# Implementation of Sufi Values in Shaping Students' Morality at Idrisiyyah Girls' Islamic Boarding School

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## ABSTRACT

This study aims to identify how Sufi values are formulated and taught within the spiritual training system of Pesantren Idrisiyyah Putri, analyze their implementation in shaping students' character in both formal and non-formal settings, evaluate behavioral changes resulting from the internalization of these values, and examine supporting factors, obstacles, and strategies adopted by the institution. The research employs a qualitative-descriptive approach with primary data (leaders, teachers, students) and secondary data (curriculum, guidelines, archives). Data collection techniques include participant observation, in-depth interviews, and documentation. Data analysis follows the Miles, Huberman, and Saldaña model data reduction, display, and conclusion verification supplemented by triangulation, structured field notes, and the researcher's critical reflection for methodological rigor. The findings indicate that the implementation of Sufi values in character formation at Pesantren Idrisiyyah Putri operates through both formal and non-formal educational channels. The study reveals that Sufi values are formulated through curriculum design, teacher modeling, and structured spiritual training practices. Implementation is carried out through Sufi instruction, dhikr assemblies, riyāḍah practices, and habituation of ethical behavior. The internalization of these values leads to personal, social, and spiritual behavioral transformation among students. Supporting and inhibiting factors are identified, along with institutional strategies to enhance the effectiveness of Sufi-based education. Overall, the implementation of Sufi values effectively shapes students' character through structured spiritual development, teacher exemplification, sustained worship practices, and continuous character reinforcement.

**Keywords**: Sufism Value, Character Development, Idrisiyyah, Islamic Boarding School.

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## INTRODUCTION

The phenomenon of moral degradation among Indonesian adolescents has become increasingly evident over the last decade. Various deviant behaviors—such as violence, drug abuse, bullying, risky sexual conduct, and the proliferation of unethical digital content—serve as indicators of the weakening moral resilience of today's youth. This shift is exacerbated by low levels of spiritual literacy and weak self-control, causing adolescents to frequently experience moral disorientation when confronted with the rapid flow of global cultural influences (Yasin & Sutiah, 2020). In this context, Islamic educational institutions—particularly pesantren—are expected to offer a model of moral development that is not merely normative but also touches the deepest dimension of character formation, namely the purification of the soul as emphasized in the tradition of Sufism.

Several previous studies have highlighted the relevance of Sufism as the foundation of moral education in pesantren.

The study by Yasin & Sutiah (2020) underscores this point. Another study by Zubaedi (2017) affirms that a Sufi-based approach offers pedagogical mechanisms grounded in tazkiyah al-nafs (purification of the soul), which have proven effective in building emotional and moral stability among students. These studies demonstrate that Sufism is not only theological in value but also functional in strengthening moral resilience in the modern era.

Contemporary research further reinforces that moral development grounded in Sufi values has become an urgent necessity within the Islamic education ecosystem. Azis et al. (2021) emphasize that Sufism can serve as a counterbalance to the spiritual crisis experienced by the millennial generation through the internalization of values such as zuhd, sincerity, and humility. Meanwhile, the study by Alfia (2025) shows that pesantren integrating Sufi-based curricula tend to produce students with stronger self-regulation, higher social empathy, and more stable prosocial behavior. These findings reveal that Sufism holds significant relevance in the context of moral education, particularly within pesantren.

Nevertheless, in-depth research on the implementation of Sufi values in shaping students' character within specific Sufi orders—especially the Idrisiyyah Order—remains limited. Most studies merely discuss

Sufi values in general, without examining the distinctive pedagogical practices of the order or exploring how these values are internalized in the daily lives of students. Additionally, there is still a lack of comprehensive research describing the mechanisms of implementing Sufi values in girls' pesantren units, even though the dynamics of moral education among female students possess unique characteristics. This gap necessitates a renewed examination of how order-based pesantren actualize Sufi values through practical and sustainable character-building methods.

