



ENRICHMENT AKHLAK TASAWUF MATERIAL IN THE SUBJECT OF AKIDAH AKHLAK IN MADRASAH

Miswar¹, Khairuddin Hasan², Ahmad Rizki Nasution³, Monalisa⁴

UIN Sumatera Utara¹

STAIN Teungku Dirundeng Meulaboh^{2,4}

SMPS IT Al Hijrah, Medan³

miswarrasyidr@gmail.com¹ ; khairuddinhasan@staindirundeng.ac.id² ;
ahmadrizkialmandily@gmail.com³ ; mutianafissal8@gmail.com⁴

Abstrak

Penelitian bertujuan mendalami proses pengayaan materi akhlak tasawuf pada mata pelajaran akidah akhlak di madrasah. Penelitian menggunakan metode studi pustaka (*library research*) dengan tahapan mengumpulkan, meninjau, dan menganalisis literatur yang relevan yang telah ada terkait dengan topik. Prosedur analisis data dilakukan dengan mengevaluasi dan menyintesis data penelitian, yang dapat mendukung atau menentang argumentasi awal. Dengan melakukan sintesis literatur, kemudian peneliti menyusun gambaran yang komprehensif tentang pola penguatan akhlak tasawuf, menyoroti temuan-temuan kunci, dan mengidentifikasi tren yang muncul dari literatur yang telah ada. Hasil penelitian menunjukkan bahwa penguatan akhlak tasawuf pada mata pelajaran akidah akhlak dapat dilakukan dengan penambahan materi akhlak tasawuf, pemberian ruang kepada siswa untuk melakukan kontemplasi berupa zikir bersama, pelibatan orang tua untuk menerapkan nilai-nilai tasawuf di lingkungan keluarga serta melakukan evaluasi secara berkala. Memberikan ruang untuk zikir bersama akan memperhalus perasaan siswa dalam memahami ajaran akhlak tasawuf. Kontemplasi bagi siswa akan membantu dalam memperbaiki akhlak yang keliru. Pelibatan orang tua akan memperkuat nilai-nilai tasawuf yang sudah ditanamkan. Evaluasi berguna untuk mengetahui program yang perlu diberi penguatan.

Kata kunci: penguatan, akhlak tasawuf, akidah akhlak

Abstract

The research aims to explore the process of enriching akhlak tasawuf material in akidah akhlak subjects in madrasah. The research utilized a library research method involving the stages of collecting, reviewing, and analyzing existing relevant literature pertaining to the topic. The data analysis procedure was conducted by evaluating and synthesizing research data, which could either support or oppose the initial argument. Through conducting a literature synthesis, the researcher compiled a comprehensive picture of the pattern of enriching akhlak tasawuf, highlighting key findings, and identifying trends that emerged from existing literature. The results of the research show that enriching akhlak tasawuf in akidah akhlak subjects can be done by adding material on akhlak tasawuf, providing space for students to engage in contemplation in the form of collective remembrance, involving parents to apply akhlak tasawuf values in the family environment and conducting regular evaluations. Providing space for collective remembrance will refine students' feelings in understanding the moral

teachings of tasawuf. Contemplation for students will help in correcting wrong morals. Involving parents will strengthen the akhlak tasawuf values that have been instilled. Evaluation is useful for finding out programs that need to be strengthened.

Keywords: *enriching, akhlak tasawuf, akidah akhlak*

A. INTRODUCTION

Recent research highlights a phenomenon that shows that many students experience deficiencies in the dimensions of spirituality. These findings reflect an emerging trend in contemporary education, where spiritual aspects are often neglected or even ignored altogether. While education is often focused on academic achievement and the development of technical skills, the spiritual dimension is often considered less important or even irrelevant. This results in an environment where students do not have enough opportunities or encouragement to strengthen and develop spiritual aspects in everyday life.

Based on the results of a mental health survey conducted by the Indonesia National Adolescent Mental Health Survey (I-NAMHS), which measures the incidence of mental disorders in adolescents aged 10 – 17 years in Indonesia, it shows that one in three Indonesian adolescents have mental health problems while one in two Twenty Indonesian teenagers have had mental disorders in the last 12 months. This figure is equivalent to 15.5 million and 2.45 million teenagers ((I-NAMHS), 2022). The research also revealed that a lack of spirituality in students can have a significant impact on mental and emotional well-being. Without a strong spiritual foundation, students may have difficulty dealing with daily life challenges, such as stress, anxiety, and uncertainty. This lack of spirituality can also affect students' ability to understand and navigate moral values, which are essential for the development of a healthy personality and good ethics in life.

