

Growing Character Through Wisdom of Heart: Implementation of Sufi Education Integration in Student Character Development

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Abstract

Keywords:

Growing
Character;
Sufistic;
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This study examines the implementation of the integration of sufistic education in the formation of students' character with a sufistic educational approach, which focuses on the development of spiritual, emotional, and moral aspects. Because most character education still focuses on cognitive and behavioral approaches without integrating spiritual approaches. This research uses a qualitative approach with a case study design carried out at Madrasah Aliyah Al-Ansor Padangsidempuan. Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies of learning activities and sufistic-based character strengthening programs. The research informants consisted of teachers, students, and principals who were selected purposively. The data obtained was analyzed thematically through the process of data reduction, data presentation, and conclusion drawn, with data validity tests carried out through triangulation of sources and techniques. This study found that the integration of sufistic values using the methods of *takhalli* (self-cleansing), *tahalli* (filling oneself with positive values), and *tajalli* (manifestation of spiritual values in action) can improve the quality of students' character. The implication of this study is the importance of integrating sufistic value-based character education in the educational curriculum.

Abstrak

Kata kunci:
Karakter yang
Tumbuh; Sufistik;
Pendidikan.

Penelitian ini mengkaji implementasi integrasi pendidikan sufistik dalam pembentukan karakter siswa dengan pendekatan pendidikan sufistik, yang berfokus pada pengembangan aspek spiritual, emosional, dan moral. Sebab sebagian besar pendidikan karakter masih berfokus pada pendekatan kognitif dan perilaku tanpa mengintegrasikan pendekatan spiritual. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus yang dilaksanakan di Madrasah Aliyah Al-Ansor Padangsidempuan. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi terhadap kegiatan pembelajaran serta program penguatan karakter berbasis sufistik. Informan penelitian terdiri dari guru, siswa, dan kepala sekolah yang dipilih secara purposive. Data yang diperoleh dianalisis secara tematik melalui proses reduksi data, penyajian data, dan penarikan kesimpulan, dengan uji keabsahan data dilakukan melalui triangulasi sumber dan teknik. Penelitian ini menemukan bahwa integrasi nilai-nilai sufistik dengan menggunakan metode *takhalli* (pembersihan diri), *tahalli* (pengisian diri dengan nilai-nilai positif), dan *tajalli* (manifestasi nilai spiritual dalam tindakan) dapat meningkatkan kualitas karakter siswa. Implikasi dari penelitian ini adalah pentingnya integrasi pendidikan karakter berbasis nilai sufistik dalam kurikulum pendidikan.

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INTRODUCTION

In the midst of rapid technological advances and globalization, the world of education today faces serious challenges in shaping students' character (Nurrahma, 2024). Many symptoms of declining morality of students are found, such as lack of respect for teachers and parents, weak social empathy, consumptive behavior, and tendencies towards individualism and loss of spiritual direction (Yusup, 2025). Character education that has been applied in schools tends to be formalistic, normative, and has not touched the spiritual aspects and conscience of students in depth (Nyangaresi et al., 2024). On the other hand, the sufistic approach that emphasizes the purification of the soul (*takhalli*), the filling of oneself with noble values (*tahalli*), and the manifestation of values in tangible actions (*tajalli*), is still not widely systematically integrated into the formal education curriculum. Teachers often do not have sufficient understanding or training to apply sufistic education in the learning process (Deighton-Mohammed, 2024). The school environment often does not support the creation of an atmosphere conducive to the growth of sufistic values such as patience, sincerity, compassion, and self-introspection (Aziz et al., 2025; Isnaeni et al., 2025; Kadir et al., 2024). There is an urgent need to find an educational approach that is able to touch the deepest side of human beings, namely the heart and spiritual awareness, so that the formation of students' character is not only external (outward), but also grows from within (inside). This is the basis for the importance of researching the implementation of the integration of sufistic education in the development of students' character.

The immoral cases that occur in the world of education today describe two things, namely, first, many people have extraordinary intelligence and brilliant academic achievements but do not provide meaningful benefits in their society (Sternberg, 2024), and even become poisons that are very dangerous to the existence of culture and human values because their faith and morality are low. Second, the education that has been carried out so far has not touched the realm of students' awareness of the importance of religious values and noble morals (Suryani & Muslim, 2024). As a general conclusion from the above problems, it is realized that students and education actors today, from elementary school to college, are being hit by a crisis of character or moral decadence. Where positive character is missing from part of the personal lives of students, educators, government actors and the wider community (Ardianto et al., 2023; Ma`arif et al., 2025).

