

## Formation of Students' Morals Through Clanting Values of Tasawuf in Islamic Boarding Schools

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### Abstract

Morals are not only important for individual development, but also for the welfare and progress of society as a whole. Instilling Sufi values in everyday life, especially in the Shahida Islamic boarding school environment, can help students develop strong moral values in accordance with the provisions of the Shari'a and Islamic teachings. Islamic boarding schools are also known as workshops for becoming fully human. So that students at the Shahida Islamic boarding school learn Sufism. The method used in this research is a qualitative case study approach. Two methods were used to collect research data, namely interviews and observation. The result of this research is that, through the example of all parties, studying the book of Sufism, and implementing and practicing the *sunnah*, can foster noble morals in students. The research concludes that instilling moral values through Sufi values has a positive impact on students' spiritual development, both individually and in society.

### Keywords

Morals; *Santri*; Sufism

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## 1. INTRODUCTION

Today's children are the nation's heirs, shaping its future. The destruction and progress of a nation depend on the younger generation, which means life or death, and the strength of a nation depends on the effort to avoid the influence of bad culture and social interactions (Rohendi, 2016). As a result, a generation that grows up not being Islamic is the cause of various problems in the generation, such as drug abuse, corruption, terrorism, radicalism, and so on (Listiana, 2021).

There are various problems that in Indonesia must of course be of concern, such as the problems faced by teenagers today, including shallow belief or involvement in heretical teachings, promiscuity, drug abuse, and brawls among students (Rifai, 2018). All of these things can be influenced by family, society, school environment, friends, reading, culture, the internet, and other social networks (Anwar et al., 2019).

The riot case stemming from a demonstration in front of the *Bawaslu* Building in Central Jakarta occurred on Wednesday, May 22, 2019. Clashes between the masses and security forces occurred from Tuesday, 21 May 2019, at 23.00 WIB to Wednesday, 22 May 2019 (Yenuri et al., 2021). Indonesia's diverse society has received attention from various parties, especially as there is still a lot of rioting and violent behavior in the name of religion, race, and ethnicity. Even though Indonesia has a motto of unity in diversity, the nation's founders sought unity and integrity as an Indonesian nation. This is due to a loss



of tolerance; a survey by the Indonesian Survey Circle found that as many as 31% of teenagers were intolerant (Etikasari, 2018).

With such extensive forest damage, it is not surprising that throughout 2020, BNPB recorded 2,925 natural disasters in Indonesia, ranging from floods, tornadoes, and landslides to forest and land fires, droughts, and heat waves (Febriani, 2022). Morals are the main foundation that shapes human personality as a whole. Just as a building needs a strong foundation to survive and develop, so too do humans need good morals as a foundation for their personal growth and development (Muslih, 2021).

Apart from that, morals also include the spiritual dimension of human life. This involves the individual's relationship with God or other spiritual forces. Spiritual practices, such as prayer, *dhikr*, and meditation, help strengthen one's morals and deepen understanding of the moral values that underlie human life (Zamroni, 2017).

Sufism is a deep teaching on the relationship between humans and God that aims to strengthen the spiritual dimension in individual lives. More than just a series of ritual practices, Sufism teaches awareness of God's presence in every aspect of human life (Mustofa, 2018). Sufism helps individuals to gain a deeper understanding of the nature of their existence and their relationship with God (Suhaimi, 2019).

Sufism enables them to live in awareness of the divine presence in every action and experience, thereby making their lives more meaningful and purposeful. Sufism is not only a spiritual teaching, but also a guide that helps individuals stay connected to God in every step of their lives (Kurniawan, 2016).

Instilling Sufi values in daily life, especially in the Shahida Islamic boarding school environment, can help students develop strong moral values in accordance with Islamic teachings. The main goal of education (Karolina, 2018).

Islamic boarding schools play a very important role in shaping morals by instilling Sufi values. As a traditional Islamic educational institution, Islamic boarding schools are not just a place to study religion, but are also an ideal environment to deepen your understanding of the values of Sufism. (Mustofa, 2018).

At Islamic boarding schools, students are not only taught the procedures for worship or memorizing verses from the Koran. However, they are also invited to understand the essence of Islamic teachings through a Sufism approach. They are guided to understand that the Islamic religion is not only limited to ritual aspects, but also demands deep spiritual awareness (Yasin & Sutiah, 2020).

