



NAFI-ISBAT AND THE PROPHET'S PATH AS A FRAMEWORK FOR CONTEMPORARY ETHICAL CONSCIOUSNESS

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Abstract

This study aims to analyze the structures of *nafi* (negation) and *isbat* (affirmation) in the Javanese manuscript *Suluk Rasul*, as a framework for the formation of ethical consciousness, and to articulate their relevance for addressing the contemporary ethical crisis and sustainable development. This aim is crucial because the ethical crisis is not merely a matter of regulation or institutional weakness, but fundamentally a problem of consciousness that requires an ethics rooted in the purification of inner awareness. Employing a qualitative, text-based research approach that integrates modern philology, reflective hermeneutics, and comparative conceptual analysis, this study analyzes the *Suluk Rasul* manuscript, considered the foremost chapter of the *Saerad* compilation. The primary data source is the manuscript itself, processed through document studies involving transliteration from Javanese script to Latin, terminological verification, and mapping of stanza structures. Data analysis was conducted through four systematic stages: (1) transliteration, (2) close reading to identify key concepts, (3) reflective hermeneutics to interpret the text's meaning in dialogue with the contemporary ethical crisis, and (4) theoretical dialogue through comparative conceptual analysis with Foucault's *technologies of the self* and *care of the self*. The validity of the interpretation was ensured through theoretical triangulation (utilizing normative ethics frameworks and SDG 4 & SDG 16) and the principle of textual fidelity. The findings reveal that *nafi* functions as the negation of the ego and the prohibition of *paworing karsa* (the mixing of wills), while *isbat* functions as the affirmation of Divine Oneness, as found in the third and fourth stanzas of *Dhandhanggula*. Furthermore, four inner qualities—*antêp* (steadfastness), *ikhlas* (sincerity), *têtêp titining tékat* (steadfastness of resolve), and *sampurna kang pêsthi* (perfection of destiny)—serve as indicators of emotional stability and form the foundation of ethics, as found in the seventh stanza of *Dhandhanggula*. The phrase *wruha bedaning tunggal* in the tenth stanza of *Sinom* articulates a differential consciousness. The study concludes that *nafi* and *isbat* can be understood as technologies of consciousness that form the ethical subject within power relations, offering a conceptual contribution to the development of public ethics based on consciousness purification, character education, institutional strengthening, and sustainable development.

Keywords: consciousness structure; contemporary ethical crisis; *nafi* and *isbat*; *Suluk Rasul*; Javanese Sufism.



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INTRODUCTION

The integrity crisis in today's public sphere has increasingly complex symptoms. Abuse of power, corruption, rule manipulation, and reducing ethics to mere administrative tasks show that moral issues go beyond legal failures or weak oversight. Studies show that strict rules do not ensure ethical behavior unless people's consciousness changes (MacIntyre, 2007; Taylor, 2000). This means morality depends on inner awareness shaped by consciousness. So, the ethical crisis is not just about governance, but about consciousness itself. Modern ethics debates often highlight the fragmentation of values caused by instrumental rationality and secularization (Habermas, 1984; MacIntyre, 2007; Taylor, 2000). MacIntyre calls this the failure of the narrative of virtue: moral language loses its teleological foundation, creating a subject who knows norms but cannot integrate them emotionally or existentially. In this context, searching for an ethics model based on the formation of consciousness becomes urgent (MacIntyre, 2007).

Sufism has long offered an alternative perspective on this crisis. Instead of separating morality and inner development, Sufism sees ethics as the outcome of self-purification and purification of the soul. The concepts of *tazkiyat al-nafs*, *muhasabah*, and *muraqabah* make ethics a continuous practice of self-awareness (Chittick, 2001; Knyš, 2017). Schimmel shows that Islam's mystical side has always required inner transformation for ethical action (Schimmel, 1975). It is also important to note that Sufism in general and Javanese Sufism do not share all the same traits.