More sharply, (Rahmawati & Asmawan, 2023), argues that the biggest mistake in the world of education in Indonesia so far is due to the unsuccessful conceptualization of education in emphasizing the importance of character education in schools or educational institutions as a result of character and moral education in the form of subjects that are not integrated into all subjects or run in a dichotomous manner (Rohmah et al., 2023). It is evident that there is no clear format about the implementation of character education, the evaluation of character and moral education in other fields of study and the education tends to be cognitive-verbal (Robertson, 2024). Character education (education of value) in educational institutions should be included in all fields

of study, because each field of study has its own value system. As Ibn Miskawaih saw, it is important for every student to study mathematics so that students have intelligence, are used to behaving honestly, liking the truth, being fair, and hating lies (Bhat & Bisati, 2025; Sholichuddin et al., 2023).

According to Thomas Lickona, the cause of decadence or moral/character crisis is caused by many systematic and periodized factors. Among those factors are due to theories and philosophies about human beings, values and truths. Starting from Darwin's view that biological life is an evolutionary process, then character or morality will always develop. The truth depends a lot on the evolutionary process that is in accordance with the times. Likewise, Einstein's theory of the concept of relativity in physics also has the influence that the values of right and wrong are very relative. From Einstein to Logical Positivism which holds the view that the separation between facts (truth) and value (value). Facts are considered truth if they can be scientifically tested, otherwise something is not true. While value is related to emotions/feelings rather than reality/truth. This means that Positivists ignore moral/character issues. From Logical Positivism to individualism in the 1960s, where society was given respect for personal freedom, human rights for each individual, including the issue of values. So that this understanding collaborates with pragmatic understanding, namely where something will have good value if it provides benefits or benefits to a person/institution. So this further aggravates the moral fall of the basic abyss, and it is difficult to lift it back to the level of life (Lickona, 2013).

In contrast to the revelation-based approach, education in Islam not only focuses on intellectual development, but also pays attention to moral and spiritual aspects. In addition to having a body, there is also something that is not a body, nor a part of the body, it is different from the body, it is not an accident of the body, it in its form does not need bodily strength, it is simple and cannot be captured by the physical senses. It is the soul (Kitajima et al., 2024). He is able to know everything that the senses know and knows something intangible, which the senses are not able to know. He has a myriad of powers, which are the key to driving man, without a soul/spirit man will die or the body will not be able to do, while a spirit without a body will not be destroyed he is eternal. It comes from the spirit of the Supreme Creator, Allah SWT. The character develops in the human soul, it is not stagnant as the Greeks viewed (Adeoye, 2024). He can be worked on and the way to work on it is to increase the exercises.

Environmental factors in the context of character education have a very important role because changes in students' behavior as a result of the character education process are very determined by this environmental factor (Azis et al., 2024). In other words, the formation and engineering of the environment which includes the physical and cultural environment of the school, school management, curriculum, educators, and teaching methods. Character formation through the reconstruction of environmental factors can be done through strategies, examples, interventions, habituation that is carried out consistently, and strengthening. In other words, the development and formation of character requires the development of transmitted examples, intervention through the

learning process, training, continuous habituation in the long term that is carried out consistently and strengthened and must be accompanied by noble values. Research on Sufism in the development of student character has been widely conducted by various researchers, which shows the relevance of the Sufistic approach in shaping student character holistically, covering moral, spiritual, and intellectual aspects. One of the relevant studies was conducted by Muvid & Kholis, who examined how sufistic education can be effective in shaping students' character. In her research, Nurhayati found that sufistic methods such as *dhikr*, *muhasabah*, and *riyadhah* play an important role in cleansing students' hearts from bad traits and developing better morals (Muvid & Kholis, 2024). The results of this study show that education that integrates Sufistic values is able to form a balance between students' intellectual and spiritual development, so that their character is better.

Research that focuses on the integration of sufistic education in the development of students' character, as seen in the studies mentioned earlier. However, this study has several differences or distinctions that distinguish it from previous studies. This research emphasizes more on the integration of three sufistic concepts, namely *Takhalli*, *Tajalli*, and *Tahalli*, with a more practical and applicable approach in the context of daily education. In addition, this study also proposes an integration model that combines spiritual and emotional dimensions more holistically, with a more contextual approach and in accordance with the character development of students today.