The cultivation of Sufi values in Islamic boarding schools begins at an early age, alongside a systematic religious education. The students are taught to reflect on the meaning of each verse of the Al-Quran they read, as well as to apply Islamic teachings in everyday life. They are also introduced to spiritual practices such as *dhikr*, meditation, and self-reflection, which are an integral part of moral formation (Yasin & Sutiah, 2020).

Islamic boarding schools are not only places to acquire religious knowledge but also centers of moral formation, instilling Sufi values. Through this approach, students are guided to become individuals with high spiritual awareness, responsible, and able to live their lives with compassion and justice. Islamic boarding schools are places that provide a solid foundation for the formation of a personality in accordance with Islamic teachings (Astuti, 2015).

This research was conducted to understand how moral formation is carried out for students at MA Annida Al Islamy. The results of the research show that the formation of self-morality is beneficial, as evidenced by activities such as reciting the Koran before entering class, praying *Dhuha* in congregation, and implementing disciplinary rules. The formation of morals in parents also occurs through the creation of rules, and parents play a role in supporting this formation. Shows that MA Annida Al-Islamy has a holistic moral formation program (Warasto, 2018).

The article discusses Buya Hamka's perspective on the formation of human morals and the role of education in this process. Buya Hamka believes that human morals can be formed through education by parents, teachers, and society. Through good education in the family, school, and community, human morals can be formed to humanize humans, according to Buya Hamka's views (Abdul et al., 2020).

Education is an effort to develop human traits, both esoteric (inner) and exoteric (outer). Holistic education with an emphasis on Sufism values to get closer to Allah Swt. This approach creates integration between the vertical dimension, namely submission to God, and the horizontal dimension, namely relationships with others and the environment. This integration produces outcomes in the form of personality education with noble character. Therefore, it is important to understand that Sufism plays a significant role in addressing educational problems (A. Susanti, 2017).

This research aims to understand the values of Sufism in Islamic education, as Hamka understood them. Hamka's research on Islamic education aligns with the concept of modern Sufism he put forward. This is clearly evident in his views on the goals and materials of Islamic education. According to Hamka, Islamic education aims to create perfect humans (*insan kamil*). Meanwhile, the Islamic education materials recommended by Hamka are *qana'ah*, *syaja'ah*, *iffah*, and *tawakkal* (R. Susanti, 2021).

The difference between this research and other research is that the researcher conducted research at Syahida Islamic boarding schools, because, in the formation of morals, they do not focus solely on understanding religious texts but also on instilling Sufi values. *Santri* are invited to explore aspects of spirituality and internalize Islamic teachings in everyday life. Boarding school is not just about knowledge, but also about experience and deep personal transformation. This helps students become responsible, noble human beings with spiritual depth, shaping their future lives.

## 2. METHODS

This research adopts a qualitative approach with descriptive methods (Tersiana, 2018). The focus is on the Syahida Tasikmalaya Islamic Boarding School, located on Kp. Mount Kicau, Sukakarsa Village, Sukarame District, Tasikmalaya Regency. The data collected is qualitative and comes from primary and secondary sources (Darmalaksana, 2020). The data collection process involves three main approaches: observation, interviews, and documentation (Ulfatin, 2022). Observations were conducted directly in the Syahida Islamic Boarding School environment, where researchers actively observed and recorded school activities, interactions, and dynamics. Interviews were conducted with active participation from various related parties, such as Islamic Boarding School Leaders, *Ustaz*, and *Santri*. Meanwhile, documentation involves collecting and analyzing documents relevant to the research context, such as information on the educational curriculum implemented in Islamic boarding schools, including the subjects taught, teaching methods, and the emphasis on moral formation through Sufi teachings. Data analysis was carried out with an inductive approach, which means the researcher collects data first, then carries out analysis to identify patterns, themes, and conclusions systematically based on information obtained from the field (Ramdhan, 2021).