Javanese Sufism possesses distinctive characteristics not found in Middle Eastern or Persian Sufism. *First*, Javanese Sufism places greater emphasis on *rasa* (affection) as the center of ethical consciousness, rather than solely on *'aql* (reason), which dominates in the Islamic philosophical tradition (Woodward, 2010). *Second*, the concept of *manunggaling kawula Gusti* in Javanese Sufism does not imply ontological fusion as in Ibn Arabi's version of *wahdat al-wujud*, but rather a differential consciousness that affirms both the distance and the closeness between the servant and God (Simuh, 2021). *Third*, Javanese Sufism is expressed through the media of *tembang* and *macapat*, making it easier to internalize affectively than abstract Arabic or Persian Sufi texts (Ningpitasi & Rahman, 2025). This third characteristic serves as the primary entry point for the study of *suluk* texts within the Javanese tradition, including *Suluk Rasul*.

To systematically map the position of this research, the following is a critical synthesis of previous studies relevant to Javanese *suluk*—first, historical-anthropological research on Javanese

Sufism. Ricklefs has demonstrated that Javanese Islam underwent acculturation without losing its theological identity (Ricklefs, 2007). Howell reinforces this with evidence of the resurgence of Islamic spirituality in the modern era. The contributions of these studies are crucial for understanding the socio-cultural context of suluk. Still, they do not specifically analyze the internal structure of suluk texts as a system of consciousness (Howell, 2001)—*second*, philological research on suluk manuscripts. Florida documented Suluk manuscripts in the Karaton Surakarta collection, including Suluk Rasul, the subject of this article (Florida, 1993).

However, Florida's documentation is more codicological (physical description of the manuscripts) and does not yet involve a conceptual reading of the text's content. Azra discusses the transmission of Sufi orders in the Archipelago, including the role of suluk texts, but his focus is more on the history of transmission than on the structure of consciousness constructed by the texts (Azra, 2004; Florida, 1993). *Third*, research on specific suluk texts. Simuh examines Suluk Sukarsa from the perspective of the acculturative Sufism (Simuh, 2021), while Darori studies Suluk Wujil as a Javanese-Islamic syncretic text (Amin, 2000). Both of these studies are important as methodological references, but their objects of study differ from *Suluk Rasul*. Moreover, these studies have not yet interpreted the suluk text as a structure of consciousness that can be engaged in dialogue with modern ethical theories, such as Foucault's concept of *the care of the self*.

Given the review, research on Suluk Rasul is notably limited. This study sharply addresses four gaps: the lack of focused examination of Suluk Rasul, the absence of an analysis of nafi-isbat as a technology of consciousness, the lack of dialogue with Foucault's subjectivation, and the unaddressed relevance of SDGs. Suluk Rasul is chosen because it serves as a foundational conceptual guide, explicitly presents nafi and isbat as mechanisms for purifying consciousness, and has not yet been deeply explored as a standalone text. The central argument is that studying Suluk Rasul in this light offers a new and necessary framework for addressing modern ethical crises. These considerations set the stage for the methodological and theoretical orientation developed in the following sections.

Foucault's concepts of "*technologies of the self*" (Foucault, 1988) dan) and "*care of the self*" (Foucault, 2005) open a dialogue across traditions, as both emphasize self-formation as the foundation of ethics. *The state of the art* of this research lies in interpreting *Suluk Rasul* as a performative technology of consciousness relevant to public ethics, thereby shifting the study of

Suluk from descriptive philology to applied moral philosophy. Its relevance is further strengthened by the fact that SDG 4 (quality education) and SDG 16 (strong institutions) require the formation of a stable consciousness (UN. General Assembly, 2015)

This study aims to analyze the structure of negation and affirmation in the *Suluk Rasul* manuscript to model ethical consciousness, identify how the four inner qualities *antêp*, *ikhlas*, *têtêp titining tékat*, and *sampurna kang pêsthi* indicate emotional stability, and assess the relevance of this model for contemporary ethical crises and sustainable development. Such crises stem not only from regulatory failures but also from distortions of consciousness and value fragmentation. By examining *nafi*, *isbat*, and emotional stabilization, this research seeks to formulate a conceptual framework for public ethics, character education, and institutional in Ultimately, the study promotes dialogue between Nusantara wisdom and modern ethical theory, positioning Javanese Sufi traditions as resources for fostering emotional stability and moral clarity in addressing contemporary challenges.