RESEARCH METHOD

This research uses a qualitative approach with a case study design, as explained by Creswell that case studies are used to explore in depth a phenomenon in a real-life context. (Creswell, 2017) The focus of this research is to understand the implementation of the integration of sufistic education in the formation of students' character through a spiritual approach that includes the methods of *takhalli* (self-purification), *tahalli* (filling oneself with positive values), and *tajalli* (manifestation of values in behavior). This research was carried out for three months, from February to April 2025, at Madrasah Aliyah Al-Ansor Padangsidempuan, which is known to have a character education program based on sufistic values.

The data collection technique was carried out through three main methods, namely in-depth interviews, participatory observations, and documentation studies. Interviews were conducted with school principals, religious teachers, character coaches, and some students who were selected purposively, to explore their experiences and perceptions regarding the application of Sufistic values in learning. Observations are focused on learning activities and religious activities in schools that reflect Sufistic values, while documentation includes curriculum analysis, student activity programs, and archives of character-building activities. The research informants consisted of 4 teachers, 1 principal, 6 students, and 2 religious activity coaching staff (Bowen, 2009).

The data obtained was analyzed using thematic analysis techniques according to Creswell, which involved three main stages, namely data reduction, data presentation,

and drawing conclusions. Data reduction is carried out by filtering information according to the focus of the research, followed by presenting data narratively and in the form of thematic tables/matrices, to facilitate the identification of patterns and findings. The validity of the data is maintained through triangulation of techniques and sources, namely comparing the results of interviews, observations, and documentation to ensure the consistency and accuracy of information. With this approach, it is hoped that the research will be able to fully and contextually describe how sufistic values shape the character of students in educational practice (Miles, 1994).

RESULT

IMPLEMENTATION OF INTEGRATION *TAKHALLI*, *TAHALLI* AND *TAJALLI* AT MADRASAH ALIYAH AL-ANSOR PADANGSIDIMPUAN

Madrasah Aliyah Al-Ansor was founded by H. Sahdi Ahmad Lubis, a North Sumatra community leader who has a big vision in producing a young generation with noble character and deep religious knowledge. Established on April 4, 1994, this madrasah was originally located on Jalan Ade Irma Suryani Padangsidimpuan. Along with the development of this institution, in the second year after its establishment, Madrasah Aliyah Al-Ansor moved to Manunggang Julu Village, Southeast Padangsidimpuan District. At the beginning of its establishment, the number of students enrolled in this madrasah was very small, only 6 people, consisting of 5 males and 1 female. However, as time went by, Madrasah Aliyah Al-Ansor grew rapidly. With high dedication and commitment in providing quality religious education, the number of students in this madrasah is increasing. After 24 years of age, the number of students studying at Madrasah Aliyah Al-Ansor has reached more than 1000 people, showing how great the enthusiasm of the community for education in this institution is.

Madrasah Aliyah Al-Ansor Padangsidimpuan has adequate educators or teachers from all their respective disciplines. Related to this, a teacher can be categorized as a teacher who has professional competence seen from the depth of his knowledge in understanding the subjects he taught. Madrasah Aliyah Al-Ansor has 15 Islamic religious education teachers. The Islamic religious education teachers all meet academic qualifications. At Madrasah Aliyah Al-Ansor Padangsidimpuan, students live in dormitories to support their academic and personality development. In addition to participating in structured classroom learning, students also live their daily lives in a disciplined dormitory environment. Learning is not only limited to academic lessons, but also involves activities that support character development, such as religious programs, sports, and life skills. This dormitory environment provides an opportunity for students to learn to work together, respect each other, and manage time and responsibilities well.

The character development carried out in the Aliyah Al-Ansor Madrasah environment is not only in the form of certain rules, but also involves a more in-depth and holistic approach. More than just giving orders and supervising obedience, character development at Madrasah Aliyah Al-Ansor adopts the methods that exist in the world of Sufism. This approach was chosen because madrasah managers realized

that rule after rule applied in the dormitory would only be able to affect the external aspect, namely their psychomotor aspect. However, if character coaching focuses only on external actions without involving cognitive and affective dimensions, the results will be limited to a certain space and time. Therefore, character development at Al-Ansor is not only about obeying the rules, but also trying to touch the depths of the hearts and minds of the students.