## 3. FINDINGS AND DISCUSSIONS

### Patterns of Moral Formation in Santri through the Instillation of Sufism Values

Interview with the *Ustaz* of the Syahida Islamic Boarding School: the pattern of instilling Sufi values in the formation of morals at the Syahida Islamic Boarding School in Tasikmalaya is carried out through Learning these books; these books serve as the main foundation for understanding and internalizing the concepts of Sufism. The students were invited to study the works of leading Sufism scholars, such as Imam Al-Ghazali, Jalaluddin Rumi, and Ibn Arabi. Through an in-depth study of these works, students can gain a deeper understanding of the principles of Sufism and how to apply them in daily

Islamic life, including the formation of morals (Nana, 2023).

The results of interviews with the students of the Syahida Islamic Boarding School, the pattern of cultivating Sufism values in the Moral Cultivation at the Syahida Islamic Boarding School is carried out secondly through example by all members of the Syahida Islamic Boarding School community, especially the policy makers from the leadership and the Foundation who are very supportive and encouraging, especially the *Ustazs* such as The entire boarding school community must take part in recitation, *dhikr*, *Istigosah*, *Dhuha* prayer, *Tahajud* prayer, *fardu* prayer, *sunnah* fasting, PHBI, and social activities. Through the example of all parties, students' personalities will be formed so they can live in harmony and peace, fostering harmony in the Islamic boarding school environment (Sahal, 2023)

Results of interviews with the leadership of the Syahida Islamic Boarding School, the pattern of Islamic values in cultivating morals at the Syahida Islamic Boarding School through the cultivation of Sufism values through book study, doing good deeds and role models so that the students accept and respect differences, respect each other, especially at the Islamic Boarding School The emphasis on martyrdom is that coexistence is given as an example by the entire school community, especially the seniors, *Ustaz* and the surrounding community (Hakim, 2023).

Interviews with researchers confirmed that the Syahida Islamic Boarding School had successfully instilled moral values through Sufi teachings. Strong support from policy owners, including leaders and foundations, ensures the implementation of these policies at all levels of the institution, as reflected in the examples set by the *Ustazs* and the entire Islamic boarding school community. Full support from all members of society is also a key factor in creating a harmonious environment.

Syahida Islamic Boarding School creates an inclusive and harmonious environment where every individual is respected and given equal opportunities, regardless of religion, race, ethnicity, or language. This is reflected in daily practice, where every member of the Islamic boarding school, especially the *Ustaz*, sets an example of attitudes and behavior that respects diversity. Hasil Observations also show that the formation of morals through the instilling of Sufi values at the Syahida Islamic Boarding School is carried out through a structured approach. The study of Sufism books is an integral part of daily recitation, where students are invited to explore spiritual concepts in Islam. A spirit of mutual respect and acceptance of differences marks every interaction and religious activity at this Islamic boarding school.

Thus, the Syahida Islamic Boarding School has succeeded in creating a conducive environment for the formation of morals through instilling Sufism values. Support from policy owners, examples set by the entire Islamic boarding school community, and daily practices that respect diversity all contribute to this Islamic boarding school's success in producing a generation with noble and empathetic morals.

### **The Role of Forming Santri Morals Through Instilling Sufism Values**

Results of an interview with the *Ustaz* of the Syahida Islamic Boarding School, Exemplary is one of the most effective methods in moral and spiritual education, especially in Islamic boarding schools, where the *Ustaz* and *kyai* must act as role models for the students (Nana, 2023). Results of interviews with the leadership of the exemplary Syahida Islamic Boarding School, which plays a role in forming the morals of students through instilling the values of Sufism. *Ustazs*, *Kiai*, and community leaders in Islamic boarding schools serve as strong role models for students, helping them understand, internalize, and apply Sufi teachings in their daily lives (Hakim, 2023).

Results of interviews with the *Ustaz* of the Syahida Islamic Boarding School indicate that the application of book study in the formation of morals through the instilling of Sufi values plays a very important role and cannot be ignored. Islamic boarding school administrators consider Sufi books, which are generally the works of leading scholars in Islamic history, to be the primary source for gaining a deep understanding of Islam's spiritual teachings. The study of Sufism serves as a foundation for shaping students' morals by fostering the internalization of its values (Nana, 2023).

As a result of interviews with the leadership of the Syahida Islamic Boarding School, a deep understanding of the spiritual teachings of Islam obtained through the study of the book of Sufism, the students at the Syahida Islamic Boarding School can develop a deeper spiritual awareness, strengthen their faith and steadfastness, and form a deeper character. better, nobler, and more moral. This shows that the study of Sufism plays a crucial role in shaping students' morals at the Syahida Islamic boarding school (Hakim, 2023).

