

Internalization of Sufism Values in Learning Moral Beliefs in Madrasah Aliyah

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Abstract

The moral crisis and the rise of materialism among students indicate a gap in Islamic education, particularly in shaping spiritual character. This study aims to examine the internalization of Sufi (*tasawuf*) values in the teaching of *Aqidah Akhlak* at Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah Amuntai. Using a qualitative approach with a case study method, data were collected through in-depth interviews, direct observations, and analysis of learning documents. The findings reveal that Sufi values such as sincerity (*ikhlas*), patience (*sabar*), trust in God (*tawakal*), and detachment from materialism (*zuhud*) are effectively integrated through reflective learning, teacher role modeling, and the strengthening of the school's spiritual culture. The internalization process primarily occurs through the hidden curriculum, which is manifested in daily routines and the school's religious atmosphere, rather than through formal instruction. This study highlights the transformative potential of the Sufi approach in shaping students' moral and spiritual character holistically. Through the application of Sufi values, the madrasah serves not only as an educational institution but also as a spiritual training ground that fosters self-awareness, sincerity, and closeness to Allah SWT within students.

Abstrak

Kata kunci:
internalisasi nilai,
tasawuf, Akidah
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*Krisis moral dan meningkatnya materialisme di kalangan siswa menunjukkan adanya kesenjangan dalam pendidikan Islam, khususnya dalam pembentukan karakter spiritual. Penelitian ini bertujuan untuk mengkaji proses internalisasi nilai-nilai tasawuf dalam pembelajaran Akidah Akhlak di Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah Amuntai. Menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui wawancara mendalam, observasi langsung, dan analisis dokumen pembelajaran. Hasil penelitian menunjukkan bahwa nilai-nilai tasawuf seperti ikhlas, sabar, tawakal, dan zuhud diintegrasikan secara efektif melalui pembelajaran reflektif, keteladanan guru, serta penguatan kultur spiritual madrasah. Internalisasi nilai-nilai tersebut lebih banyak berlangsung melalui *hidden curriculum*, yaitu pembiasaan dan suasana religius yang tertanam dalam kehidupan sehari-hari di madrasah, daripada sekadar penyampaian materi formal. Temuan ini menegaskan bahwa pendekatan sufistik memiliki potensi transformatif dalam membentuk karakter moral dan spiritual siswa secara menyeluruh. Melalui penerapan nilai-nilai tasawuf, madrasah tidak hanya berperan sebagai lembaga pengajaran, tetapi juga sebagai ruang pembinaan spiritual yang menumbuhkan kesadaran diri, keikhlasan, dan kedekatan kepada Allah SWT dalam diri peserta didik.*

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INTRODUCTION

Learning Moral Beliefs in the madrasah environment is not only oriented towards cognitive mastery of the pillars of faith and theoretical morals, but is also directed to shape the character and spirituality of students holistically (Muhtadi et al., 2024). In Islamic education, the spiritual aspect is an inseparable core from the process of forming a Muslim's personality (Sholeh, 2016). The dimension of Sufism as part of the treasures of classical Islam is present to emphasize the importance of purification of the soul (*tazkiyatun nafs*), strengthening sincere intentions for the sake of Allah (sincerity), and self-control from lust that can lead to deviant behavior (Alfiah et al., 2024). Sufism not only talks about the vertical relationship between man and his God, but also touches on the realm of ethics and morality in social life (Tohari, 2022). Noble values in Sufism such as *zuhud* (not being overly attached to the world), sincerity in charity, patience (steadfastness in facing trials), gratitude (awareness of Allah's favor), *tawakal* (total surrender to the will of Allah), and *muraqabah* (constant awareness of Allah's presence) are important foundations in the formation of students' character (Qamara, 2025).