METHOD

This study employs a qualitative approach grounded in modern philology, combined with reflective hermeneutics and comparative conceptual analysis, to examine the structure of consciousness in the *Suluk Rasul* manuscript, part of the *Saerad* compilation (Beal, 2008; Teeuw, 1984). This approach was chosen because the research aims to understand the text not only as a historical document but as a construction of meaning relevant to contemporary ethical crises. The object of study is the *Suluk Rasul* manuscript, which is codicologically positioned as *the opening chapter of the Saerad* compilation, indicating its role as a conceptual foundation. The research focuses on understanding the structure of *nafi* and *isbat* as mechanisms for purifying consciousness, identifying the functions of the four inner qualities (*antêp*, *ikhlas*, *têtêp titining tékat*, *sampurna kang pêsthi*), and formulating their relevance to the ethical crisis and the sustainable development agenda. Through this approach, the text is read philologically and interpreted hermeneutically to address modern ethical issues.

Data collection was conducted through a documentary study of the *Suluk Rasul* manuscript, followed by four stages of systematic analysis. The first stage (transliteration) involved transcribing the Javanese script into Latin, verifying the consistency of terminology, and mapping

the structure of the verses and themes. The second stage (*close reading*) identifies key concepts, namely *nafi*, *isbat*, *sembah raga*, *sembah cipta*, *sembah sukma*, *sembah rasa*, and the phrase *wruha bedaning tunggal* (Gallagher, 2006). The third stage (reflective hermeneutics) interprets the manuscript's meaning through a dialogue between the text's horizon and the reader's horizon (Gadamer et al., 2011). The fourth stage (theoretical dialogue) compares the discovered structures of consciousness with Michel Foucault's theories of *the technologies of the self* and the *care of the self*, using a conceptual comparative approach (Skinner, 2002). The validity of the interpretation is established through theoretical triangulation, which involves using a contemporary normative ethical framework (Taylor, 2000) as well as the SDG 4 and SDG 16 agendas (while also applying the principle of textual fidelity, which requires that every conceptual claim be traceable to the passages and internal terminology of the manuscript (Denzin, 2012) Through this method, the research is expected to produce a conceptual framework of the ethics of consciousness that can contribute theoretically to the development of public ethics based on the local wisdom of the Nusantara, as well as pragmatically to the strengthening of character education, bureaucratic reform, and the development of institutions with integrity.

RESULT AND DISCUSSION

Result

This section of the research results is based on the findings of codicological and textual analysis of the *Suluk Rasul* manuscript as part of the *Saerad* compilation.