Results of interviews with the leadership of the Syahida Islamic Boarding School indicate that *sunnah* practices, such as *tahajjud* prayer, *dhikr*, and *sunnah* fasting, help increase a person's spiritual awareness. *Sunnah* practices teach noble qualities such as patience, steadfastness, humility, and compassion. Practicing the *Sunnah* of the Prophet can gradually foster more noble morals (Hakim, 2023).

### **Santri Perceptions regarding the Formation of Santri Morals through the Instillation of Sufism Values**

The results of interviews with students at the Syahida Islamic Boarding School showed that students felt a positive impact from performing *sunnah* practices, such as *dhikr*, meditation, and studying Sufi books, which can be applied in everyday life, and that they learned a great deal about noble morals. taught the Islamic religion and observed positive changes in themselves, such as increased patience, generosity, and spiritual awareness, through learning Sufi values. Apart from that, it depends on each individual's experience, understanding, and beliefs. Because each student has a unique background and experience in understanding and engaging with Sufi teachings, this will influence the process of moral formation (Sahal, 2023).

The students of the Syahida Islamic Boarding School have varying understandings of how morals are formed through Sufi values, shaped by individual experience, understanding, and beliefs. Some students lack a deep understanding or direct experience of Sufi practices, while others are still learning about Sufism (Muhammad Hasan, 2023).

The discussion regarding the Formation of *Santri* Morals through the Instillation of Sufism Values at the Syahida Islamic Boarding School is explained as follows:

Etymologically, morals are derived from Arabic, from the word "*khuluqun*," which means manners, temperament, behavior, or character. In terminology, morals are a complete system consisting of characteristics of reason or behavior that make a person special (Maulidani et al., 2022).

The sources of moral teachings in Islamic teachings are the Koran and *Sunnah* (Salsabila & Firdaus, 2018). In the Koran, Al-Qalam verses 3-4, which means "And indeed, for you there is truly a great reward that will never end. Moreover, indeed you (Prophet Muhammad) truly have great character." This verse explains how the prophet's moral example served as an example for his people. Then a hadith from Abu Hurairah ra: Rasulullah saw once said, "Indeed, I was sent only to perfect noble morals." (HR. Al-Baihaqi). This shows that the Prophet Muhammad saw truly had the highest morals. For this reason, Muhammad Saw was used as an *uswah* (role model).

Good morals provide great benefits for individuals. The principles of behavior in the Qur'an form the basis of the morals it upholds. Morals are basically about a person's behavior and behavior (Astita, 2017). Morals are character or behavior; in this context, morals are mental impulses that encourage someone to act without prior consideration because it has become a habit. These actions are an integral part of everyday life and reflect a person's morals, which are actually ingrained in their nature and character (Bafadhol, 2017).

Moral formation is a process of educating, maintaining, forming, and providing training in morals and thinking intelligence, both formal and informal. (Zamroni, 2017). The formation of morals is a teaching that talks about good and bad, the measurement of which is reason (Suryadarma & Haq, 2015). Moral formation is a conscious effort to guide and direct a person's will toward noble behavior and to

make it a habit (Farichi, 2022).

Moral formation aims to teach important moral values, such as honesty, patience, compassion, and justice. This involves a deep understanding of those values and how to apply them in everyday life. An example is one of the most important methods in forming morals. Teachers, parents, and community leaders serve as role models for students to emulate. Good role models can inspire and motivate students to develop good morals (Tanjung, 2023).

The formation of morals also includes the development of spiritual awareness. This involves understanding an individual's relationship with God and the importance of maintaining that relationship through good deeds and virtues. Moral formation aims to strengthen individual character. This involves developing positive traits such as honesty, integrity, assertiveness, and generosity, while reducing negative traits such as egoism, hatred, and violence (Farida, 2016).

The development of morals helps students develop empathy, namely the ability to understand and feel others' feelings. This helps students care more and pay attention to the feelings and needs of others. The formation of morals is not limited to theory; it also involves active practice. *Santri* are invited to do real good deeds in everyday life, both in the school environment and in the community. Moral formation also aims to empower students to become responsible individuals and contribute positively to society. This involves developing critical thinking skills, sound decision-making, and the ability to act in accordance with moral values (Aulia et al., 2024).