The challenges of modern life that are increasingly individualistic and materialistic have a significant impact on the mindset and behavior of the younger generation. The flow of globalization accompanied by technological and information advances has created instant culture, consumerism, and the tendency to pursue material achievements alone (Syam, 2020). As a result, spiritual and ethical values are often marginalized in the educational process, including in religious learning. In such a situation, the urgency of moral learning that is able to touch the esoteric side of the student—namely their inner dimension and spiritual consciousness—becomes increasingly important. Moral learning that only emphasizes cognitive aspects, such as memorization of definitions or mastery of theory, is no longer sufficient to form a solid character rooted in the values of faith (Hs, 2018). Students need a more touching approach to the heart and soul, so that moral values are not only understood intellectually, but also lived emotionally and practiced in daily life (Kuswanto, 2015). In this case, the Sufism approach in learning the Moral Creed offers a relevant solution, as it focuses on purification of the heart, self-introspection, and the development of awareness of the presence of Allah in every aspect of life (Wahidah & Herianto, 2023). Therefore, the approach of internalizing Sufism values is one of the strategic ways to form the character of students who are not only intellectually intelligent, but also spiritually clean and morally tough.

Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah (Rakha) Amuntai as an Islamic educational institution that has long historical roots and a strong tradition of Islamic boarding schools, is a potential space to integrate Sufism values in learning. The Islamic character built in this madrasah not only produces students who are knowledgeable, but also those who have noble morals and sincerity in religion. The madrasah environment that is thick with religious practices such as *dhikr*, congregational prayers, and daily spiritual guidance provides a strong foundation for the concrete implementation of Sufism values in students' lives. However, although

these values are culturally embedded, there has not been much research that systematically examines how the process of internalizing Sufism values is carried out in the context of formal learning of Akidah Akhlak in the classroom.

The internalization of Sufism values in learning is not only about the delivery of religious materials that are full of sufistic content, but also involves methods, approaches, and relationships created between teachers and students (Aliska, 2023). This includes teacher examples, reflective learning strategies, classroom atmospheres conducive to spiritual appreciation, and assessments that not only measure cognitive aspects, but also students' affective and behavioral aspects. In this case, learning the Moral Faith becomes a fertile ground to ground the values of Sufism so that students are able to translate their religious understanding in a life attitude oriented to sincerity, simplicity, and closeness to Allah SWT (Maskur, 2024). Therefore, it is necessary to explore in depth how the teachers of Moral Faith at Madrasah Aliyah Rakha Amuntai develop pedagogical strategies that allow the values of Sufism to be consciously and sustainably embedded in students.

This research is significant because it can make a conceptual and practical contribution to the development of a learning model of Moral Faith based on Sufism values, which is not only relevant in the local context of madrasahs, but also in Islamic education more broadly. In the midst of the reality of education that tends to prioritize purely academic aspects, this study seeks to show the importance of a deep spiritual approach to form a whole human being: knowledgeable, moral, and pious.

RESEARCH METHODS

This research uses a qualitative approach with a case study type. This approach was chosen because the researcher wanted to deeply understand the process of internalizing the values of Sufism in the learning of the Moral Creed at Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah (Rakha) Amuntai. Qualitative research allows researchers to explore the meaning, understanding, and experience of research subjects in a natural and holistic context (Sugiyono, 2021). The focus of the research lies in the processes, interactions, and meanings constructed by teachers and students in the implementation of learning that integrates sufistic values.

The main data collection technique in this study is in-depth interview. The interviews were conducted in a semi-structured manner so that the researcher had flexibility in exploring the informant's answers, but still within the corridor of the research theme. The informants in this study consisted of teachers of the subject of Akidah Akhlak, the head of the madrasah, and several students of grades XI and XII who were directly involved in the learning process.

In addition to interviews, the researcher also conducted participatory observations in the learning environment of Akidah Akhlak, including observing students' religious activities such as dhikr, Sufism studies, and daily moral practices that reflect Sufism values such as tawakal, zuhud, and patience. All data were analyzed using thematic

analysis techniques, which involved the process of data reduction, categorization, and withdrawal of key themes relevant to the focus of the research.

To maintain the validity of the data, the researcher used the triangulation technique of sources and methods. Data from interviews were compared with the results of observations and documentation to obtain a complete and accurate picture of the process of internalizing the values of Sufism. Validation is carried out through member checking, which is by confirming the results of the interpretation to the informant to suit their experience and views.

