

Implementation of Sufism Values in Islamic Education to Improve Mental Well-being of 21st Century Students

Hamdiani^{1*}, Imaduddin²

^{1,2} Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

Email: hamdianijh@gmail.com¹, imaduddin@uiidalwa.ac.id²

*Corresponding Author

ABSTRACT

Islamic education in the era of globalization faces various significant challenges, especially related to the decline in morals and mental well-being of students. Globalization brings social and cultural changes that can affect the character of the younger generation, so an appropriate approach is needed to deal with it. In this context, Sufism values emerge as an alternative to improve mental well-being and the formation of positive character. This study aims to explore the application of Sufism values in Islamic education to improve the mental well-being of students in the 21st century. The method used in this study is a literature study that examines various literature related to Sufism and mental well-being. The results of the study indicate that the integration of Sufism values such as *tawakal*, *sabar*, *ikhlas*, and *dhikr* in Islamic education contributes positively to the mental well-being of students. In addition, the application of these values helps students cope with the social and academic pressures they face while strengthening their character and morals. This study also found that students who apply Sufism values tend to have better social relationships and are able to manage stress more effectively. The contribution of this study provides guidance for educational institutions to develop a curriculum that combines academic education and spiritual values.

Keywords: *Islamic Education, Sufism Values, Mental Well-being, Student Mentality, 21st Century*

INTRODUCTION

The era of globalization, full of disruption, is a challenge faced by Islamic education. However, this is also an opportunity and a crucial starting point to develop and create a more competitive Islamic education system. This means Islamic education must be both an alternative and society's main educational option. Islamic education must be able to answer the challenges posed by globalization and its impacts, both in the form of social, economic, and cultural changes. The presence of globalization as a driving factor for this change requires a deeper understanding of how to filter and manage the various currents of change so that the reforms carried out do not eliminate the original characteristics and identity of Islamic education. One step that can be taken to answer these challenges is through curriculum reform, which is an alternative solution in overcoming the three main aspects of

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globalization, namely the advancement of science and technology, the democratization process, and the decline in morals in society. Therefore, in the implementation of Islamic education curriculum reform, there needs to be an effort to integrate and transform religious values effectively, which not only equips students with knowledge but also guides them to develop noble personalities and morals.¹

The moral decline in various aspects of human life is a result of lifestyle, socializing, and unfiltered foreign films. The inevitable flow of globalization, although it provides numerous benefits through technological advances, also brings negative impacts that can damage human dignity. To overcome this, it is important to return to the teachings and education of Sufism as a guideline so that humans have positive attitudes and behavior. An understanding of Sufism that can be applied in everyday life needs to be taught to future generations, especially in the aspect of teaching faith, Islam, and Ihsan. Simply put, Sufism can be understood as a system of training that is carried out earnestly to cleanse, improve, and deepen spiritual life with the aim of getting closer to Allah so that all concentration in a person's life is only focused on Him.

Sufism is a way out of the current moral crisis, based on its definition and purpose as deep knowledge about the relationship between humans and the Creator. Sufism functions as a process of purifying the soul, achieving the knowledge of Allah, and eliminating negative traits by performing worship and improving oneself through noble morals. The teachings of Sufism have a very great meaning if applied in the world of education because they provide solutions to the problems faced in modern life. The ideal to be achieved through the teachings of Sufism is the creation of a perfect human being (*insan kamil*), which can be realized through an educational process that prioritizes the values of Sufism.² This has a good concept to be used as a learning strategy in the world of education. Then Sufism, which is often also understood as a spiritual aspect in Islam, offers a deep approach to managing and understanding one's inner life. In the 21st century, which is full of pressure and challenges, the values of Sufism can be an important source for improving mental well-being, especially in the context of Islamic education.

Understanding of Islamic education should refer to three main concepts, namely, first, Islamic education as an institution; second, as a subject or field of study; and third, as a value. Related to this definition, the terms Islamic education and Islamic religious education are often viewed from different perspectives, although in essence both have similar meanings, namely: first, the existence of efforts and processes of planting (education) that take place continuously; second, the existence of two-way interaction between teachers and students, and between adults and children; and third, the ultimate goal of Islamic education is the achievement of noble morals (*al-akhlak al-karimah*). Based on this understanding, and when associated with the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*, it can be concluded that the main goal of Islamic education is to develop human potential and competence as cosmopolitan beings, who in the process are moving towards *insan kamil*. This aims for the individual to become a bearer of mercy for the universe (*rahmatan li al-'alamin*) and a positive role model (*uswatun hasanah*) in carrying out his role as a caliph on earth.³

¹ Bahar Agus Setiawan, Benny Prasetya, and Sofyan Rofi, "Implementasi Tasawuf Dalam Pendidikan Agama Islam: Independensi, Dialog Dan Integrasi," *POTENSLA: Jurnal Kependidikan Islam* Vol 5, No 1 (2019) (2019): 66, <http://dx.doi.org/10.24014/potensia.v5i1.6553>.