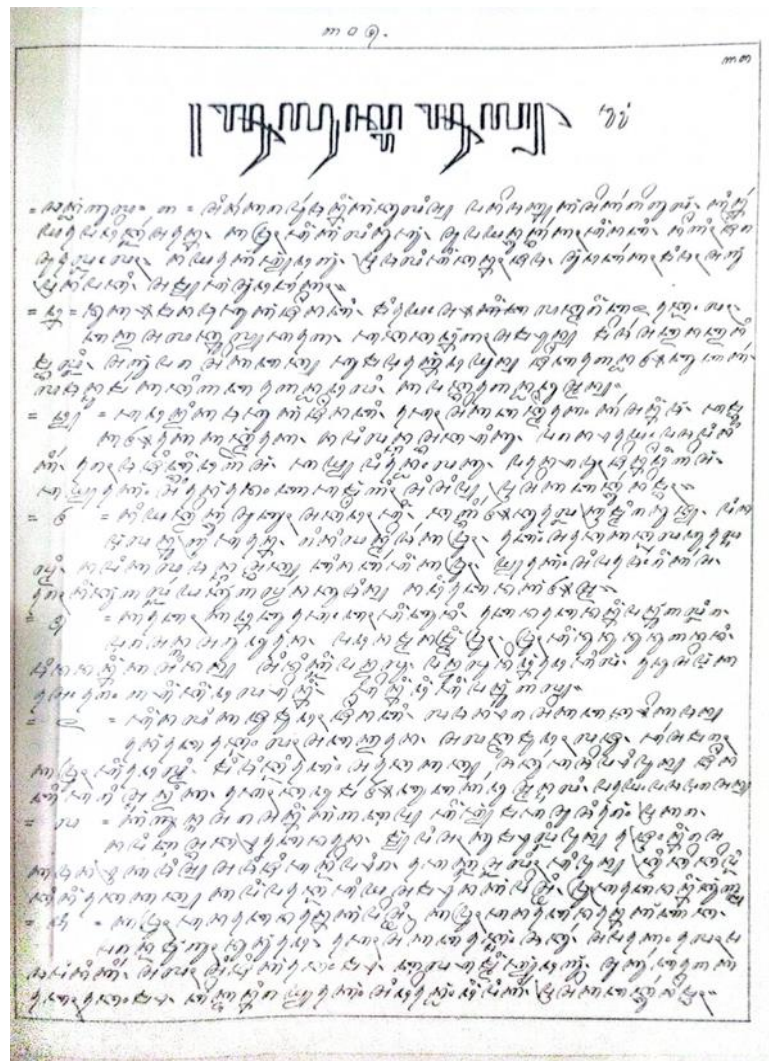


Figure 1. The *Suluk Rasul* Manuscript

The data presented here are the results of transliteration, *close reading*, and structural mapping of the verses from the *Suluk Rasul* manuscript. The presentation of the results begins with a tabular summary of the data to provide an overview of the seven main findings. This is followed by a descriptive elaboration of each category of findings, namely codicological position, theological legitimacy, the structure of *nafi* and *isbat*, the four inner qualities, the ontology of consciousness, theological indigenization, and the pinnacle of practice. This structure aims to systematically demonstrate how the *Suluk Rasul* constructs a model of ethical consciousness.

Table 1. Key Findings in the *Suluk Rasul* Manuscript

No.	Category of Findings	Location in Text	Description of Findings
1	Codicological Position	The opening chapter of the Saerad compilation (page 105)	Suluk Rasul serves as the conceptual foundation for the entire suluk teachings in the compilation
2	Theological Legitimacy	Dhandhanggula, verse 1	The mention of Kangjeng Nabi, the companions, and Hyang Gung indicates the articulation of tawhid in Javanese cosmology
3	The structure of negation and affirmation	Dhandhanggula verses 3 and 4	Nafi as the negation of the ego and the prohibition of paworing karsa; isbat as the affirmation of divine oneness
4	The Four Inner Qualities	Dhandhanggula, verses 7	Antêp (inner stability), ikhlas (self-detachment), têtêp titining tékat (steady orientation), sampurna kang pêsthi (existential certainty)
5	Ontology of Consciousness	Sinom, verse 10	The phrase "wruha bedaning tunggal" signifies differential consciousness: the ability to distinguish within unity
6	Theological indigenization	Entire text	The doctrine of tawhid is interpreted through Javanese cosmology with the structure of worship of the body, worship of creation, worship of the soul, and worship of feeling
7	The pinnacle of practice	The Kanthining Kangsuluk Rasul Section	Moklis: full acceptance of the Divine, marked by the absence of envy, arrogance, and anxiety

Results of an analysis of the Suluk Rasul manuscript

Based on an analysis of the manuscript's structure, content, and position, the findings of this study can be formulated into a conceptual model that illustrates Suluk Rasul's position within the Saerad compilation. This model shows that Suluk Rasul functions not only as an opening text structurally, but also as a conceptual foundation that connects codicological aspects, theological legitimacy, the structure of consciousness, inner qualities, spiritual ontology, and the summit of religious practice. Therefore, the following diagram presents the conceptual flow of Suluk Rasul's teachings in a systematic and integrative manner.