The Method of *Takhalli* in Character Development

The method of *takhalli* is emptying/divorce, an effort to empty oneself from the attitude of dependence on the delicacies of the world and despicable qualities because all of them are unclean and poison of the dead (Siregar et al., 2024). In this case, at Madrasah Aliyah Al-Ansor the students are invited to realize the mistakes that have been made, as well as train them to repent sincerely, following the teachings of the Qur'an which underlines that repentance is accepted by Allah if it is done with full awareness, as contained in Surah An-Nisa' verse 17. According to Quraish Shihab, ignorance referred to in the verse does not mean ignorance, but rather a lack of awareness due to emotional impulses or lust (Shihab, 2002). Therefore, in character building, students at Madrasah Aliyah Al-Ansor are not only encouraged to recognize and regret their mistakes, but also to reflect on the adverse impact of their actions and learn to avoid similar mistakes in the future. In this way, the method of *takhalli* applied in character building leads not only to physical cleansing, but also to deep inner purification, which is the basis for developing positive attitudes and goodness in their lives.

“To be able to repent to Allah swt, one must be able to recognize and realize the latent danger of man's bad character and his sins, both those that originate from arrogance that equals the qualities of *rubūbiyyah*, the qualities of *syaihaniyyah*, the qualities of *bahīmiyyah* (animals) and those that come from the nature of savagery (*sabu'iyyah*) that exists in humans. On the side of awareness, there is a meaning of a set of deep knowledge about the impact of sin and a meaningful and sustainable way of repentance. Without this knowledge, it is difficult to create a strong repentance or a strong repentance, of course, accompanied by the filling of the soul and worship and morals” (Buya Sahdi Ahmad Lubis, 2024).

As an educational institution that focuses on character building, Madrasah Aliyah Al-Ansor is fully aware that to create a generation with noble character, students must understand and practice the concept of repentance well. In Madrasah Aliyah Al-Ansor, repentance in the context of character education is not only limited to the recognition of mistakes or sins that have been committed, but is also a very important first step to improve oneself and return to the true teachings of religion. This concept of repentance is the main foundation in the formation of students' character.

Through repentance, students are introduced to the understanding of repentance as the process of returning to God by regretting wrong deeds and being determined not to repeat them. Furthermore, we were invited to do self-reflection, both in their learning activities and in their social interactions at school. Through this activity, we learned to recognize the mistakes that have been made and the importance of acknowledging those mistakes. Afterwards, we are taught to ask for forgiveness from Allah and, if the offense

involves others, to sincerely apologize to the aggrieved party. Through this, we understand the importance of honesty and responsibility (H. Saipuddin, Lc., 2024).

As a teacher we provide positive reinforcement whenever students show a change in good behavior, such as doing good or contributing to social activities in the madrasah. In addition, the application of repentance also involves the habit of periodic self-evaluation. Each weekend, students are asked to write a reflection on their actions during the week, assessing what has been done well and what needs to be improved. In this way, students not only learn to improve themselves personally, but also to build better relationships with friends, teachers, and the surrounding environment (H. Syar'an Lc., 2024).

The next method is the *wara'* method. Many definitions are given by the sufis about the meaning of *wara'*. Al-Jurjani in arguing that *wara'* is to avoid things that are *syubhat* for fear of falling into things that are *haram* (Al-Jurjani, 1938). According to Abdul Halim Mahmood, *wara'* is prudence in words, conscience and deeds. In Sufism, *wara'* is not only limited to staying away from haram deeds, but also avoiding things that can plunge a person into bad deeds. In practice, a person who applies the *wara'* method will always be careful in every action and word, always trying to do good and avoiding deeds that can harm himself or others. A person who applies the method of *wara'* will be careful in every aspect of life, from deeds to words, so as not to fall into temptations that can damage his morals and spirituality.

A teacher said that the nature of *wara'* can be evaluated through the actions carried out by the students. Students who have a *wara'* attitude will be careful in choosing friends. They will hang out with friends who can have a positive influence and not fall into associations that can harm them. They will choose to speak carefully, not to say words that could hurt the feelings of others or spread gossip that is not clear about the truth. They keep their tongues from engaging in vain deeds. Students will be more disciplined in managing study time and play time. They know when it's time to study, when it's time to rest, and when it's time to worship, so as not to get caught up in habits that are detrimental to themselves (Hj. Khoirul Bariyah, Lc., 2024).