² Alfi Restu Nur Fauzi and Kurnia Sari Wiwaha, "Menerapkan Nilai-Nilai Tasawuf dalam Pendidikan untuk Membentuk Karakter Para Pelajar," *Department of Tasawuf dan Psikoterapi STAI Al-Mujtama Pamekasan* 01, no. 01 (2024): 61, <https://journal.stai-almujtama.ac.id/index.php/virtuous>.

³ Setiawan, Prasetya, and Rofi, "Implementasi Tasawuf Dalam Pendidikan Agama Islam: Independensi, Dialog Dan Integrasi," 65.

By exploring the experiences and perceptions of Sufism practitioners regarding mental well-being, this study is expected to provide a deeper understanding of the contribution of Sufism in improving mental well-being. In addition, it is hoped that the results of this study can contribute to the development of spiritual-based psychological interventions, which can be used to help individuals achieve better mental well-being. This study aims to explore and understand how Sufism practices affect the mental well-being of its practitioners in Indonesia, as well as to identify specific elements in Sufism practices that are most effective in improving mental well-being. Previously, research related to the implementation of Sufism values in Islamic education has been widely conducted, such as research by Nasution et al.,⁴ Heryandi and Surur,⁵ Bahijah et al.,⁶ Rochmat et al.,⁷ dan Bahri et al.⁸ These studies have discussed Sufism values in Islamic education. Unlike previous studies, this study emphasizes the integration of Sufi values as a foundation in Islamic education, not only as a mere teaching of morals but also as a holistic approach to improving mental well-being.

METHOD

This research was conducted using a library research method that examines various types of literature, such as current journals, scientific articles, e-books, and other people's research results related to Sufism and mental well-being. The data that has been successfully collected is arranged properly and then analyzed. The researcher also employs an approach that involves researching the problems students face in order to provide appropriate solutions. The researcher uses Sufism values as a learning strategy in the world of Islamic education.

RESULTS AND DISCUSSION

The Importance of Sufism Values in Islamic Education

Sufism teaches about closeness to Allah, self-control, and cleansing the heart (*tazkiyah*). This is very relevant to the context of Islamic education, which not only emphasizes mastery of knowledge but also the formation of good character and balance between physical and spiritual aspects. The following are some of the main values in Sufism that can be implemented in Islamic education to improve mental well-being:

1. *Tawakal* (Surrender to Allah)

Tawakal—giving Allah the results of one's efforts—is a key Sufi teaching. In education, this teaches students not to be too stressed about the end result but to focus on the best effort they can make. This *tawakal* provides a sense of calm and releases excessive anxiety. *Tawakal* is a form of complete trust in Allah, which involves freeing oneself from dependence on worldly things and completely relying on Him in all aspects

⁴ Aqila Khairani Nasution et al., "Peran Pendidikan Agama Islam Dalam Meningkatkan Kesehatan Mental Pada Generasi Z," *Adabiyah Islamic Journal* 2, no. 2 (December 31, 2024): 194–205.

⁵ M. Tubi Heryandi and Afiyatus Surur, "Implementasi Nilai Pendidikan Ahlak Tasawwuf Melalui Program Kampus Mengajar Angkatan : (Studi Kasus Di SDN Pakem Kabupaten Bondowoso)," *Progresif: Media Publikasi Ilmiah* 11, no. 2 (September 21, 2023): 41–55, <https://doi.org/10.61595/progresif.v11i2.927>.

⁶ Ijah Bahijah et al., "Wasathiyah Islam Di Era Disrupsi Digital (Pendidikan Nilai-Nilai Wasathiyah Islam Dalam Bersosial Media Di Kalangan Generasi Milenial Dan Generasi Z)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 001 (December 26, 2022): 1–20, <https://doi.org/10.30868/ei.v11i4.3544>.

⁷ Cecep Sobar Rochmat, Hawa wahyu Utami, and Mafaza Salmi, "Qur'anic Edu Psikoterapi: Solusi Rehabilitasi Gangguan Mental Generasi Z Di Era Society 5.0," *Shibghob: Prosiding Ilmu Kependidikan UNIDA Gontor* 3, no. 1 (March 6, 2025): 573–85.