Meanwhile, what is meant by Value is the quality of something that makes it liked, desired, pursued, appreciated, useful, and can make people who live it dignified. (Nawali, 2018). Values will always be related to goodness, benevolence, and nobility. They will be things a person values, upholds, and pursues so that they feel a sense of satisfaction and a sense of being a true human being.

Sufism comes from a term that connotes "*ahlu suffah*", which means a group of people during the time of the Prophet whose lives were filled with spending a lot of time in the verandas of mosques, and they dedicated their lives to worshiping Allah. The law of studying Sufism, seeing its role in the human soul, is obligatory 'ain for every mukallaf (Suhaimi, 2019).

Moral Sufism is Sufism that concentrates on theories of moral behavior, character, or moral improvement. With certain methods formulated, Sufism like this seeks to avoid *mazmumah* morals and to realize *mahmudah* morals. Sufism, like this, was developed by Sufi scholars (Lubis, 2021). In the view of the Sufis, to rehabilitate bad mental attitudes, therapy is needed that is not only from the external aspect. So the values of Sufism are eternal beliefs that guide self-purification and help people get closer to Allah. To shape students' morals through instilling values, the process must be an integral, planned part of the curriculum. Here are some steps you can take in the process:

#### ***Applying example***

An example is important in Islam. Respected figures can inspire noble behavior and guide individuals towards the path of goodness. It strengthens moral values such as honesty, patience, love, and generosity. Exemplary forms a strong, noble character by emulating role models. Role models, both clerics and community leaders, shape society's moral culture. They also influence the younger generation, forming a generation with noble morals. Role models have moral authority, strengthening their role as spiritual and moral leaders. Thus, examples guide individuals and society towards better behavior and greater moral awareness (Cahyono, 2016).

#### ***Carrying out sunnah practices***

*Sunnah* practices play a crucial role in shaping Muslims' spirituality and morals. Although not legally required, the Prophet Muhammad saw recommended them as a way to get closer to Allah Swt. and increase spiritual awareness. *Sunnah* practices, such as *tahajjud* prayer, *Dhuha*, and caregiving, are designed to deepen your spiritual relationship with Allah Swt. Evening prayers, such as *tahajjud*,

provide an opportunity to communicate privately with Allah at a quieter, more reverent time. *Sunnah* practices help strengthen one's devotion. Through discipline in carrying out these practices, individuals gradually increase their awareness of Allah in every aspect of their lives, enabling them to better refrain from undesirable actions. Regularly carrying out *sunnah* practices has a positive impact on a person's spiritual and moral qualities. This includes increasing patience, fortitude, honesty, and kindness, in accordance with Islamic teachings that promote these values. The importance of consistency in carrying out *sunnah* practices cannot be ignored. Only with sincerity and perseverance in carrying out these practices can a person achieve significant changes in themselves (Muvid, 2019).

#### **Study of Sufism Books**

The study of Sufism is important for the development of spirituality and a deep understanding of Islam. They cover the inner dimensions of worship and personal relationship with Allah, as well as complex concepts such as love, sincerity, and *tawakkal*. The book of Sufism discusses efforts to cleanse the mind of negative traits in pursuit of spiritual and moral perfection. In the modern era, the study of Sufism provides an in-depth view of the purpose of life and identity. As part of the Islamic spiritual tradition, this study preserves spiritual heritage and appreciates the contributions of Sufism scholars. Even though it focuses on spirituality, the study of Sufism deepens understanding of the balance among spirituality, sharia law, and noble morals (Rahman et al., 2020).

#### **4. CONCLUSION**

The formation of morals at the Syahida Islamic Boarding School through the instillation of Sufi values emphasizes the importance of examples from leaders and *Ustaz*. By living according to Islamic teachings, they become a source of inspiration for others to emulate goodness. The practice of *sunnah*, such as *sunnah* prayers, *dhikr*, *sunnah* fasting, etc., is an integral part of the Sufi approach. Consistently carrying out these *sunnah* practices can help a person develop better morals in accordance with Islamic teachings. A study of Sufism books provides a deep understanding of spiritual values and practices that build noble morals. By combining example, *sunnah* practice, and in-depth study of the book of Sufism, individuals with noble character can be formed in social life and become closer to Allah Swt.

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