The last is the *zuhud* method. The method of *zuhud* in sufism is an approach that teaches a person to escape from attachment to the worldly and live a simple life, with the main goal of focusing more on the spiritual life and closeness to Allah Swt. *Zuhud* does not mean rejecting the life of the world as a whole, but rather an attitude of not being bound or dependent on temporary possessions, positions, or pleasures of the world (Ilham et al., 2024). In sufism, *zuhud* teaches to see the world only as a means to achieve the ultimate goal, which is to gain the pleasure of Allah and eternal life in the hereafter. By applying *zuhud*, an individual is trained not to get caught up in excessive worldly ambitions, so that he can keep his heart and mind clean from greed and worldly love. This also encourages us to always be grateful for what we have and focus more on charity and devotion to Allah Swt.

The application of the *zuhud* method for students of Madrasah Aliyah Al-Ansor in character development aims to instill the values of simplicity and determination in living life. At Al-Ansor, students are taught not to get caught up in a love of the mundane that is temporary, such as wealth, popularity, or social status. As part of character development, students are reminded to prioritize spiritual and moral values in daily life, so that they can focus on a higher goal in life, which is to achieve the pleasure of Allah Swt. By applying

the *zuhud* method, students are invited to realize that true happiness does not lie in material things or worldly pleasures, but in closeness to Allah and the practice of pure religious teachings. Students are trained to be grateful for what they have, live simply, and not be tempted by a consumptive lifestyle that can distance them from the values of goodness. In addition, they are also encouraged to always keep their hearts and minds from being influenced by worldly temptations that can damage their character and spirituality. Through the application of this *zuhud* method, it is hoped that Al-Ansor students can grow into humble, wise, and always focused on devotion to Allah, by living a balanced and meaningful life (Observation, 2024).

With the *takhalli* method, positive characters will be born and develop that support each other in each of their *maqam*. First, the *maqam* of repentance which serves as the main basis in character formation. In this *maqam*, students are taught to have fear of Allah and to be careful against vices and sins. This fear becomes the starting point for developing other positive characters, both in their relationship with Allah and His Messenger, as well as with themselves, fellow human beings, and other creatures. Second, *maqam wara'* will strengthen the cautious and meticulous attitude that has been instilled in the *maqam* of repentance. In addition, this *maqam* also develops characters such as honesty, sincerity, truth, as well as a frugal, simple, and caring attitude towards others. These characters are becoming more mature and strong along with the process of forming a better student personality.

The Tahalli Method in Character Development

The *tahalli* method as a way of character development can be clearly reflected in various *maqam*, one of which is *maqam sabar*. Patience in the context of sufism is not only refraining from facing difficulties, but also has a deeper meaning, namely the willingness to restrain oneself in accordance with the guidance of reason and sharia. According to Raghīb al-Ashfahani, patience is the ability to restrain oneself based on what is required by reason and sharia, both in facing trials and in responding to matters of an emotional and worldly nature. Patience is an important foundation in character development because this trait teaches a person to remain steadfast in facing life's challenges with patience and determination (Al-Iṣfahānī & ibn Muḥammad, 1991). Ibn al-Jauzi also gave a more in-depth view of patience, stating that patience is the ability to suppress anger and prevent oneself from committing evil. Patience is not only related to self-control in the face of difficulties or suffering, but also includes the ability not to expect anything in return or reward for good done (Ibn al-Jauzi, n.d.). In this patient *maqam*, one learns not only to restrain oneself in difficult situations, but also to remain wise, not to be hasty, and not easily influenced by negative emotions. This nature of patience becomes a mirror of deep inner sincerity and maturity, which allows a person to maintain his integrity and quality of spiritual life.

One form of patient training is through a learning program that requires them to be diligent and disciplined in learning, even if the material learned feels difficult or takes a long time to understand. Students are taught not to rush to find instant solutions, but to face learning challenges patiently, be patient in the process, and be patient with the results obtained. In addition, they are also trained to be patient in dealing with differences of

opinion or conflicts between friends, by prioritizing dialogue and understanding with each other. Extracurricular activities, such as sports or art, are also a means for students to exercise their patience, because in practice they are taught to keep trying even if the results are not immediately visible. In addition, teachers and supervisors often provide advice and guidance that encourages students to always be patient in every test of life, be it academic, social, or personal exams. Thus, patient training at Al-Ansor not only focuses on developing academic skills, but also builds the character of students who are stronger, test-resistant, and have fortitude in facing all life challenges (Abadi Husein, 2024).