⁸ A. Saeful Bahri et al., "Implementasi Pemikiran Zakiah Daradjat Dalam Menghadapi Isu Kesehatan Mental di Institusi Pendidikan Islam," *Jurnal Pendidikan Indonesia : Teori, Penelitian, dan Inovasi* 4, no. 6 (November 30, 2024), <https://doi.org/10.59818/jpi.v4i6.1072>.

of life. *Tawakal* teaches us to try as hard as possible and leave the results to Allah, in the knowledge that He has the final say. The concept of *tawakal* has many positive effects, especially in terms of an individual's mental well-being. With *tawakal*, a person can reduce worry, anxiety, and stress because they free themselves from excessive anxiety about the results or goals they want to achieve. This allows them to feel calm and peaceful in their hearts, believing that Allah is in control of everything. *Tawakal* also deepens the spiritual relationship with Allah because completely relying on Him will further strengthen our love and trust in Him. However, *tawakal* is not an excuse to ignore wise action and careful planning. As a Muslim, it is important to strive wholeheartedly and remain dependent on Allah in every step we take. What needs to be remembered is that *tawakal* means surrendering all results and efforts that have been made completely to Allah.⁹

Every individual is basically always looking for happiness and pleasure in life. For a Muslim, true happiness can only be achieved by getting closer to Allah SWT, the Almighty Owner of happiness. This is because Allah, as the Lord of the universe, possesses the power to transform everything in this world, including granting us peace and happiness. *Tawakal* is one of the qualities that every Muslim must have. *Tawakal* is a noble morality of faith, which, in the view of Islam, means making Allah a place to depend on after making efforts and endeavors earnestly and maximally. After that, we must surrender everything to Him with the belief that only Allah SWT can resolve all our affairs, especially after we feel unable to resolve them ourselves.¹⁰

Hamka gave examples of *tawakal* behavior in everyday life, such as avoiding poverty that can affect oneself, property, and descendants; locking the door of the house before traveling; treating illnesses suffered; and closing the door of the chicken coop before night falls. This is in accordance with the law of nature (*Sunnatullah*), which teaches that locking the house can prevent thieves from entering, and closing the door of the chicken coop can prevent the weasel from stealing chickens. A person who locks the door of the house to prevent thieves and closes the door of the coop to protect his chickens is an example of a person who truly trusts, which shows the application of trust in theory and practice.¹¹

Thus, trust provides mental strength and determination to face a life full of challenges, especially in the struggle to achieve personal happiness. People who trust can be distinguished by the calm and serenity they always feel, as well as the readiness to accept whatever comes. They also have an optimistic attitude in every action and always hope to achieve the goals they strive for.

2. Patience

Sufism teaches the importance of patience in facing various life tests. In the world of education, students are often faced with difficult challenges. The value of patience helps them to be stronger in dealing with pressure and failure, and this certainly has a major impact on their mental well-being.

Situations or clashes often cause stress, disappointment, and various other social problems in today's world. The need for patience actually applies to all aspects of life. All life events are related to two conditions: those that support our desires or those that

⁹ Misbahul Faizah and Samsul Arifin, "Konsep *Tawakal* Dalam Al-Qur'an Dan Relevansinya Terhadap Pendidikan," *Putih: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah* Vol. VIII, No. 2 (September 2023) (2023): 15, <https://doi.org/10.51498/putih.v8i2.103>.

¹⁰ Anri Naldi, Cahaya, and Muhammad Zein Damanik, "Konsep *Tawakal* Dalam Kajian Akhlak Tasawuf Berdasarkan Dalil Pada Al-Qur'an," *Atthiflah: Journal of Early Childhood Islamic Education* 10 Nomor 2 Juni 2023 (2023): 322, <https://doi.org/10.54069/athiflah.v10i2.596>.

¹¹ Roza Susanti, "Nilai-Nilai Tasawuf dalam Konsep Pendidikan Islam Menurut Hamka," *Journal of Education and Instruction (JOEAI)* 4, no. 1 (June 30, 2021): 278, <https://doi.org/10.31539/joeai.v4i1.2394>.

contradict them. Patience itself brings us to goodness and happiness. In *Tafsir Al-Mishbah*, Quraish Shihab explains that patience means restraining oneself from everything that is unpleasant to the heart. Patience also includes steadfastness. Furthermore, he divides patience into two types. First, physical patience—namely, patience in carrying out and accepting religious orders that involve the body, such as patience when performing the Hajj pilgrimage, which can cause fatigue. This also includes patience in facing physical tests such as illness or persecution. Second, spiritual patience refers to the ability to control lustful urges that may lead to negative actions, such as controlling anger or restraining inappropriate sexual urges.