RESULTS OF RESEARCH AND DISCUSSION

Result

The results of the study show that the internalization of Sufism values in the learning of Moral Beliefs at Madrasah Aliyah Normal Islam Putera Rasyidiyah Khalidiyah (Rakha) Amuntai is an educational process that takes place systematically and integrated between intracurricular, co-curricular, and cultural activities. Teachers of Moral Faith play an important role as facilitators of sufistic values that are not only instilled through the delivery of material, but also through habituation of daily spiritual attitudes and practices. In the learning process in the classroom, teachers integrate the concepts of Sufism such as sincerity, patience, tawakal, and zuhud into the basic competencies taught, and make them part of the evaluation of students' attitudes. During the observation of learning taking place in class XI Science 1, the researcher noted that the teacher started the lesson by reading prayers, then continued with reflective questions and answers about daily events related to the morals of the heart. The teacher directs students to understand that their actions in school, including interactions with friends and teachers, reflect inner qualities and cleanliness of the soul.

In an in-depth interview, one of the teachers of Akidah Akhlak said: "*Material such as patience, tawakal, or sincerity, is not sufficiently explained theoretically. There should be room for reflection and hands-on experience. We invite them to look inward, assess intentions, and get into the habit of restraining their egos.*"

The teacher emphasized the importance of education of the heart in forming character, which is in line with the principles of Sufism. The strategies used include the story method (hikayat), self-reflection, discussion of moral cases, and experiential learning. One of the methods that is quite effective according to the teacher is *muhasabah* or self-evaluation at the end of the lesson, where students are invited to reflect on the actions, they took that day, whether they are in accordance with the values that have been learned. This is in line with the practice of Sufis in getting closer to Allah through the process of purifying the soul (*tazkiyah al-nafs*).

Based on the results of observations, the researcher found that madrasah institutionally supports the process of internalizing Sufism values through various religious activities that are integrated into daily routines. For example, every morning students carry out *tadarus* and *dhikr* together before entering class, and participate in *dhikr assemblies* every Friday night which are attended by students who live in the dormitory. In this activity, teachers and *mu'allim* (*ustaz*) guide students to read *wirid*,

then give spiritual advice (*mau'izhah hasanah*) that emphasizes the importance of purifying the heart, maintaining intentions, and improving relationships with others. The principal of the madrasah stated in an interview: *"The value of Sufism is not just a theory, but a tradition here. Children are accustomed to living with simplicity, mutual respect, and staying away from arrogance."* He also added that some teachers are alumni of salaf Islamic boarding schools who have a sufistic background, mostly from Rakha itself and Al-Azhar University Egypt afterwards, so that this influence also helps shape the pattern of spiritual education in madrasahs.

Meanwhile, in the learning tools examined, the researcher showed that the values of Sufism have been integrated in the lesson plan (Learning Implementation Plan) and teaching materials. Basic competencies such as "Imitate noble qualities in daily life" are described in achievement indicators which include sincerity in charity, patience in facing trials, and avoiding *riya* in worship. Even in the assessment of daily attitudes, the teacher adds special observation items such as "patience with friends", "ability to hold anger", and "perseverance in sunnah worship". The results of this assessment are also discussed in student development meetings and are delivered personally to students through a persuasive spiritual approach, not punishment.

One of the grade XII students revealed that he has experienced significant changes since participating in the Akidah Akhlak learning which focuses on the aspect of Sufism. He said: *"I used to not like to participate in the morning dhikr, lazy. But after learning about muraqabah and patience, I feel calmer if I start the day by remembering Allah. Now I even invite friends if someone is late to participate in dhikr."* Another student added that teachers in madrasahs not only teach, but also serve as role models. *"Our Mu'allims never get angry, if you advise very softly. We should be ashamed of ourselves for making mistakes. That's what made me realize that morality is not just a rule, but a sense of intuition."*



Figure 1. Praying together in class

In addition to the learning aspect, madrasah culture with pesantren nuances is a very strong supporting element in the internalization process. The boarding school system that is implemented strengthens the formation of spiritual character because students live in a disciplined environment, full of coaching, and minimal interference from the outside world. During the night observation, the researcher noted that after Isha the students were directed to *wirid al-ma' tsurat* in congregation, followed by a silent tafakur under the guidance of the coach. This activity is a means of spiritual habituation that slowly forms students' spiritual awareness to be more introspective and humbler.