Therefore, it is important to emphasize the need to integrate the spiritual dimension in the curriculum and educational environment as a whole. Efforts to strengthen students' spirituality can be done through a holistic approach, which includes learning ethical values, self-reflection, meditation, and deep spiritual experiences. By paying attention to aspects of students' spirituality, education can become more inclusive, holistic, and can help students develop comprehensive well-being in life.

Spiritualism is a fundamental aspect in developing students' morals because it provides a solid foundation for the development of good moral and ethical values. The spirituality dimension helps students understand the meaning of life, develop a sense of empathy, and broaden their view of the relationship between individuals and their surrounding environment. Through spiritual experiences, students can learn to appreciate the existence of fellow humans and the universe more deeply, which in turn encourages them to act responsibly and empathetically towards others.

Apart from that, spiritualism also plays an important role in helping students face life's challenges better. In the turbulent and stressful teenage years, having a strong spiritual foundation can give students the inner calm and confidence needed to face the various situations they face. When students feel connected to the spiritual dimension within, they tend to have a more stable foundation for overcoming the fear, anxiety, and confusion that may arise in everyday life. Therefore, developing spirituality not only has an impact on building students' character, but also prepares students to face challenges and overcome obstacles with confidence and courage.

The subjects of akidah akhlak taught in madrasah have an important role in improving students' spirituality. Through learning creeds, students are introduced to basic concepts in religion, such as belief in God, the afterlife, and treatises. This helps students to deepen their understanding of existence and the purpose of life, and forms a strong foundation for the development of spirituality. Apart from that, akidah akhlak subjects help students understand the moral values taught in religion, such as honesty, justice and compassion, which are the basis for good and responsible behavior in everyday life.

Learning the subjects of akidah akhlak at madrasah also provides students with the opportunity for self-reflection and spiritual introspection. Through discussions, case studies, and practical activities, students are directed to consider the values instilled in religion and how to apply them in everyday life. This process encourages students to consider the role of spirituality in all aspects of life, including social interactions, education, and the surrounding environment. Thus, this subject not only provides knowledge, but also facilitates in-depth direct experience in the development of students' spirituality.

Apart from that, learning faith and morals can also be a source of motivation and inspiration for students in living their lives. Through a deeper understanding of religious teachings and spiritual practices, students can find support and strength in overcoming life's trials and challenges. Knowledge of spiritual values can also help students overcome internal conflicts and make good decisions in accordance with religious principles. Thus, this subject not only provides a rich learning experience, but also plays an important role in shaping the character and spirituality of students in madrasah.

Akhlak tasawuf are one of the main materials taught in akidah akhlak subjects because of their importance in developing students' spirituality and morality. Tasawuf or sufism, in the Islamic context, is a branch of science that emphasizes developing a personal relationship with God through spiritual practices and self-introspection. This material introduces students to concepts such as tazkiyat al-nafs (self-cleaning), muhasabah (introspection), tawakkal (devotion to God), and a loving relationship with the Creator and His creatures. Learning about akhlak tasawuf helps students understand the importance of maintaining purity of heart and good behavior in everyday life.

Apart from that, akhlak tasawuf also give students a deeper view of the spiritual dimensions of the Islamic religion. In this learning, students are not only taught about what they should do or avoid in the context of morality, but also about how to develop spiritual awareness and a direct connection with God. Sufism practices, such as dhikr, meditation, and contemplation, become a means for students to feel God's presence in everyday life. By understanding and internalizing the morals of Sufism, students are expected to become individuals who are more aware, responsible and have high spiritual sensitivity in dealing with various situations in life.

Akhlak tasawuf, which are the focus in learning akidah akhlak subjects, have a significant role in enriching students' spiritualism. Sufism emphasizes developing a close personal relationship with God through spiritual practices and self-introspection. This material not only teaches students about ethics and morality, but also invites them to deepen their understanding of their relationship with the Creator. By understanding concepts such as tazkiyat al-nafs (self-cleansing) and muhasabah (introspection),

students are invited to strengthen spiritual awareness and improve the quality of their relationship with God.