Patience means restraining lust and accepting trials or calamities with an open heart. According to Imam Al-Ghazali, patience can be seen as controlling lust and anger toward desires that are contrary to the Shari'a, which is called spiritual patience. Meanwhile, restraining oneself from physical suffering such as illness is called bodily patience. When patience is applied in dealing with the influence of the modern world, it can have a positive impact. There are several forms of patience, namely patience in avoiding Allah's prohibitions such as getting drunk, gambling, and committing adultery. Then, patience in carrying out Allah's commands, because obeying Him is an obligation that must always be maintained. Finally, patience in facing trials or calamities sent down by Allah.¹²

In addition, the concept of patience, according to Imam Al-Ghazali's perspective, has a strong connection with the goals of education. Islamic education is all efforts aimed at maintaining and developing human nature, with the hope of forming a complete individual. Therefore, the main goal of Islamic education is to create a perfect human being who has a comprehensive insight (*kaffah*). The ultimate goal of Islamic education is complete surrender to Allah SWT, known as *tawakal*, which is reflected in a patient attitude. In other words, the concept of patience according to Imam Al-Ghazali is also related to education because, in the educational process, a patient attitude is needed. Educators must be patient in transferring knowledge to students, while students must also be diligent in studying and deepening the knowledge. Indicators of patience according to Imam Al-Ghazali are the ability to restrain oneself from despair, fully surrender to Allah SWT, not complain, and realize that everything returns to His will.¹³ Thus, patience is a self-defense to carry out various activities of obedience to all existing rules. It is essential to have patience in every situation and condition. Therefore, Islam strongly requires its servants to fortify themselves with patience because patience has great benefits in fostering the strength of the soul, strengthening personality, increasing steadfastness, and facing various unexpected tests and problems of life.

3. *Ikhlas*

Ikhlas is interpreted as clean, without any mixture. Clean work towards something is called *ikhlas*. The opposite of *ikhlas* is *isyarak*, which means associating or mixing with others. *Ikhlas* and *isyarak* cannot be brought together, like movement and stillness. If *ikhlas* has nested in the heart, then *isyarak* cannot enter, and vice versa. Therefore, it is not wrong to say that the place for both is the heart.¹⁴

¹² Fauzi and Wiwaha, "Menerapkan Nilai-Nilai Tasawuf dalam Pendidikan untuk Membentuk Karakter Para Pelajar," 67.

¹³ Mumu Zainal Mutaqin, "Konsep Sabar Dalam Belajar Dan Implikasinya Terhadap Pendidikan Islam," *Journal of Islamic Education: The Teacher of Civilization* 3, no. 1 (March 30, 2022): 5, <https://doi.org/10.30984/jpai.v3i1.1853>.

¹⁴ Susanti, "Nilai-Nilai Tasawuf dalam Konsep Pendidikan Islam Menurut Hamka," 276.

Anyone who does not have *ikhlās* is considered a polytheist, although shirk has various levels. Shirk can be visible, like worshiping other than Allah, or hidden, like *riya'*. *Riya*, or showing off, is a form of action that is done for the purpose of getting praise or flattery from others. Although both of these traits are rooted in the heart, in reality they are very different. *Ikhlās* is a commendable trait, while *Riya'* is a very reprehensible trait. A person must always maintain his *ikhlās* and stay away from the trait of *riya'* for two main reasons. The first reason is that deeds that are accepted by Allah are only those that are done sincerely, and those deeds will be rewarded. On the other hand, if deeds are done without *ikhlās*, they will be rejected and will not be rewarded. The second reason is to avoid the trait of showing off, as it brings shame and is detrimental.¹⁵

The teachings of Sufism about *ikhlās* teach a person to do everything with a clean intention and not expect praise or reward. In the context of education, this leads to the development of students who not only pursue academic results but also pursue goodness in the learning process itself. A person is said to have a sincere nature if, in doing deeds, he is always driven by the intention to serve Allah, and the form of the deed itself can be accounted for its truth according to sharia law. This nature is always manifested both in the dimensions of thought and action.¹⁶

In order to have a sincere nature, it should be accustomed to starting from childhood with guidance from both parents or family, also from the surrounding environment to the realm of education or school. In the realm of school, the nature of *ikhlās* is taught in educational science, especially Islamic religious education. Discussing the issue of education cannot be separated from the object of its target, namely humans. Because in reality, humans and education cannot be separated. Education is something that is very important to achieve success in human life.¹⁷

The level of our *ikhlās* can be measured by the extent of the purity of our hearts in carrying out worship, whether we really do it solely because of Allah SWT, or is there another purpose hidden behind it. For those of us who are still laymen, *ikhlās* may feel very difficult because we often think about the reward for what we have done, as if we feel disadvantaged if we do not get it. According to Sufism experts, just expecting a reward cannot be said to be a sincere act, especially if someone expects something else. In essence, we exist solely to fulfill His pleasure. However, when someone succeeds in instilling a sense of *ikhlās* that only expects Allah in every work or act of worship, then he will feel that this world means nothing. All that is valuable will seem equal to the beauty of worship that only expects His pleasure. With *ikhlās*, we will not stray onto a path that is not approved by Allah SWT, and we will also not become *riya'*s, or arrogant people, because arrogance is the nature of the devil.

