramedia. http://repository.uinsa.ac.id/id/eprint/1955/1/Wiwik%20Setiyani_booksection_Otoritas%20keagamaan%20Kiai%20Kampung.pdf

Snow, N. E. (2023). Teaching Virtues in The Military. Journal of Military Ethics, 22(3–4), 185–199. https://doi.org/10.1080/15027570.2024.2312637

Sommeechai, K. (2024). Reflexive Thematic Analysis in Military Research: Insights from a Thai Military Academy. NKRAFA: Journal of Humanities and Social Sciences, 12.

Stanar, D. (2021). The Vital Significance of Military Ethics. Journal of Military Ethics, 20(3–4), 237–250. https://doi.org/10.1080/15027570.2021.2011913

Sulhan, M., & Lessy, Z. (2022). Otoritas Tuan Guru Dan Dakwah Islam Pada Masyarakat Sasak Lombok: Analisis Teori Otoritas Max Weber. An-Nawa: Jurnal Studi Islam, 4(2), 101–113. https://doi.org/10.37758/m7cd7v15

Syarif, Z. (2012). Mitos Nilai-Nilai Kepatuhan Santri. Tadris, 7(1).

Syarif, Z., & Hannan, Abd. (2020). Kearifan Lokal Pesantren sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura. ISLAMICA: Jurnal Studi Keislaman, 14(2), 220–240. https://doi.org/10.15642/islamica.2020.14.2.220-240

Syse, H. (2021). Character or Institution? Virtues or Rules? Journal of Military Ethics, 20(3–4), 161–162. https://doi.org/10.1080/15027570.2021.2019947

Syse, H. (2025). Mainstreaming Ethics. Journal of Military Ethics, 24(3–4), 229–230. https://doi.org/10.1080/15027570.2025.2598926

Weber, M. (1978). Economy and Society: an Outline of Interpretive Sociology (G. Roth & C. Wittich, Eds.). University of California Press.

Williams, J. (2026). Growing Autonomy and The Politics of Moral Responsibility for Military Action. Journal of Military Ethics, 25(1), 3–19. https://doi.org/10.1080/15027570.2026.2633842

Yiğit, M. (2020). Establishing Animals in Islamic Ethics: Who Are They, and How Should We Treat Them? Istanbul Bilgi University.

Yin, R. K. (2018). Case Study Research and Applications: Design and Methods (6th ed.). Sage Publication, Inc. https://opac.atmaluhur.ac.id/uploaded_files/temporary/DigitalCollection/YTE3NDlmYTY0ZjE2MDA5ODE4NGI1Y2FhMjdkMjRmYWNkMDA2MTVhOQ==.pdf

Internet:

Katandur Media. Rutinan Lentera Katandur, 02 Mei 2026, Ngopi Ngaji Trotoar. Alamat URL: https://www.youtube.com/live/w_QHFxUo4oA?si=tU-iq-3g6uAmgj6s

Hadits Tazkia, Bab Keutamaan Memberi Minum Hewan yang Diharamkan, Shahih Muslim #4163, Alamat URL: https://hadits.tazkia.ac.id/hadits/bab/2:1030 .