In general, this model positions Suluk Rasul at the center of the formation of spiritual consciousness. The process moves from the manuscript's codicological position and theological legitimacy, then develops through the structure of nafi-isbat as a mechanism for purifying consciousness. Furthermore, this process produces four inner qualities that serve as indicators of ethical maturity and affective stability, ultimately leading to the summit of spiritual practice, moklis. Each component in this diagram will be explained in greater detail in the following subsections.

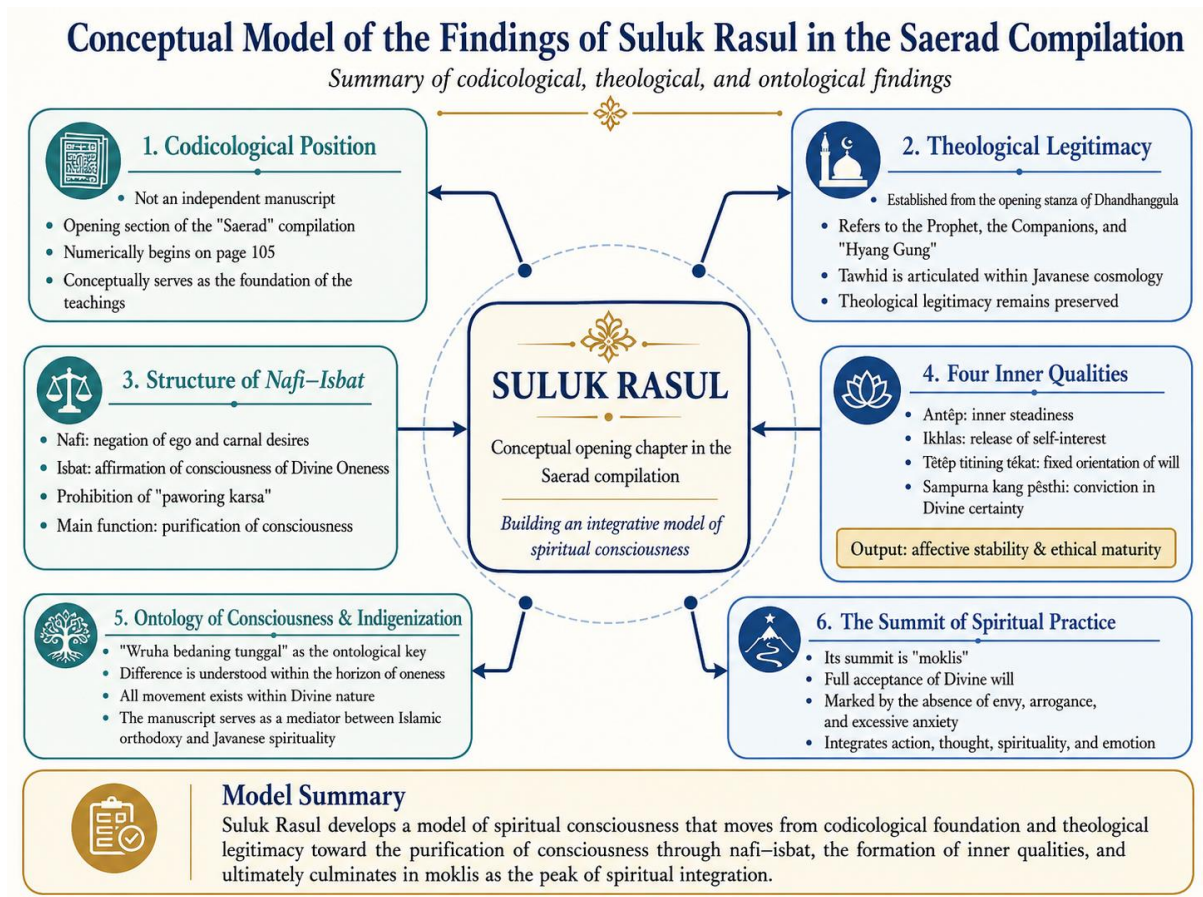


Figure 1. Conceptual Model of the Findings of *Suluk Rasul* in the *Saerad* Compilation

The diagram above shows that the research findings on *Suluk Rasul* are organized into six interconnected main components. These six components do not stand independently; instead, they form a conceptual flow that explains how this text constructs a model of spiritual consciousness grounded in tawhid, Javanese cosmology, and the formation of inner qualities. Therefore, the discussion in the following subsections will gradually describe each component, beginning with the manuscript's codicological position and ending with the summit of spiritual practice, *moklis*.