4. Dhikr (Remembering Allah)

Dhikr as a form of contemplation and remembrance of Allah provides inner peace that can reduce stress and anxiety. Integrating dhikr practices into daily life at school can provide peace and reduce students' anxiety. Various methods have been used to overcome anxiety disorders, ranging from drug therapy, cognitive, to spiritual methods. One of the effective approaches to overcome anxiety to be studied is the

¹⁵ Nurul Hidayah, Ade Rizal Rosidi, and Amrini Shofiyani, "Konsep *Ikhlās* Menurut Imam Al-Ghazali Dan Relevansinya Terhadap Tujuan Pendidikan Agama Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* Vol. 12, No. 2, September 2023 (2023): 198, <https://doi.org/10.54437/juw>.

¹⁶ Taufiqurrohman, "*Ikhlās* Dalam Perspektif Al-Qur'an," *Eduprof: Islamic Education Journal* Vol. 1 No. 2 (2019) (2019): 3, <https://doi.org/10.47453/eduprof.v1i2.23>.

¹⁷ Hidayah, Rosidi, and Shofiyani, "Konsep *Ikhlās* Menurut Imam Al-Ghazali Dan Relevansinya Terhadap Tujuan Pendidikan Agama Islam," 193.

practice of dhikr in the Sufism tradition as a method of anxiety regulation. Sufism, as one of the dimensions of Islamic mysticism, emphasizes achieving inner peace and closeness to God through various spiritual practices, including dhikr. The interpretation and nature of dhikr as interpreted by Imam Al-Ghazali involves the act of separating oneself or the heart from everything related to Allah, especially during the recitation of *tasbeeh*, *tahmid*, *tahlil*, *istighfar* and similar expressions.¹⁸

According to Amin Syukur, dhikr is a form of worship carried out by creatures, especially humans, to Allah with full awareness to remember Him. When dhikr involves feelings and thoughts simultaneously, it will produce extraordinary effects. One of its benefits is to attract positive energy that is spread in the air, so that the energy can circulate throughout the body of the person doing the dhikr. This helps maintain the balance of body temperature and creates a calm, peaceful, and controlled atmosphere. Thus, dhikr can affect the quality of a person's spirit. Conversely, people who are negligent in dhikr will tend to attract negative energy, which can cause health problems and other problems.¹⁹

Dhikr is generally divided into two main categories: verbal dhikr and heart dhikr. These two types of dhikr have two different meanings: first, as a form of continuous remembrance, and second, as an effort to remember something that has been forgotten. Verbal dhikr is a practice that involves saying praise to Allah or repeating His name, which serves to convey gratitude to Allah. Through verbal dhikr, a person shows a great and deep sense of Allah that is embedded in himself and his soul. According to Sufism scholars, dhikr is divided into three main components: (a) Verbal dhikr or *naf'i isbat*, which is in the form of reciting "*Laa Ilaaha Illallah*". In this dhikr, the mention of the name of Allah SWT simultaneously denies all aspects other than Him. When said sincerely, either alone or with others, this dhikr is known as the true dhikr. (b) *Zikir kalbu*, or dhikr of the heart, is the mention of the name of Allah SWT in the heart. This dhikr is also called dhikr *Ismu Dzāt*, because it is done by reciting His name directly in the mind. (c) Dhikr of the breath, also known as sir or hidden dhikr, sounds like "Hu". This is the most profound type of dhikr, which cannot be explained with words or tongue, but is a secret that can only be felt by the heart.²⁰

Based on the explanation above, it can be clarified that dhikr is a method of education. Dhikr in the context of spiritual education, such as in the obligatory prayer which is done with certain repetitions, aims to deepen a person's spiritual dimension. Dhikr is also a method of moral education, where the pronunciation of dhikr in everyday life can control the soul to remain obedient and not fall into sinful acts. In addition, dhikr also plays a role in social education, because of its impact on increasing social sensitivity, such as empathy, compassion, sympathy, and tolerance towards others.²¹

Thus, dhikr has an important meaning for the life of every human being. Therefore, it actually does not only concern human spirituality, but also physical-

¹⁸ Qonitah Tsabitah Azmi and Shifa Salsabilah, "Regulasi Kecemasan Dengan Dzikir Dalam Sudut Pandang Psikologi Tasawuf," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 4 (July 8, 2024): 122, <https://doi.org/10.59059/al-tarbiyah.v2i4.1434>.

¹⁹ Siti Yumnah and Abdul Khakim, "Konsep Dzikir Menurut Amin Syukur Dan Relevansinya Dengan Tujuan Pendidikan Islam," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 13, no. 1 (June 29, 2019): 104, <https://doi.org/10.35316/lisanalhal.v13i1.451>.