The research aims to explore the potential of Sufism's morals in enriching the subject of akidah akhlak. The subject of akidah akhlak is a pillar in protecting students from spiritual drought. It is easier for students to understand the essence of life so they are trapped by the paradigm of pragmatism. Because pragmatism can lead to dangerous moral degradation.

B. METHOD

The research employed library research methodology, encompassing the stages of collecting, reviewing, and analyzing existing relevant literature pertaining to a specific research topic or problem. This process involved the exploration of relevant information sources such as scientific journals, books, articles, and previous research reports pertinent to the research subject. Literature study research enabled researchers to attain an in-depth understanding of the conceptual framework, theory, methodology, findings, and relevant issues associated with the research topic. Through the analysis of existing literature, researchers could discern knowledge gaps or areas necessitating further investigation, thereby enriching the theoretical and methodological foundations of the research.

Additionally, literature study research allowed researchers to evaluate and synthesize existing evidence, which either supported or refuted the hypothesis or argument posited in the research. By conducting a literature synthesis, researchers could construct a comprehensive overview of the development of knowledge in the field, highlighting key findings, and identifying trends or patterns emerging from the existing literature. This approach further facilitated the evaluation of the quality and reliability of the sources used, as well as the identification of gaps or disputes in previous research that warranted further exploration. Thus, literature study research played a crucial role in designing a solid conceptual framework and formulating relevant research questions to effectively guide scientific research.

C. RESULTS AND DISCUSSIONS

1) Results

a. Definition of Akhlak Tasawuf

Sufism linguistically has several origins, based on many opinions. According to Ahmad Ibnu Ahtailah, Sufism comes from the word *suffah*, namely a group of the Prophet's friends who set aside themselves in the veranda of the Nabawi mosque, because in that verandah the friends always sat with the Prophet to listen to his fatwas to convey to other people who had not received them. the fatwa. It comes from the word *sūfatun* = animal hair, because people who enter Sufism wear clothes made from animal fur and don't like wearing beautiful clothes like most people wear. It comes from the words *sūuf al sufa'* the softest feather, which means that Sufi people are gentle. d. It comes from the word *safa'* = pure, clean, as opposed to dirty, because people who practice Sufism are always pure, clean in body and soul (Sholihah et al., 2020).

Junaid al-Baghdadi in Hamka said that Sufism is cleansing the heart from what disturbs the feelings of most creatures, striving to renounce the mind, quenching our

weaknesses as human beings, shunning all calls from lust, desiring pure spiritual qualities, and relying on knowledge. -knowledge of haqiqat, using things that are more important and more eternal, giving advice to fellow believers, upholding promises with Allah in all haqiqat, and following the example of the Prophet in all shari'ah (Mannan, 2018).

Akhlak tasawuf is a branch of Sufism that examines aspects of ethics and morality in Islam through the lens of spirituality. In Sufism, morals are understood as a person's inner state or spiritual character which reflects the relationship and quality of his relationship with Allah. Akhlak tasawuf emphasize the importance of developing a clean mind and high morality as an integral part of one's spiritual journey. This includes practices such as tazkiyat al-nafs (self-cleansing), muhasabah (self-introspection), tawakkal (devotion to God), and a loving relationship with the Creator and His creatures.

According to William C. Chittick, Sufi morals refer to "the moral, ethical, and ethical qualities practiced by a Sufi in everyday life." Chittick explained that in the Sufism tradition, morals do not only include aspects of external behavior, but also include a person's inner state and spiritual character. Akhlak tasawuf guide individuals to form a heart that is clean, full of love, and responsible before God and fellow humans (Chittick, 1983).

Shaykh Abdullah bin Husain Ba'alawi presents a discussion of morals and Sufism in the form of examples of daily behavior. In this case it is relevant for use by students. Students immediately know various forms of behavior that are in accordance with akhlak tasawuf. It is even easier for students to learn because the examples of Sufism's morals have been grouped into several categories (Hanif, 2011).

b. Scope of Akhlak Tasawuf

Akhlak tasawuf include various aspects that are important in the development of spirituality and morality in the Sufism tradition. One of the main aspects of akhlak tasawuf is tazkiyat al-nafs, which is the concept of self-cleaning or purification of the heart. Hamza Yusuf said the importance of tazkiyat al-nafs in overcoming spiritual diseases such as greed, envy and malice which prevent individuals from achieving spiritual perfection. He explains practices such as muhasabah (self-introspection) and mujahadah (inner struggle) which are part of tazkiyat al-nafs (Yusuf, 2004).