Each element in the conceptual model will be explained in greater depth in the following subsections, so that the relationship between the manuscript's position, theological legitimacy, the

structure of *nafi-isbat*, inner qualities, the ontology of consciousness, and the summit of spiritual practice can be understood comprehensively.

Codicological Position and Theological Legitimacy

Research findings indicate that, from a codicological perspective, *Suluk Rasul* is not a standalone manuscript but rather the opening section of a collection of *spiritual* teachings titled *Saerad*. Etymologically, the term *Saerad* can be interpreted as a combination of *sae* (good/primary) and *rad* (collection of advice), so that the entire compilation is understood as a collection of teachings on inner virtue. Although numerically this text begins on page 105, within the compilation's structure, it is treated as the opening *chapter*, indicating its conceptual role as the foundation of the teachings. Visual data regarding the manuscript's initial position can be seen in Figure 1.

The theological legitimacy of the text is established from the very first verse of *Dhandhanggula* through references to *the Prophet*, his companions, and the term *Hyang Gung* (a title for God in Javanese cosmology). This indicates that *Suluk Rasul* consciously articulates the teachings of tawhid within the framework of local cosmology, without compromising its theological legitimacy.

The Structure of Nafi and Isbat and the Four Inner Qualities

Substantively, this manuscript posits *nafi* and *isbat* as the fundamental structure of consciousness formation. In the third stanza of *Dhandhanggula*, the phrase *ambuka akékat* signifies the text's orientation toward the unveiling of truth, rather than merely outward guidance. *Nafi* is understood as a process of negating the ego's claims and the mingling of carnal desires, while *isbat* functions as the affirmation of consciousness regarding Divine Oneness. The fourth stanza emphasizes the prohibition *against paworing karsa*, the mingling of wills that obscures inner orientation. This structure demonstrates that *nafi* and *isbat* function as mechanisms for purifying consciousness, not merely as verbal theological formulas.

The internal structure of the text reveals that this process moves through four inner qualities mentioned in the seventh stanza of *the Dhandhanggula*: *antêp*, *iklas*, *têtêp titining tékat*, and *sampurna kang pêsthi*. These four serve as indicators of emotional stability. *Antêp* refers to an inner steadiness that is not easily shaken. *Ikhlâs* refers to the letting go of self-interest. *Têtêp titining tékat* signifies a fixed center of volitional orientation. *Sampurna Kang Pêsthi* indicates an existential

conviction in divine certainty. This textual data shows that ethical maturity is marked by affective stability rather than merely normative knowledge.

The Ontology of Consciousness, Theological Indigenization, and the Summit of Practice

The phrase *wruha bedaning tunggal* that appears in the tenth stanza of the *Sinom* section serves as the ontological key to this manuscript. Unity is not understood as the elimination of differentiation, but rather as an awareness of difference within the horizon of oneness. This structure allows humans to live out the drama of life without claiming absolute autonomy. Thus, *the affirmation* in this text does not stop at theological recognition but also includes an existential dimension: that all movement resides within the Divine nature.

The phenomenon of theological indigenization is also evident in the text's linguistic structure and symbolism. The references to *Kangjeng Nabi*, the Companions, and the term *Hyang Gung* in the first stanza of *the Dhandhanggula* indicate that the doctrine of tawhid is interpreted through Javanese cosmology without losing its theological legitimacy. *Nafi* and *Isbat* are not taught solely in normative Arabic, but are grounded through the structure *of the body, mind, soul, and emotion*. This data confirms that the manuscript functions as a conceptual mediator between Islamic orthodoxy and the Javanese spiritual horizon.