²⁰ Eden Husaeni, "Penerapan Terapi Zikir Dalam Meningkatkan Akhlakul Karimah," *The 4th Conference on Islamic and Socio-Cultural Studies (CISS)* 19 (2023): 251.

²¹ Muhamad Basyrul Muvid, "Aktualisasi Zikir Tasawuf Sebagai Metode Pendidikan Spiritual, Moral dan Sosial Bagi Masyarakat Postmodern," *Refleksi* 22, no. 2 (October 28, 2023): 314, <https://doi.org/10.15408/ref.v22i2.31155>.

biological. Even so, the human heart (spirit, spiritual) is seen as the first element that is influenced by the meaning of dhikr, because the activity of dhikr itself starts from the human heart. Islamic teachings firmly state that the Prophet Muhammad SAW was sent by Allah SWT to humans to perfect moral values or character education, which is a manifestation of piety and the goal of Islamic education.

Implementation in the Context of Islamic Education

The implementation of Sufism values in the context of Islamic education is essential because Sufism offers a spiritual approach that can help shape the character and morals of students, in addition to understanding science. Here are some ways Sufism values can be applied in Islamic education:

1. Character Education

Islamic education does not only focus on cognitive aspects but also on the development of students' morals and character. By teaching Sufism values, such as *tawakal*, patience, and *ikhlas*, Islamic education can help students in forming a healthy mentality. They are taught not only to be oriented towards worldly results but also to the balance between worldly life and the hereafter.

Naqiub Al-Attas argues that the more appropriate concept of Islamic education is al-ta'dib, not tarbiyah or ta'lim. Al-ta'dib contains elements of knowledge, instruction (ta'lim), and beneficial guidance (tarbiyah). In this context, the term ta'dib is also very closely related to adab or civilization, which can be understood as ethics, morals, or character. One of the main problems facing humans today is the crisis of adab, namely the loss of ethical and moral values in their lives. This view is also recognized by several Western scientists, such as Alexis Carrel (1987) and Fritjof Capra (2004), who state that modern civilization has damaged humans both physically, socially, and psychologically. Therefore, it is very important to return humans to their natural essence, one of which is through education that can bring them closer to Islamic morals. Although studies on moral education or character formation in higher education are still limited, several authors, such as Nugraha (2015), have stated that every subject or course taught at Islamic Religious Colleges (PTKIN) to students should contain noble moral education content. Furthermore, Nugroho (2017) prefers a humanist-religious approach in the strategy for implementing character education, which is carried out through an emphasis on lecture rules and socialization.²²

The effort to implement the national commitment in character education is aimed at forming *Pancasilaist* character through learning. The implementation of Sufism values in character education in Islamic schools or colleges can be done through various methods. One of them is by using a curriculum that combines religious lessons with Sufism practices in everyday life. Interactive learning methods and direct experience can help students feel and live these values. In addition, the role of teachers as role models is crucial in the process of implementing Sufism values. Teachers not only function as conveyors of material but also as role models who are able to inspire students to practice Sufi values in their lives. In this case, training for teachers to understand and practice Sufi teachings is very necessary so that they can educate students well.²³

²² Sri Astuti A. Samad, "Pembelajaran Akhlak Tasawuf Dan Pembentukan Karakter Mahasiswa di Perguruan Tinggi Islam," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, December 31, 2020, 151, <https://doi.org/10.47498/tadib.v12i02.382>.

²³ Umami Lailia Maghfiroh, "Implementasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Di Sekolah-Sekolah," *Maqamat: Jurnal Ushuluddin dan Tasawuf* 2 Nomor 2, Oktober 2024 (2024): 118, <https://ejournal.kalamnusantara.org/index.php/maqamat/article/download/182/183/1807>.

The implementation of Sufism morals in Islamic education provides great benefits in forming good character. Children who are taught Sufism values tend to have cleaner hearts, can control their emotions well, and establish harmonious social relationships. The benefits of the Sufism moral approach to the formation of children's character can also be seen in the way children manage conflicts. Children who are accustomed to Sufism teachings tend to have a tendency to solve problems in a wiser way, avoid violence, and not rush in making decisions.²⁴

From the explanation above, it can be understood that there is a character crisis, including in students in educational institutions. Therefore, the formation of student character can be done with the method of coaching and education through the Sufi moral learning process because, in the course, the concepts of good morals are studied. This will enable students to understand and implement virtues such as *Tauhid*, *Ikhlas*, *Sabar*, *Ridha*, *Zuhud*, *Tawakal*, Generous, Honest, and *Qana'ah*. These kinds of traits are crucial in human life today amidst the waves of modernization and globalization.