Al-Qusyairi was a prominent figure in the fifth century Hijriyah who tended to reform, namely by returning Sufism to the foundations of the Al-Qur'an and Sunnah, which are the main characteristics of Sunni Sufism. His position is so important, remembering his works on Sufis and Sunni Sufism in the third and fourth centuries of the Hijriyah, which led to the preservation of the opinions and treasures of Sufism at that time, both from a theoretical and practical perspective. According to Ibnu Khalikan, Al-Qusyairi was a figure who was able to "compromise the Shari'a with its essence" (Khoirul Anwar, 2021).

Furthermore, akhlak tasawuf also emphasize the importance of a loving relationship between individuals and Allah and fellow creatures. Sirriyeh explains the concept of love (mahabbah) in Sufism and how this love is the basis for spiritual practices in the Sufism tradition. He examines 'Abd al-Ghani al-Nabulusi's views on love as a central aspect of Sufism's morals and how this love guides individuals to achieve spiritual perfection (Sirriyeh, 2005).

Regarding the division of Sufism according to Nata, Sufism experts divide it into three parts. These three parts have their own focus and approach to the experience of Sufism. The aim of the three is none other than an effort to get closer to Allah Ta'ala by means of cleansing oneself from bad deeds and adorning oneself with good actions. First, philosophical Sufism with a rational or rational approach, in this Sufism uses study materials originating from philosophers. Second, ahlaki Sufism in its approach uses the scope of morals at the stage of akhlaki Sufism as a process of approaching oneself to Allah Ta'ala which has three stages, takhalli (emptying oneself of bad morals), tahalli (adorning oneself with commendable morals) and tajalli (opening of walls which hinders oneself or the hijab), these three stages clarify the light of Allah Ta'ala in entering human qolb. Third, amali Sufism, the approach used is amaliyah or wirid attitude and is accompanied by Tarikat. The three practices of Sufism, including philosophy, morals and practice, are processes for having noble character because these three parts are carried out deliberately, in a conscious state of self and self-purification, not due to coercion from anyone (Ilallah et al., 2022)

Badrudin summarizes from various opinions that the scope of Sufism includes:

- a) Metaphysics, namely things that are outside the natural world or could also be said to be supernatural knowledge. In Sufism, there is much discussion about matters of faith regarding the elements of the afterlife, and the love of a Sufi towards his God;
- b) Ethics, namely the science that investigates good and bad by looking at human behavior. In Sufism, there are many ethical elements and moral teachings (hablumminallah and hablumminannas);
- c) Psychology, namely problems related to the soul. Psychology in the view of Sufism is very different from modern psychology. Modern psychology is aimed at investigating humans for other people, namely the souls of other people who are investigated. Meanwhile, psychology in Sufism focuses on self-investigation, which is directed towards self-awareness and awareness of one's weaknesses and shortcomings in order to then improve towards the perfection of noble personal values;
- d) Aesthetica, namely the science of beauty that gives rise to art. To absorb art within oneself, there must be beauty within oneself. Meanwhile, the peak of beauty is love. The path taken to achieve beauty according to the teachings of Sufism is meditation, contemplating the wisdom of God's creation. In this way, you will be touched by the greatness of Allah by praising and dhikr of His presence. Therefore, by always contemplating and contemplating all of Allah's creation, this will result in the knowledge of Allah (ma'rifat billah) which is a pleasure for Sufi experts. This originates from mahabbah, longing, blessing through tafakkur, and righteous deeds (Badrudin, 2015).

Ibn Khaldun said that Sufism is a kind of sharia science that emerged later in religion, and maintains good etiquette with Allah in physical and internal deeds by standing on the lines, while paying attention to locking the heart and monitoring all movements. his thoughts move in order to obtain safety (Hamka, 1987) (Sholihah et al., 2020).

The highest branch of Sufism is ma'rifat. Al-Junaidi in Labib said that ma'rifat experts limit their behavior to four things: (1) Get to know Allah deeply, so that it is as if they can have direct contact with Him, (2) In doing good deeds, they are always

guided by the instructions of the Prophet Muhammad SAW. , (3) Submitting oneself to Allah in controlling one's desires, and (4) Feeling that one belongs to Allah, and will definitely return to Him in the future (Kurniawan & Zamzam, 2021)

c. The Moral Goals of Sufism

Jamal in Rohmah states that morals in religious teachings cannot be equated with ethics or morals, even though ethics and morals are needed in order to describe morals based on religion (Islamic morals). This is because ethics is limited to the manners of fellow human beings, and is only related to outward behavior. So, when ethics is used to describe Islamic morals, it does not mean that Islamic morals can be fully explained by ethics and morals (Rohmah, 2021).