The section *on Kanthining Kangsuluk Rasul* emphasizes that the pinnacle of spiritual practice is *moklis*, that is, full acceptance of the Divine. The absence of envy, arrogance, and excessive anxiety characterizes this state of stability. This finding indicates that the entirety of the *Suluk Rasul* teachings constructs a model of consciousness that integrates action, thought, spirit, and emotion. This structure serves as a conceptual foundation consistent with the text's position as *the opening chapter* in the *Saerad* compilation.

Discussion

The Ontology of Suluk Rasul and Differential Consciousness

Ontologically, *Suluk Rasul* presents a comprehensive framework of guidance that ranges from *physical worship (sembah raga)* to *intellectual worship (sembah cipta)*, *spiritual worship (sembah sukma)*, and *emotional worship (sembah rasa)*. These four levels correspond to the classical Sufi framework: *tarikah*, *syariat*, *hakikat*, and *makrifat* (Chittick, 2001; Schimmel, 1975). At the level *of physical worship* or *tarikah*, *negation* and *affirmation* manifest in the form of verbal practices and rituals. At the level *of intellectual worship* or *syariat*, the emphasis is on the clarity of knowledge and on the distinction

between human will and divine decree (the prohibition *against "paworing karsa"*). At the level of *spiritual worship* or *hakikat*, the process of emptying oneself of the mixture of carnal desires becomes the central focus (Achmad et al., 2025; Ihsan et al., 2022). Meanwhile, *sembah rasa* or *makrifat* marks the pinnacle of the integration of consciousness, where the four inner qualities serve as indicators of inner stability (Syaffutra et al., 2025; Yazid, 2025).

The concept of *wruha bedaning tunggal* presents a model of differential consciousness, namely the ability to distinguish within unity. This model aligns with the Sufi tradition, which emphasizes the paradox between *tanzih* (transcendence) and *tashbih* (immanence) (Chittick, 2001; Knyš, 2017). In the Javanese context, unity does not negate the drama of life, but rather places it within the horizon of Divine nature (Nurziana & Firdaus, 2025). This finding reinforces Woodward's argument that Javanese symbolism provides a conceptual medium compatible with Islamic theology while also complementing Ricklefs's study of Islamization as a cosmological negotiation by demonstrating how such negotiation is realized within the textual structure of *the suluk* (Ricklefs, 2007).

A Dialogue with Foucault: Nafi-Isbat as a Technology of the Self

This finding becomes significant when discussed in relation to Michel Foucault's thoughts on *technologies of the self* and *care of the self*. Foucault demonstrates that classical ethics does not primarily concern itself with legal compliance, but rather with self-formation through reflective practices that enable the subject to maintain a critical distance from power relations. Within this framework, *Nafi* can be understood as a technology of self-negation that prevents the ego from absolutizing itself (Bakar & Iswadi, 2025; Dawudi et al., 2024). At the same time, *isbat* constitutes an affirmation of a transcendent value orientation that transcends self-interest (Aribowo et al., 2026; Mardiah et al., 2026).

The four inner qualities, *resilience*, *sincerity*, *unwavering determination*, and *perfection*, serve as indicators of a subject's stability, one who is not easily swayed by structural pressures or pragmatic temptations (Haryanto et al., 2024). Thus, *Suluk Rasul* presents a self-cultivation practice parallel to the *"care of the self,"* yet rooted in the theological cosmology of Javanese Islam. A fundamental difference with Foucault is that *care of the self* in *Suluk Rasul* is impossible without affirmation of the One Being (*isbat*), whereas Foucault tends toward the secular. This dialogue represents a novelty

in research, as literature on Foucault's subjectivation is rarely encountered within the Javanese Sufi tradition.