2. Holistic Education

Sufism not only teaches spiritual aspects but also holistic personality development. This includes balanced intellectual, emotional, and spiritual aspects. In education, this holistic approach can help students develop themselves holistically, not only in terms of academic knowledge, but also in terms of attitudes, values, and personality.²⁵ Integrating spiritual aspects into education can create a more holistic approach. Sufism teaches the importance of balance between the physical and spiritual. Education that pays attention to the mental, emotional, and spiritual well-being of students will produce individuals who are more mature and able to face the challenges of the times.

The essence of education is a conscious effort to foster a person's personality with values that exist in society and culture. The law explains the objectives of education as regulated by the National Education System. The term "holistic" refers to the ability to describe an object or material as a whole, despite the differences between its elements, which are fundamentally inseparable. This means that someone must put something in its place. Holistic education is an effort to shape a student with character with the aim of developing all potential, strength, and advantages (nature) in humans as a whole.²⁶

Humans, as creatures consisting of physical and spiritual elements and having an inherent nature, need to experience development and actualization in everyday life. In this context, humans play a dual role, as both subject and object in the education process. The education process allows humans to develop fully and achieve their potential. Hasan Langgulung explains that the main goal of education is to develop human nature, namely by changing the natural potentials that exist in each individual into useful skills that can be enjoyed by humans themselves. In his view, education plays an important role in transferring knowledge and Islamic values to the next generation so that they can carry out their duties in the world as well as possible and make the afterlife their main goal.²⁷

²⁴ Qorriayna La'aly, Mirna Wardatun Nisa', and Muhammad Romadlon Habibullah, "Pendekatan Akhlak Tasawuf Dalam Pendidikan Dasar Untuk Membentuk Karakter Islami," n.d., 54.

²⁵ Solihin Sari, "Tasawuf Al-Ghazali Dalam Pendidikan Islam," *Ma'rifah: Jurnal Pendidikan Agama Islam dan Peradaban* 2 (2024): 61.

²⁶ Taufik Hidayat et al., "Pendidikan Holistik Dalam Pembelajaran Pai: Perspektif Al-Qur'an Dan Hadis," *Paramurobi: Jurnal Pendidikan Agama Islam* 5 (2022): 96, <https://doi.org/10.32699/paramurobi.v5i2.2844>.

²⁷ Fitria Wulandari, Tatang Hidayat, and Muqowim, "Konsep Pendidikan Holistik Dalam Membina Karakter Islami," *Muróbbi: Jurnal Ilmu Pendidikan* 5, no. UIN Sunan Kalijaga Yogyakarta Tatang Hidayat Sekolah Tinggi Ilmu Bahasa Arab Ar Raayah Sukabumi Muqowim Muqowim (2021): 165, <https://doi.org/10.52431/murobbi.v5i2.374>.

Holistic education, which is implemented based on Islamic principles, allows individuals to realize themselves in real life in order to achieve happiness both in the world and in the hereafter. All positive potentials and good characters possessed by humans have actually existed since they were created by Allah Swt. Therefore, the active role of teachers and parents is vital in ensuring that the education process runs smoothly. Good cooperation between all elements of education is expected to realize the goals of education, namely producing individuals or students who develop holistically and have characters that are in accordance with Islamic teachings.

Improving Mental Wellbeing in the 21st Century

The 21st century brings many challenges, both socially, technologically, and psychologically. Stress, anxiety, and uncertainty often haunt many individuals, including students. Therefore, it is important to include Sufism values in education as an effort to foster peace of mind and mental balance. Concepts in Sufism such as *tafakkur* (contemplation), *dhikr* (remembrance of Allah), and *muhasabah* (introspection) can help individuals achieve inner peace and mental well-being. In the educational context, these practices can be integrated to help students develop mental resilience and cope with academic and everyday life stress.²⁸

1. Dealing with Social and Academic Pressure

In the world of education, especially at school and university levels, academic and social pressures can cause significant stress. According to Albana (2007: 6), as quoted by Abdus Salam et al.,²⁹ increasing social status often gives rise to pressure and stress, considering that education has become an important symbol in indicating a person's social standing. Those with higher educational qualifications receive greater recognition and appreciation in society, while those who are less educated tend to be looked down upon. Children who succeed in academics are usually well received, known, and appreciated by society, which is also a source of pride for their parents. Therefore, it is not surprising that many parents really want their children to achieve higher education, because this will give the impression that they, as parents, are successful, namely being able to provide a better social status for their children. However, on the other hand, children who tend to be lazy, slow learners, or have difficulties in school often face rejection from teachers, criticism from parents, and ridicule or neglect from their peers. This kind of social pressure can make children feel stressed because they will try to meet social expectations in order to gain appreciation in society. If they fail to meet these social standards, feelings of stress will arise more easily.