Sayyid Nur bin Sayyid Ali as quoted by Badrudin stated that Sufism aims to:

- a) Trying to save oneself from the beliefs of shirk and falsehood;
- b) Freeing oneself (takhalli) from diseases of the heart;
- c) Filling oneself (tahalli) with noble Islamic morals;
- d) Reaching the level of ihsan in worship (tajalli);
- e) Stabilizing the faith of divine friendship (shuhbah Divineyah), with the intention that Allah SWT sees His servants by covering all directions in His knowledge, power, hearing and sight.

Komaruddin Hidayat stated that there are three goals in akhlak tasawuf. First, get involved in various roles in saving humanity from a state of confusion due to the loss of spiritual values. Second, introduce literature or understanding of the esoteric (batinan) aspects of Islam, both to Islamic communities who are starting to forget it and to non-Muslims, especially Western communities. Third, to reaffirm that in fact the esoteric aspect of Islam, namely Sufism, is the heart of Islamic teachings, so that if this area is dry and does not pulsate, then other aspects of Islamic teachings will dry up (Rozi, 2017)

The essence of studying the morals of Sufism is to obtain knowledge of the supernatural spiritually, to obtain salvation in this world and happiness in the afterlife, by gaining the pleasure of Allah SWT, to obtain eternal happiness, a shining and pure heart, as well as being open to the unseen and being able to witness the situation of the unseen. amazing. Those who are educated in heart are called al-'arif al-waasil ilallah. All his life behavior depicts al-karimah morals with commendable traits (Hasbi, 2016)

It can also be explained that the study of Sufism is multilevel and tiered which must be passed in stages. Studying Islam spiritually in Sufism to ground morals requires concentration and seriousness, it is impossible for someone to achieve maximum results if they do not study it with full concentration, it requires continuous spiritual practice, one must have a desire for self-awareness that Islam is a human inner need. Humans will be noble if they can reach maturity in understanding and at the same time being able to practice the basic values of Islamic teachings as a whole (Rajab, 2019).

2) Discussions

a. Morals of Sufism and Spiritualism

The relationship between Sufism and spiritualism is very close because they both influence and support each other on the journey towards spiritual perfection. Akhlak tasawuf are moral and ethical practices in Islam which aim to form a moral and spiritual character. Meanwhile, spiritualism is the search for and direct experience of

the spiritual dimension of life, often through spiritual practices such as meditation, dhikr, and contemplation.

In practice, Sufism's morals guide individuals to develop good moral qualities and cleanse the heart of spiritual illnesses such as greed, envy and malice. This creates a solid foundation for the growth of spiritualism, as a clean heart and good character enable one to get closer to God and deeper spiritual experiences.

On the other hand, spiritualism in the context of Sufism emphasizes the importance of direct experience with God through spiritual practices. These practices help individuals to increase awareness of the spiritual dimension of life and deepen their relationship with God. Along with that, spiritualism also influences a person's morals, because deep spiritual experiences often give rise to qualities such as compassion, generosity and patience.

Thus, the morals of Sufism and spiritualism complement and strengthen each other on the journey towards spiritual perfection. Moral practices form an important moral foundation for deep spiritual experience, while spiritualism deepens an individual's understanding of moral and ethical values, and strengthens awareness of God's presence in daily life. The close relationship between the two creates harmony that allows the individual to achieve balance and inner peace on the spiritual journey.

b. Enrichment of Akidah Akhlak with Akhlak Tasawuf

Akhlak tasawuf are a concept that can enrich the subject of akidah akhlak by providing a deep spiritual and practical dimension. In the context of Indonesian education, the integration of akhlak tasawuf in akidah akhlak subjects can provide a more holistic understanding of moral and spiritual values in Islam. Through studying the morals of Sufism, students can gain a deeper understanding of concepts such as tazkiyat al-nafs (self-cleansing) and muhasabah (self-introspection), which are not only part of spiritual practice, but also the foundation of strong moral character.