The Relevance of Contemporary Ethical Crises

The contemporary ethical crisis can be understood as a failure to integrate normative knowledge and inner orientation. Individuals may understand norms cognitively, but their awareness is not affectively stable (Alpaslan & Ian I. Mitroff, 2021; Egorov et al., 2019; Graham et al., 2020; Xu, 2026). Within this framework, the structures of *nafi* and *isbat* in *Suluk Rasul* can be interpreted as corrective mechanisms. *Nafi* functions as a negation of the ego's absolute claims and self-interest, while *isbat* serves as an affirmation of existential attachment to transcendent values. The integration of *physical worship* to *emotional worship* demonstrates that morality cannot be reduced to formal compliance but demands unity between action, thought, soul, and emotion.

Compared to previous research on Javanese *suluk*, this study complements Florida's codicological analysis and Simuh's study of acculturation with a conceptual interpretation that has never been undertaken before. Florida physically documented *the Suluk Rasul* but did not analyze its conceptual structure (Florida, 1993). Simuh examined *Suluk Sukarsa* from an acculturative perspective but did not engage it in dialogue with modern ethical theory (Simuh, 2021). The novelty of this study lies in three aspects: *first*, the interpretation of *nafi* and *isbat* as technologies of consciousness rather than merely theological formulas; *second*, the dialogue between Javanese Sufism and Foucault's theory of subjectivation; *third*, the connection to the global development agenda.

Integration with the Sustainable Development Agenda

This relevance becomes even stronger when linked to SDG 4 (quality education) and SDG 16 (peace, justice, and strong institutions), which require cultivating a stable sense of self-awareness (UN. General Assembly, 2015). Structural reform without inner stability risks being distorted by ego and pragmatic interests. *Suluk Rasul* offers an ethical framework of consciousness capable of bridging Javanese Sufi traditions, modern critical theory, and the vision of sustainable development (Abdullah et al., 2025; Hakim, 2024; Zarrabi-Zadeh, 2024). The purification of consciousness through *nafi* and *isbat* can proceed hand in hand with efforts to cultivate individuals who are emotionally stable, morally clear-sighted, and capable of facing the challenges of the times. Thus, *Suluk Rasul* is not only relevant as a spiritual text but also as a conceptual source for the

development of public ethics, character education, and the strengthening of institutions of integrity.

CONCLUSION

This study concludes that *Suluk Rasul* serves as an ontological and epistemological framework for the formation of ethical consciousness through the structures of *nafi* and *isbat*, which are understood not merely as theological formulas but as mechanisms for purifying consciousness moving from the negation of the ego toward the affirmation of Divine Oneness. The four inner qualities of *antép* (steadfastness), *ikhlas* (self-detachment), *tétép titining tékat* (unwavering orientation), and *sampurna kang pésthi* (existential certainty) function as indicators of emotional stability that form the foundation of ethics, where moral maturity is marked by affective stability rather than merely normative knowledge. In dialogue with Foucault's theory of *the care of the self*, *Nafi* and *Isbat* can be understood as technologies of consciousness that shape the ethical subject within power relations, while simultaneously offering a conceptual framework for the development of public ethics, character education, and the strengthening of integrity-driven institutions relevant to the Sustainable Development Agenda (SDG 4 and SDG 16).

This study's strength lies in its conceptual framework, which integrates modern philology, reflective hermeneutics, and Foucault's theory of subjectivation, as well as in its ability to connect the local wisdom of the Nusantara with global ethical discourse and development agendas. However, this study has limitations: its scope of analysis is restricted to a single *Suluk Rasul* manuscript, without comparison with other *Suluk* manuscripts from different collections, and it lacks exploration of the practical implementation of this model of the ethics of consciousness within contemporary institutional contexts. Therefore, further research is recommended to conduct a critical edition of the *Suluk Rasul* manuscript by comparing multiple manuscript versions from various collections, develop an empirical test of the *nafi* and *isbat* model within anti-corruption training programs or character education in public institutions, and conduct a comparative study across Nusantara Sufi traditions to strengthen the validity and generalizability of the findings while evaluating the effectiveness of implementing the proposed framework of the ethics of consciousness.

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