This study fills that gap by offering an analytical approach to the implementation of Sufi values at Pesantren Idrisiyyah Putri Tasikmalaya, a modern order-based pesantren known for integrating Sufi education into both formal and non-formal curricula. The novelty of this study lies in its focus on the practical implementation of Sufi values derived from Idrisiyyah traditions and the mechanisms through which these values shape students' character—through role modeling, ritual habituation, spiritual environments, and daily self-regulation. Furthermore, this study emphasizes a systematic analysis of the relationship between Sufi values and the process of moral formation, rather than merely describing students' spiritual activities as in previous research.

Theoretically, this study is expected to enrich the body of knowledge in Islamic education, particularly in the fields of tazkiyah al-nafs and Sufi-based education within the pesantren context. Practically, it contributes to pesantren by offering more measurable, adaptive, and relevant strategies for moral development in response to the contemporary moral challenges faced by adolescents. The findings may also serve as a reference for developing Sufi-based curricula in other Islamic educational institutions while reaffirming the urgency of Sufism not only as a spiritual approach but also as a pedagogical one in character formation.

## RESEARCH METHOD

Research encompasses all investigative, exploratory, and scientific experimental activities within a particular field to obtain new facts and principles, with the aim of expanding understanding and improving the quality of science and technology (Rohanda, 2016). This study employs a qualitative-descriptive approach aimed at gaining an in-depth understanding of the implementation of Sufi values in shaping the morality of students at Pesantren Idrisiyyah Putri. A qualitative approach was chosen because the nature of the study demands naturalistic, deep, and contextual exploration—particularly regarding the internalization process of spiritual values that cannot be reduced to numbers. A descriptive model is used to systematically

portray empirical reality based on field data without manipulating variables.

## Data Sources

Data sources are divided into two categories: primary and secondary data. Primary data are obtained directly from research subjects through field interaction and consist of:

a. the pesantren caretakers who understand the structure of Sufi guidance within the Idrisiyyah Order;

b. teachers or ustadzah involved in moral and Sufi guidance programs;

c. santri (students) of Pesantren Idrisiyyah Putri as the primary objects of Sufi value implementation. This data contains insights related to habit practices, strategies for value internalization, spiritual experiences, and their impact on daily moral formation.

Secondary data include official pesantren documents such as the spiritual guidance curriculum, schedules for wirid and suluk activities, codes of conduct for students, relevant writings, activity archives, as well as scholarly literature—books, journals, and previous research on Sufism, morality, and pesantren education. These data strengthen the analysis by providing historical, normative, and theoretical context.

## Data Collection Techniques

Data were collected through three main techniques:

1. Participant observation to observe students' daily activities, wirid practices, moral habituation, teacher–student interactions, and the mechanisms of spiritual guidance within the pesantren environment. Observation helps capture the actual implementation of Sufi values.

2. In-depth interviews with caretakers, order mentors, ustadzah, and several purposively selected students. These interviews probe their perceptions, experiences, and meanings regarding the internalization process of Sufi values.

3. Documentation, including the collection of written records, event photographs, pesantren manuals, and archives related to moral guidance and Sufi activities.

## Data Analysis Techniques

1. Data analysis follows the Miles, Huberman, and Saldaña model, which includes three main stages (Of et al., n.d.):

2. Data reduction: the process of selecting, focusing, and simplifying field data according to categories such as types of Sufi values, internalization methods, and changes in students' moral behavior.

3. Data display: presenting data through narratives, thematic tables, and concept mapping to facilitate understanding of relationships among components.

4. Conclusion drawing and verification: in-depth interpretation of data to identify patterns, meanings, and substantive

findings related to the implementation of Sufi values in shaping students' morality.

This method ensures that the research results are valid, systematic, and capable of portraying the dynamics of Sufi guidance at Pesantren Idrisiyyah Putri in a comprehensive and academic manner.

## RESULTS AND DISCUSSION

## Formulation and Teaching of Sufi Values in the Spiritual Development System at Pesantren Idrisiyyah Putri

Spiritual development at Pesantren Idrisiyyah Putri centers on the methodology of the Idrisiyyah Order, which integrates Tawhid, Fiqh, and Tasawuf, with strong emphasis on purification of the soul (tazkiyyah al–nafs), the cultivation of noble character (tahdhīb al–akhlāq), and the development of positive character traits (taṣfiyah al–qalb). Values such as ikhlāṣ, ṣabr, adab, taqwā, tawāḍu', mujāhadah, and murāqabah are formulated as the foundation of moral education.