The integration of Sufism's morals can enrich the subject of akidah akhlak by offering a more comprehensive and holistic view of moral and spiritual values in Islam. Hasbi stated that in the reality of religious practice, the teachings of Sufism provide added value by understanding and being able to feel closeness to God. The practice of worship-makhdlah and deepening the content of the Qur'an and the Sunnah of the Prophet add to the preoccupation with taqarrub ilallah, so that one can live up to high spirituality and try to forget worldly values that tarnish the relationship with God. Thus, Sufism is an integral part of the Islamic teaching system. Islam without Sufism is not kaaffah Islam, as taught by Muhammad Rasulullah Saw. Kaaffah Islam is an Islam that is integrated between creed, sharia and essence. From creeds monotheism is born, from sharia comes fiqh, from fiqh comes essence and from nature comes sufism (Hasbi, 2016).

Seyyed Hossein Nasr in Abdul Wahid stated that in the modern era there is a spiritual crisis, because humans have lost the knowledge of knowing themselves, the ego that they always have, suffer from the disease of forgetting who they are, and the existential crisis of modern humans' rebellion against their God (Gani, 2020). Students are trained to have a humble attitude. Heart coaching is not as easy as physical coaching. Heart building requires a long process. The morals of Sufism offer a long-term heart-building process and provide real benefits for students.

Regarding heart formation or moral development, Sufism has a form of irfani that can touch students' feelings appropriately. Abidin stated that the characteristics of Irfani Sufism can be seen from Irfani's reasoning which is related to the heart or soul or it could also be called Irfani's mind, which is more abstract, namely feelings of love, disappointment, happiness, hatred and so on, which are inner (Wati & Hasanah, 2021)

c. Implementation of Akhlak Tasawuf Values for Students

Applying the teachings of akhlak tasawuf to students at madrasah requires a holistic and planned approach, which covers various aspects of students' lives. First of all, this approach requires the integration of Sufism teachings into the educational curriculum. Subjects such as *aqidah akhlak* and *tazkiyat al-nafs* must be taught systematically, with an emphasis on the moral and spiritual values instilled in the teachings of Sufism.

Heri stated that the educational materials provided in akhlak tasawuf education are as follows: First, faith education. This material covers the main points of Islamic teachings, namely the pillars of faith, which consist of faith in Allah, Angels, Allah's Books, Messengers, the Day of Judgment, and Destiny. Apart from that, it includes educational material on *fiqh* (procedures of worship), both *mahdah* worship such as prayer, fasting, zakat and hajj, as well as *gairu mahdah* worship such as doing good to others. The purpose of this material is so that students have strong foundations of faith and worship as capital for noble character. Second, moral education. This material is an exercise in arousing *rubbubiyah* (divine) desires and reducing (eliminating) *syathaniyah* desires. In this material, students are introduced to training in noble morals such as honesty, humility, patience, and so on. Then, despicable morals are also introduced, such as lying, arrogance, betrayal, and so on. After the material is presented to students, they are expected to have noble moral behavior and stay away from despicable moral behavior (Muhammad Muhajir, 2018).

Spiritual practices such as *dhikr* and contemplation must also be given space in extracurricular activities or religious activities at madrasah. Students need to be given the opportunity to experience direct spiritual experience and practice Sufism values in everyday life. This can be done through activities such as *dhikr* assemblies, meditation classes, or spiritual retreat experiences that are held regularly.

Teachers can create a madrasah environment that is full of affection, love, and supports and facilitates students' spiritual growth. Teachers must be good examples in applying the teachings of Sufism in their own lives, so that students can see and observe these practices directly. In addition, the madrasa atmosphere must be designed to create a calm and reflective space, where students can reflect and deepen spiritual values in life. Agus stated that in the view of Sufism, love (*mahabbah*) is the basis for all the glory of things, just as repentance is the basis for the glory of the *maqam*. For Sufis, love (*mahabbah*) is basically a gift that is the basis for all things. Sufis call them gifts (*mawahib*). *Mahabbah* is the tendency of the heart to pay attention to beauty or beauty (Susanti Agus, 2016).

Akhlak tasawuf can provide appropriate guidance and support to students on their journey towards spiritual perfection. Teachers must be available to advise, listen, and guide students in understanding and overcoming spiritual challenges they may encounter. Group support can also be very beneficial, such as discussion or study groups that allow students to share experiences and support each other in growth.