Next is the nature of *tawakkal*. *Tawakkal* does not mean surrendering without effort, but rather full conviction that everything that happens is with Allah's permission, and the final result is completely left to Him. This concept teaches a person to have inner peace, even if the results of the efforts made are not in accordance with expectations. In terms, *tawakkal* has various meanings offered by Sufis. One of them is the opinion of Al-Ghazali, who is more inclined to choose the meaning of *tawakkal* as an effort that does not just hand over all affairs to Allah, but also demands maximum effort from a servant in the form of total self-devotion to God (Griffel, 2007). Thus, *tawakkal* involves the harmony between human effort and complete dependence on the will of Allah, which will yield the best results according to His wisdom. The level of perfection of *tawakkal* according to the Sufis can be achieved by fulfilling the five main elements that are the foundation. *Tawakkal* leads to the formation of a person who is tough, patient, and optimistic, and able to face all the trials of life with an open heart and full of *tawadhu* to God (Rassool, 2024).

One of the gratitude trainings carried out is through self-reflection activities after achieving an achievement, such as during exams or competitions. Students are taught not only to focus on the results, but also to be grateful for the effort and opportunities that have been given, as well as to appreciate the process that has been undertaken. In addition, students are also trained to share with others, both in the form of material assistance and moral support, as a form of gratitude for all the blessings they receive. Social activities in the school setting, such as helping friends in need or participating in charity programs, are also a form of gratitude training that is applied. Teachers and supervisors often give reminders so that students always express gratitude in every situation, both when they achieve happiness and when facing life's challenges. Thus, gratitude training at Al-Ansor aims to form the character of students who are not only good at academics, but also have a deep gratitude for all the gifts of Allah and are able to share with others (Tenang, 2024).

A grateful servant not only accepts destiny with open arms, but also has confidence that all the provisions of Allah SWT are the best for him. Therefore, he always thinks positively about all the circumstances he faces and lives them with sincerity (*lillahi ta'ala*). In addition, gratitude also has a very important social dimension. A servant who truly understands the meaning of gratitude will not enjoy the blessings of Allah Swt alone, but will strive so that these blessings also bring benefits to others. He will use his sustenance to help others, spread the knowledge he has, and use his power and influence for the good of the people. Thus, gratitude is not only a form of personal worship, but also a social instrument that can improve common prosperity and create a more harmonious environment. In the end, gratitude is the way to a deeper understanding of the greatness and majesty of Allah Swt. By being grateful, a person

will be more aware that behind every blessing he receives, there is love and mercy of Allah Swt. This awareness will encourage him to continue to improve the quality of worship, strengthen his spiritual relationship with Allah Swt, and make gratitude a part of his daily life. In Islam, gratitude is not just a response to blessings, but is also the key to achieving peace, happiness, and blessings in life.

The *Tajalli* Method in Character Development

Tajalli is the appearance of God's absolute self in the form of a finite nature or in the form of His revelation to His creatures. In the spiritual perspective of Islam, *tajalli* is a divine manifestation that allows a servant to feel the presence of Allah Swt more deeply. *Tajalli* means revelation and enlightenment (Khan, 2024). This revelation can be in the form of the openness of Allah Swt to His chosen servants or the opening of the veil that separates the supernatural from the real world. In the context of sufism, *tajalli* is often associated with inner enlightenment that allows one to understand the essence of reality and the deepest meaning of existence (Khambali¹ & Ghazali, 2024). This process is not just an intellectual experience, but a spiritual experience that changes the way one sees the world and understands God's existence.

So *ma'rifah* is the way of mahabbah with true knowledge through testimony through knowledge of the results of thought but knowledge produced by taste/*qalb*. In order for Sufis to know more about the secrets of divinity, it is certainly preceded by the revelation of the secrets of the occult realm given by Allah to His servants. Even though there has been a revelation of the nature of divinity to a Sufi, the knowledge of God and the realm of malakut is not in its entirety, but in part. This is due to the inability of man to receive all the information about the secrets of the malakut realm, so that his vision is only directed to Allah swt. This character development also teaches them not to be trapped in a narrow view that prioritizes only one aspect, but to be able to unite various dimensions of life in a balanced way, understand the diversity in humans, and internalize spiritual values that can bring them closer to God. With this deep and thorough approach, it is hoped that the students at Al-Ansor will not only develop in the intellectual aspect, but also in the spiritual, moral, and social aspects, which is a reflection of the understanding of the contradictions that exist in reality and in their relationship with God (Rouf, 2024).