Discussion

The findings of the study show that the internalization of Sufism values in the learning of Moral Faith at Madrasah Aliyah Rakha Amuntai runs through a structured process but remains contextual with the lives of students. This is in line with research Rafliyanto, Yusuf, & Solihah (2021) which emphasizes that Islamic education is actually a process of cultivating adab, which includes knowledge about the place of everything in the order of existence and life. Sufism as a discipline that focuses on purifying the heart and spiritual development is an integral part of the adab education (Mushofa et al., 2025). Thus, when values such as sincerity, patience, and tawakal are taught not only through lectures, but also through habituation and example, it shows that the madrasah has carried out spiritual education holistically.

Internalization of values in learning, as explained by Lickona (1991) in (Kadir, 2018), It requires three main components: knowing the good, feeling the good, and doing the good. In this study, the process of internalizing Sufism values in learning Akidah Akhlak seems to be running holistically. Students not only understand the concepts of Sufism cognitively (knowing), such as the meaning of sincerity, patience, tawakal, or muraqabah, but also begin to feel these values emotionally and spiritually (feeling) through reflective and contemplative activities, such as dhikr, muhasabah, or tadabbur verses. This process signifies a deep appreciation of the teachings, not just material mastery.

This understanding and appreciation are transformed into real behavior (doing) which is reflected in students' daily attitudes, such as increased self-awareness, the ability to control emotions, empathy for others, and the willingness to do good selflessly. This shows that learning based on the values of Sufism has succeeded in touching the affective and ethical dimensions of students, forming a more mature character and personality spiritually and socially. This means that value education that takes place in the learning of Moral Faith is not a mechanistic process or simply a transfer of knowledge, but a transformative process that touches the affective and moral realms. This approach is in line with the Islamic educational paradigm that views human beings as a whole, not only as a thinking being, but also as spiritual beings who have the potential for the soul to grow and develop towards closeness with Allah (Nursilah et al., 2025).

This is also reinforced by Benjamin S. Bloom's views in his taxonomy, particularly in the affective realm, which emphasizes that the educational process aims not only to develop the cognitive aspect, but also includes the formation of students' attitudes, values, and feelings. In Bloom's taxonomy, the affective realm includes five levels, ranging from receiving (willingness to accept value), responding (willingness to react to value), valuing (appreciating the value), organization (integrating value into a personal value system), to characterization (the formation of character or personality based on that value) (Mahmudi et al., 2022). This view is in line with the character education approach that places affection as an important foundation in the formation of students' morals (Gowasa et al., 2024). In learning Akidah Akhlak which integrates the values of Sufism, the affective realm is very important because moral education is not enough only to be taught theoretically, but must be able to touch the heart and inner consciousness of students (Trinova et al., 2019). Values such as sincerity, patience, gratitude, and tawakal are examples of spiritual values that can only be truly meaningful when they are integrated into daily attitudes and behaviors (Ayyubi et al., 2024; Azizah et al., 2024; Faozi & Himmawan, 2023).