Individuals who have confidence in their ability to face various challenges in their environment tend to be better able to cope with stress. When faced with stressful situations, such individuals can still feel calm and think clearly. Self-efficacy functions as a cognitive mechanism that controls individuals in dealing with stress. If a student feels unable to control a stressful situation, such as an academic challenge that feels threatening, then the student tends to feel anxious and stressed. Conversely, students who have strong self-confidence and feel able to overcome these problems will not easily get caught up in excessive stress.³⁰

From the explanation that has been presented previously, it can be concluded that social support for individuals who are facing social pressure or academic stress is a

²⁸ Sari, "Tasawuf Al-Ghazali Dalam Pendidikan Islam," 61.

²⁹ Abdus Salam, Suharnan, and Andik Matulesy, "Hubungan Antara Efikasi Diri Dan Dukungan Sosial Dengan Stres Akademik Pada Siswa," *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* Volume 1 Nomor 2, Desember 2019 (n.d.): 328, <https://doi.org/10.24952/bki.v1i2.2162>.

³⁰ Salam, Suharnan, and Matulesy, 329.

form of assistance provided by people who have close social relationships with the individual. This form of support can be in the form of information, certain behaviors, or materials that make the individual receiving it feel appreciated, cared for, and loved. With this kind of social support, individuals who are experiencing stress will feel more appreciated, which can relieve the stress they feel. In this context, the teachings of Sufism have a very important role because it teaches to face every difficulty and pressure with patience and resignation. These principles of Sufism provide students with a way to stay calm and not be easily affected by various pressures that come from outside. With this understanding, students can be more relaxed in facing academic and life problems as a whole, maintain mental balance, and strengthen their resilience to stress.

2. Balance Between this World and the Hereafter

The balance between the world and the afterlife plays an important role in mental well-being because both are interconnected and affect a person's quality of life. In the Islamic perspective, for example, worldly life and the afterlife are not two separate things but complement each other and provide guidance in living life.

The concept of avoiding excessive love for the world (*Zuhud*) helps individuals maintain a balance between worldly needs and attention to the afterlife.³¹ The attitude of *zuhud* in the sense of avoiding the world is very easy to realize in this life because this attitude of *zuhud* is highly recommended in religion and is very relevant to the modern world. In limiting oneself to worldly problems, even avoiding the world, because in Imam al-Ghazali's definition, avoiding the world is everything that has no benefit for the afterlife. Therefore, some people's assumption that avoiding the world is difficult is dismissed, even though life's twists and turns can benefit the afterlife. The intentions of each person determine whether splendor is allowed in religion if it is used for Allah.

It should be emphasized here that *zuhud* is not turning away from and not caring about the world, as some people think. But *Zuhud* does not depend on the heart or soul of a person for worldly issues. Wealth and riches do not make one forget to remember Allah. Then worldly issues cannot be forgotten, because the world is a bridge to the afterlife. After worshiping, he is scattered on earth seeking sustenance from Allah.³² Islamic education with Sufism values can help students not only pursue worldly success but also remember the higher purpose of life, which is to gain Allah's pleasure. This perspective can reduce feelings of emptiness or anxiety that often arise due to only focusing on material achievements. Thus, the application of Sufism values leads to the balance of human life in its various aspects, namely physical and spiritual, world and afterlife, and individual and society. Sufism education is one of the intellectual treasures of Muslims whose presence is currently increasingly felt. Historically and theologically, Sufism guards and guides the journey of people's lives so that they are safe in the world and the hereafter.

CONCLUSION

Islamic education in the era of disruptive globalization requires adaptation and innovation to face challenges, especially in terms of moral decline and mental well-being. The implementation of Sufism values—such as *tawakal*, *sabar*, *ikhlās*, and *dhikr*—in Islamic education can serve as a holistic approach that improves students' mental well-being. By providing a strong spiritual framework, Sufism education does not only focus on academic

³¹ Sabaria Tul Afifa and Atikah Asna, "Psikologi Agama Dan Tasawuf," *Jurnal Kajian Agama Dan Dakwah* Vol 10-No 1 Tahun 2024 (2024): 11, <https://doi.org/doi.org/10.3783/tashdiq2i9.2461>.

³² A. Samad, "Pembelajaran Akhlak Tasawuf Dan Pembentukan Karakter Mahasiswa di Perguruan Tinggi Islam," 158.

aspects but also on character formation that will help individuals face social pressures and achieve balance between worldly life and the hereafter. Through this study, the importance of Sufism-based character education is emphasized as a comprehensive strategy in forming a young generation that is not only academically superior but also ethical and has integrity. It is hoped that the integration of Sufism values in Islamic education can support the development of more effective spiritual-based psychological interventions, thereby creating responsible individuals who are able to contribute positively to society in facing complex global challenges.

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