Based on observation findings, Sufi education at Pesantren Idrisiyyah Putri is developed through three main patterns. First, through formal instruction in the form of Sufism subjects delivered within a tasawuf simpatik (empathetic Sufism) framework. This approach emphasizes practical understanding of Sufi teachings as practiced within the ṭarīqah tradition, structured thematically and contextually, easily understood, and enriched with technical terminology (muṣṭalaḥāt) and Sufi discourses (masā'il ṣūfiyyah) derived from the spiritual experiences of the mashayikh (Fathurrahman, 2020).

Second, spiritual development is carried out through nonformal means such as majelis dzikir and majelis ilmu. Character formation and preservation of Sufi values within the Idrisiyyah environment rely on intensive mentoring by the Mursyid through various spiritual practices. These activities include congregational tahajjud, recitation of wirid, and the regular performance of Dzikir Mahsus every Thursday night. In addition, there are scientific study forums, Sunday sermons, monthly Arbain gatherings, and the national Qini studies held three times a year. Together, these activities sustain students' remembrance of God and encourage the formation of virtuous character.

Third, the internalization of Sufi values is reinforced through habituation of moral conduct in daily interactions between students and teachers. This model of direct role modeling (uswah ḥasanah) creates real–life opportunities for students to practice Sufi values consistently in social behavior, discipline, and everyday etiquette.

This pattern shows that Sufi education at Idrisiyyah follows an embodied learning paradigm, in which values are internalized through lived experience rather than cognition

alone. This aligns with findings by (Journal et al., 2024), which indicate that Sufi education achieves its highest effectiveness when values are not merely taught theoretically but are lived through continuous spiritual experiences, communal ethical life, and the spiritual bond between student and mursyid. In formal learning, teachers deliver Sufi concepts through academic curricula emphasizing meaning, relevance, and contemplative practice. In nonformal development, values are instilled through dzikir jahr, riyāḍah al-nafs, and reinforced etiquette toward teachers (Nur, 2022). This model integrates ritual, moral reasoning, and social adab, positioning Sufi values as guiding principles of character formation.

The spiritual development system at Idrisiyyah integrates knowledge, understanding, and practice. Jariyah (2025) notes that Sufi-based moral development requires systematic stages beginning from external behavioral formation to deeper internal awareness.

Sufi instruction at Idrisiyyah also has a practical orientation. These values are not confined to theory but are applied in daily routines such as maintaining cleanliness, time discipline, respectful speech, social concern, and collective responsibility. This is consistent with Hidayat & Rohmawati (2025), who assert that Sufi education functions optimally when values become communal behavioral standards rather than mere cognitive content.

The role of caretakers, teachers, and staff in instilling Sufi values is significant, with the Mursyid serving as the primary role model in embodying praiseworthy qualities. Ilhami (2023) emphasizes that the success of value internalization strongly depends on the exemplary conduct of the kiai and ustadz in shaping a spiritual pesantren culture. Thus, the formulation and teaching of Sufi values at Idrisiyyah are guided not only by the formal curriculum but also by teachers' moral exemplarity.

## Implementation of Sufi Values in Character Formation Through Formal and Nonformal Education

The implementation of Sufi values at Idrisiyyah occurs simultaneously through formal and nonformal education. In the formal setting, Sufi values are incorporated into subjects such as Sufi ethics (akhlak tasawuf) and religious studies (diniyyah).

Learning is directed toward internalizing concepts through discussion, reflection, and biographical learning of Sufi figures, as well as contextualization with students' daily lives.

In the nonformal setting, Sufi values are more visibly implemented through daily activities such as dzikir, congregational prayers, voluntary fasting, muhasabah, and muraqabah. These activities serve as platforms for habituation and strengthening of spiritual sensitivity. Collective habits such as khidmah,

cleanliness maintenance, respectful interaction, and disciplined time management become the arenas for internalizing Sufi virtues. Januaripin et al. (2025) note that nonformal activities are highly effective in solidifying character because they instill spiritual discipline through consistent repetition.