A supportive madrasah culture—such as joint dhikr routines, regular spiritual coaching, and polite and ethical interactions between teachers and students—is an integral part of the educational process that is not always formally written in the curriculum, but has a great influence on the formation of students' character (Suriadi, 2020). This phenomenon is known in the world of education as *the hidden curriculum*, which is values, norms, and habits that are transmitted implicitly through the environment, culture, and social relationships in educational institutions (Nugraha et al., 2025; Srinio, Muslihun, et al., 2025). The presence of this *hidden curriculum* in madrasahs is very important, because it is often an effective means of instilling moral and spiritual values. Students learn not only from the material presented in class, but also from the example of the teacher, the spiritual atmosphere built in the madrasah environment, and the religious customs that are carried out collectively (Kuncorowati et al., 2025; Rahman & Mahbubi, 2024; Srinio, Sholihah, et al., 2025; Syamsuar et al., 2023). For example, dhikr activities after congregational prayers, the recitation of maulid or asmaul husna, and spiritual development activities are not only routine, but also a medium for internalizing Sufism values such as solemnity, sincerity, tawadhu, and taqwa.

In addition, the interaction between teachers and students based on manners, respect, and compassion creates a humanistic and spiritual educational atmosphere (Isa, 2022). Teachers not only act as transmitters of knowledge. At Rakha globally, students refer to their teachers as *mu'allim*, a term that conveys more than the conventional role of an instructor. A *mu'allim*, based on Al-Baqarah: 251, is seen as an intellectual figure who systematically reconstructs the structure of knowledge within the learner's mind, cultivating ideas, insights, skills, and other cognitive capacities that relate to the essence of understanding. In fulfilling this role, the *mu'allim* gradually assumes the identity of a *murabbi* or spiritual guide. A mentor who not only imparts knowledge but also shapes

the learner's moral, character and spiritual development through a heart-to-heart approach (Arsini et al., 2023). The values of Sufism are not only taught conceptually in the subject of Moral Faith, but are also lived in daily life through real practice and example (Qamara, 2025).

According to Émile Durkheim's theory of functionalism, education is not only understood as a process of intellectual transfer of knowledge, but more than that—it is a means of socializing values and norms that enable individuals to become part of the moral community (Virgianti & Hanani, 2023). Education serves as a tool that transmits culture and strengthens social solidarity by instilling collective values that society embraces (Hadijaya et al., 2025). In this case, madrasahs play a strategic role as a social institution that not only teaches religious and general knowledge, but also shapes the moral and spiritual identity of students.

At Madrasah Rakha Amuntai, the values of Sufism are not only the subject matter listed in the formal curriculum, but also a living part of the culture and daily life of the madrasah. Practices such as joint dhikr, congregational prayers, tadarus, spiritual coaching, and habituation of manners in the interaction of teachers and students are concrete forms of internalizing spiritual values such as sincerity, patience, gratitude, tawakal, and muraqabah. These values are not conveyed in the form of mere theory, but are instilled through direct experience that is constantly repeated and reinforced consistently.

This forms a *moral community*, where students are not only introduced to the concept of the god, but are also trained to feel it in their daily actions and feelings (Emmanuella & Chrismastianto, 2023). They are not only taught about God cognitively, but they are also invited to build spiritual awareness through transcendental experiences—feeling His presence in every activity, leaning on Him in times of trouble, and being grateful for every blessing received (Purwasetiawatik et al., 2023). Such a madrasah environment becomes an incubator for the formation of strong and profound spiritual character (Mukharoh & Ningsih, 2022).

The involvement of teachers as an example in the process of internalizing Sufism values also shows alignment with Bandura's social learning theory, which emphasizes the importance of observation and imitation in the learning process (Rifki et al., 2023). Teachers in Islamic education, especially in madrasahs, not only function as a source of information or facilitators of learning, but also as *qudwah hasanah* (good examples) whose behavior and attitudes are observed, imitated, and even used as role models by students (Daulay et al., 2024; Yani, 2021; Zaini et al., 2023; Zamroni & Barnoto, 2024).

In this process, what is referred to as *identification* occurs, which is when students unconsciously imitate the behavior of people they respect or admire. This identification is an important mechanism in character building, because the values obtained through direct observation of the figure of the teacher tend to be more inherent and attitude shaped than just knowledge obtained from textbooks (Irfan, 2019). Teachers are a living reflection of the values taught, and therefore have a central role in instilling Sufism

values such as sincerity, patience, tawakal, and compassion in the context of learning the Moral Faith.