As students, we feel that this training helps to care more and respect each other. We assume that by helping each other, sharing, and caring for the needs of others, they not only make others happy, but also feel happier and more valued. Some students even feel closer to their friends because of the habit of sharing their joys and sorrows, and being more open in communicating. In addition, this training also helps us understand the importance of maintaining good relationships with everyone, not only with peers, but also with parents and teachers. We consider that by practicing mahabbah, they can create a more harmonious environment in the school, where everyone feels cared for and valued (Irul, 2024).

DISCUSSION

The Dimension of Character in an Islamic Perspective

Normatively between characters and Islamic characters have differences in meaning that lie in two things, namely first, the measure of truth (Saemi, 2024). The truth of the secular version of character is only in the cultural value system of a society, nation, religion, ratio, and wise people. While the characteristics of Islamiyah are good and true are the *Qur'an* and *hadith*, the nature of absolut and mercy al-'alamin except in terms of interpretation. In this case it includes the arrangement of human beings in their horizontal and vertical relationships, while character only regulates human horizontal relationships. This difference for al-Maudoodi is due to two basic morality systems, namely first, the moral system which is based on belief in God and life after death (Maudoodi & Ahmad, 1996). Second, a moral system that does not believe in God and arises from secular sources. The first morality system is often also called religious morality, while the second morality system is often called secular morality. The first morality system (religious morality) can be found in the Islamic morality system. This is because Islam wants the development of *al-akhlak al-karimah* whose behavior pattern is based on and to realize the values of Faith, Islam, and *Ihsan*. Faith as *al-quwwah al-dakhiliyah*, the power from within that guides people to continue to do *muraqabah* (getting closer to God) and *muhasabah* (doing calculations) on deeds that will be, are being, and have been done. *Ubudiyah* (worship pattern) is a way to realize the goals of the Islamic character. While the second morality system (secular morality) is a system created or as a result of human thought (secular moral philosophies) based on sources outside religion, either purely from the laws that exist in life, human intuition, experience, and human character.

This morality system is a topic of discussion among philosophers that is often an important problem for humans, because there are often differences of opinion about the determinants of good and bad behavior, so that various rules of behavior emerge with different measures of good and bad (Basri et al., 2024; Bauer & Hermann, 2024; Manan et al., 2024). An example is the school of hedonism that emphasizes happiness, pleasure, and the delicacies of worldly life. Or a pragmatic school that emphasizes the practical aspect of the mamfat as a measure of its good truth (Saud et al., 2024). That is why the researcher describes the nature of human beings from the perspective of philosophy, because this will have an impact on the good or bad measure of a person's value or character.

Characters built by secular paradigms will never give birth to people with noble character in essence, because they are loaded with the underlying value system, whether pragmatic, materialistic, hedonistic and so on. That secular figures emphasize more on what process a person must go through in order to achieve that goal (Nyirkos, 2024). This process completely ignores the theological foundation (*aqidah*).

From an Islamic perspective, the character of Islamiyah has important characteristics that are interrelated and form a comprehensive unity in the individual

(Mahmudulhassan, 2024). The loss of one of these important characteristics will have an impact on the loss of the true meaning of the Islamic character, both in the aspect of behavior and in the actions of daily life. Therefore, the perfection of the character of *Islamiyah* is achieved if these characteristics are fulfilled in a balanced manner. This character also includes wider dimensions, both physical (with its physical aspects and life force), psychological (with the dimensions of intellect, heart, and soul), and spiritual (with the dimensions of spirit and nature). Overall, the character of *Islamiyah* is the qualities that arise from the meaning of human beings as creatures created by God, with its various dimensions that include physical, mental, and spiritual aspects (Arabov, 2024). In this context, the character of *Islamiyah* not only refers to individual behavior, but also reflects the quality of human beings as a creation of Allah who has the potential to behave well and nobly, in accordance with Islamic values. As expressed by Maskaweih, this character includes human psychic traits that are oriented towards achieving true happiness in this world and the hereafter.