Learning the morals of Sufism must be enriched with stories and tales from Sufis and famous Islamic spiritual figures. These stories can provide inspiration and

motivation for students in pursuing moral and spiritual goodness. Apart from that, these stories can also be used as a tool to illustrate the values and principles of Sufism in the context of everyday life. Astuti and Samad stated that the values of Sufism such as; qana'ah, asceticism, patience and gratitude are formulas as well as medicine for the heart in navigating life and human life which is increasingly global (Astuti & Samad, 2020).

Character education is a system of instilling behavioral values (character) in a person which includes knowledge, awareness and will, actions to implement good values towards God Almighty, oneself, others, the environment and nationality so that they become human beings (Shofiah et al., 2014). Children's moral education is carried out from an early age, before their character and personality are influenced by an environment that is not parallel to religious guidance (Naldi et al., 2023). Integrating akhlak tasawuf learning with character learning and class activities is needed to build student morals. For example, students can be given the task of reflecting on certain moral values learned in the teachings of Sufism and applying them in real life situations. In this way, students can see the direct relevance and applicability of these teachings in life. Bahaf explained that morals are the foundation for living a pure life. Morals used when relating to Allah are called *aqidah*. If it involves belief, it is called worship. When dealing with fellow humans, morals are called *muamalah* (Bahaf, 2015).

In Sufism there is the term *akhlaqi Sufism*. *Akhlaqi Sufism* means cleaning one's behavior or cleaning one another's behavior. If the context is human, human behavior is the target. This *akhlaqi Sufism* can be seen as a basic order for maintaining human morals, or in social language, namely community morality. Moral Sufism is Sufism that is oriented towards improving morals, seeking the essence of truth and creating humans who can understand Allah SWT, using certain methods that have been formulated. Moral Sufism is also commonly referred to as *Sunni*. This model of Sufism seeks to realize noble morals in the Sufi, while at the same time avoiding disgraceful morals (Lubis et al., 2021).

To train students to think critically, an approach can be taken using philosophical Sufism. Philosophical Sufism will train students to reflect on abstract things by means of contemplation or *muhasabah*. Fuadi stated that philosophical Sufism is Sufism combined with philosophy. From the way of acquiring knowledge using taste, while explaining it using ratios, it cannot be said to be Sufism in its totality and nor can it be called philosophy, but a combination of the two, hereinafter known as philosophical Sufism (Ma'arif, 2018)

The use of technology can also be utilized to support the learning of akhlak tasawuf. Interactive learning materials, videos, or applications that teach spiritual practices and moral values can be developed for use in the classroom or independently by students at home. With this innovative approach, students can be more involved and interested in learning about akhlak tasawuf.

Madrasahs need to give awards and recognition to students who show commitment and progress in spiritual growth. This can be done through awards, certificates of appreciation, or special recognition at madrasa events. By rewarding spiritual achievements, we can encourage and motivate students to continue to develop themselves in terms of morals and spirituality.

Teachers can involve parents in students' akhlak tasawuf education. Parents can support and strengthen the learning that occurs at the madrasah by practicing moral and spiritual values in the family's daily life. Open communication between madrasahs

and parents can also help in ensuring that the goals and values of akhlak tasawuf learning are applied consistently at home and at school.

Continuous evaluation is needed to ensure the effectiveness of akhlak tasawuf learning programs. Through systematic evaluation, we can identify areas that need improvement or improvement in our approach to teaching and supporting students' spiritual growth. In this way, we can continue to improve and develop programs that provide the greatest benefits for students in the development of morals and spirituality.

D. CONCLUSION

Enrichment akhlak tasawuf material for students can be done by providing a larger portion of the akidah akhlak subject, in addition to adding more akhlak tasawuf material. Akidah akhlak subjects must be able to provide moral changes to students. Moral change cannot be achieved by touching the student's cognitive aspects alone, but must also touch the student's heart so that his soul becomes soft and can easily contemplate the situation around him. Madrasahs can also provide space for students to do dhikr together, with guidance from their teachers. Dhikr that is done regularly will soften students' feelings in digesting the gentle and holy moral teachings of Sufism. Reflection for students will help in correcting wrong behavior, making it easier for teachers and parents to educate. Parents can be involved in enriching students to deepen the morals of Sufism. Morals can change student behavior at school and at home. Enrichment akhlak tasawuf in akidah akhlak subjects needs to be evaluated periodically. So that the moral degradation that continues to occur today can be reduced. The big result is that students have a brighter future to become complete human beings.

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