The process of internalizing value through this example does not happen instantly. Rather, it is a gradual process that requires time, repetition, and continuous reinforcement so that these values are truly embedded in students. As explained by Chandra (2020), Character formation is not enough just by delivering information or moral lectures, but requires a process of direct experience, repeated observation of exemplary behavior, and positive reinforcement from the surrounding environment. When students consistently see teacher behaviors that are in harmony between speech and action—such as sincerity in teaching, patience in guiding, or compassion in rebuking—they will gradually begin to absorb and imitate those values (Setyowati & Nurdahlia, 2018).

From a behavioristic perspective, this is in line with the basic principle that human behavior can be shaped through repetitive processes of stimulus and response (Islamiati, 2024). When students consistently receive positive stimuli from the teacher's behavior—for example, praise for honesty, appreciation for patience, or reinforcement for empathy—then the student's response to those values will slowly form, become a habit, and eventually become part of their character. Proper *reinforcement* in a conducive learning environment greatly determines the effectiveness of this process (Daheri et al., 2022; Jati & Syauqillah, 2023; Rozaki & Izudin, 2025).

The integration of Sufism values in the learning of Moral Faith is not only relevant in the context of Islamic education, but also in line with modern approaches in learning theory, one of which is *experiential learning* proposed by David A. Kolb (Triana et al., 2023). According to Kolb, an effective learning process occurs through a four-stage cycle, namely: concrete *experience*, reflection on the experience (*reflective observation*), conceptual understanding or abstraction (*abstract conceptualization*), and application or trial in real situations (*active experimentation*) (Desmiati et al., 2023; Nurcahyandi & Purwaningrum, 2022; Ramadhan et al., 2025).

In the learning of Akidah Akhlak which integrates the values of Sufism, these four stages can be seen in real terms. For example, students first undergo concrete experiences through spiritual practices such as dhikr, muhasabah, or daily worship activities carried out together in the madrasah. After that, students are invited to reflect, either through discussions, spiritual journals, or teachers' guidance, about what they feel and learn from the practice. This reflection becomes a bridge to reach the conceptualization stage, where students begin to deeply understand the meaning of values such as sincerity, patience, tawakal, and muraqabah in daily life, not just as memorized concepts (Danuwara & Giyoto, 2024; Effendi et al., 2025; Munif, 2017; Rekan & Mokhtar, 2025).

The final stage in the Kolb cycle—*active experimentation*—is realized when students begin to apply these values in real life, both in the school, family, and community environment. For example, students who were previously quick to anger begin to try to contain emotions with patience, or students who are usually in a hurry begin to learn to

be more solemn in prayer. This process takes place cyclically and iteratively, which ultimately forms a solid spiritual understanding and character.

The experience of students who are directly involved in dhikr, reflection, and self-evaluation provides a space for deep reflection, thus allowing the values of Sufism to become part of their self-awareness and spiritual identity. When students are invited to reflect on their actions and relate them to the teachings of Sufism, they not only learn in the context of the classroom, but also experience learning as a process of self-transformation (Samad & Astuti, 2020).

CONCLUSION

The findings of this study reveal an unexpected insight identified only through in-depth research – that the internalization of Sufism values occurs not merely through formal learning, but more effectively through non-formal practices embedded in the madrasah's daily culture, such as teacher exemplification, spiritual habituation, and institutional ethos. This discovery challenges prior assumptions about the dominance of formal instruction and highlights the transformative power of lived experience in shaping sincerity, patience, *zuhud*, and *tawakkal* among students. Scientifically, this study contributes by strengthening the transformative approach in Islamic education and introducing a pedagogical model where Sufism is actualized through experiential learning and reflection, thus enriching the discourse on *Aqidah Akhlak* education beyond cognitive dimensions toward spiritual and character transformation. However, this study remains limited to a single institution, a narrow educational level, and qualitative methods, restricting generalization. Future research involving broader samples, varied educational contexts, and mixed methodologies is recommended to deepen and expand these findings for more comprehensive educational policy implications.

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