Sufistic Conceptual Approach in Character Development

Islam as a comprehensive religion and *rahmatan lil 'alamin* provides many ways or methods that can be used for character development, either directly through the text of verses and Hadith or through the practices of its adherents by making its own methods in character development that are still based on the Quran and Hadith. One of these methods is the sufistic method (Faris, 2023; Mukhtar et al., 2023). This approach can be used as an alternative to character development. It is even a qualified form of psychotherapy in modern life. Sufism is an effort to cleanse the soul, improve morals and achieve *maqam ihsan* (Khudayberganova, 2024). The ways in which a Sufi can have a holy soul and close to Allah swt are very diverse among Sufis, but the ultimate goal remains the same even in different editorials such as *ma'rifat*, *hulul* and *ittihad* (Islam et al., 2025). Abu al-Qasim Abdul Karim al-Qusyairi's version is *taubat*, *wara'*, *zuhud*, *tawakkal*, *sabar* and *syukur* (Muhtadin, 2020).

Observing every *maqam* that a person goes through to become a sufi or a person who has a pure soul, there is a very powerful and extraordinary way to create a positive character even far from just a positive character, which is to open the way to Allah swt (*kasyaf*). *Kasyaf* will not happen to a servant who is engulfed in sin/something dirty, so a Sufi who has reached the level of *kasyaf*, it means that he has clearness of heart and praiseworthy behavior (Baried & Hannase, 2021). According to Zun Nun al-Misri, in addition to *maqam* there is another dimension of bathinyah that must be considered which he calls *hāl*. According to him, *hāl* is the condition of something/gift that is poured out to a person from his Lord, either as the fruit of righteous deeds that purify the soul, purify the heart, or data solely given by God to him (Michaelis, 2024).

This means that *al-hāl* is the mental state, feelings/emotions of a Sufi, as a gift from Allah swt to the desired servant, sometimes through his efforts as the fruit of his righteous deeds and sometimes it is only a gift from Allah Swt. He could not be tried, he came and went. While *maqam* is fixed and sought. According to al-Qusyairi, there are several forms of *al-hāl*, namely the feeling of fear (*al-khauf*), humility (*al-tawadhu'*),

obedience, sincerity, a sense of friendship, joy of heart and gratitude, all of which are graces and mercy from God (HS & Huzaimah, 2020). Other forms of *al-haḥ* such as *al-muraqabah*, *al-Qurb*, *raja'*, *syauq*, *musyahadah*, *al-uns* and *yaqin*. According to Syaikh Qadir Isa, there are *mahabbah*, *kasf*, *ilham*, and *karamah* (Kamaludin, 2023). As for al-Thusi, *al-haḥ* is divided into ten forms, namely *muraqabah*, *qurb*, *mahabbah*, *khauf*, *raja'*, *syauq*, *al-uns*, *al-thama'ninah*, *al-musyahadah* and *al-yaqin* and many other opinions (Picken, n.d.). What is interesting is that on the one hand there are those who make a maqam and on the other hand it becomes *al-haḥ* such as *khauf*, *mahabbah*, *raja'* and others. So the difference is once again due to the difference in the level of spiritual experience and the language is sometimes unable to explain (representative) what the sufis feel.

CONCLUSION

The study found that the integration of sufistic education in student character development had a greater impact than previously thought. Not only does it help students in managing emotions and strengthening spiritual values such as patience, calmness, and love, but it also contributes tangibly to creating a peaceful, harmonious, and mutually respectful school environment. These findings challenge the long-held assumption that character education is simply shaped through a purely cognitive and moral approach, and opens up a new discussion about the importance of the spiritual dimension in the education of a whole character. The scientific contribution of this research lies in strengthening the importance of sufistic values in character education, as well as the introduction of the concept of wisdom of the heart as a new variable that bridges the cognitive and emotional aspects in the formation of students' character. This research enriches scholarly discussion by showing that sufistic education is not only a spiritual cultural heritage, but can also be a pedagogical approach that is relevant and applicable in the context of modern education. However, this study has limitations because it was conducted in one location with a limited number of informants, so the results cannot be generalized widely. Factors such as variations in age, gender, and socio-cultural background of students have also not been explored in depth. Therefore, further research with a broader scope and quantitative or mixed approaches is needed to gain a more comprehensive understanding of the effectiveness of Sufistic education in various educational contexts.

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