Formal implementation also includes behavioral evaluation, not only academic achievement. Teachers assess students' character development in aspects such as politeness, honesty, trustworthiness, orderliness, and social concern. This approach affirms that Sufi–based moral education places behavioral transformation as the main indicator of success, supporting Iqbal (2025), who argues that Sufi education emphasizes behavioral transformation over doctrinal comprehension.

Nonformal implementation employs a living values education approach, in which values are practiced in real–life contexts. For example, sincerity is trained through selfless cleaning duties; humility through respect toward teachers and seniors; and mujāhadah through the routine of rising at night for worship. Social activities such as community service, teaching internships, and participation in the Sufi Training Center further serve as vehicles for Sufi value application. This aligns with Munandar (2023), who states that modern Sufism emphasizes not only individual spirituality but also social ethics and humanitarian contribution. Meanwhile,

amanah is trained through daily responsibilities. These findings align with Januaripin et al. (2025), who show that habituation is the primary mechanism of Sufi value internalization.

Overall, the implementation of Sufi values at Idrisiyyah produces a spiritually grounded moral education system integrating cognitive, affective, and psychomotor domains. The combination of formal and nonformal settings creates a moral environment that is stable, consistent, and effective for character formation.

## Behavioral and Moral Changes Among Students as a Result of Sufi Value Internalization

Findings indicate that the internalization of Sufi values at Pesantren Idrisiyyah Putri significantly influences students' behavioral development. These impacts fall into three domains: personal behavioral change, social–communal change, and spiritual–transcendental change.

First, personal behavioral change appears through improved discipline, honesty, independence, and time management. Students show greater ability to organize their daily routines. Strengthened self–regulation is a logical outcome of Sufi riyāḍah, which emphasizes self–discipline. Students also exhibit increased emotional stability and stress management. Daily dzikir helps stabilize mental conditions. This aligns with Islamic

psychology findings by Masyito & Firdausi (2025), who state that Sufi spiritual practice enhances tranquility, self-awareness, and mental resilience.

Second, social behavioral change appears through improved politeness, etiquette, empathy, social responsibility, and concern for the surrounding environment. Interactions among students become more courteous, marked by gentle speech and mutual respect. In collective activities like khidmah, students assist one another without coercion. This supports Azis et al. (2021), who found that Sufi education fosters cooperative and empathetic social character. Values of ukhuwah and taʻāwun are strongly reflected in daily routines.

Third, spiritual-transcendental change appears through strengthened religiosity, worship commitment, and adherence to moral values. Students demonstrate improved self-reflection, worship consistency, and moral sensitivity. This aligns with Hidayat & Rohmawati (2025), who emphasize that Sufi development enhances spiritual intelligence—the foundation of moral formation.

The internalization of Sufi values also increases students' spiritual self-efficacy. They feel more capable of facing academic or social pressure. This supports Jariyah (2025), who notes that students active in Sufi practices tend to have higher spiritual confidence and greater stability when facing modern challenges.

Another observed change is improved conflict-resolution ability. Students are more capable of managing emotions, communicating respectfully, and seeking peaceful solutions. Values of ḥilm and ṣabr appear genuinely internalized. Students also show improved study motivation, believing that spiritual discipline brings blessings (barakah) to their learning. This aligns with Of et al. (n.d.), who argue that Sufi education directly influences motivation, work ethic, and academic responsibility.

Thus, the behavioral transformation of students provides concrete evidence of the effectiveness of the Sufi education system at Pesantren Idrisiyyah Putri, resulting in deep character transformation rather than superficial change.

## Supporting and Inhibiting Factors, and Pesantren Strategies in Implementing Sufi Values

Supporting factors in the implementation of Sufi values at Pesantren Idrisiyyah Putri include:

1) the presence of a Mursyid as the spiritual authority.
2) strong institutional structure,
3) a conducive pesantren culture, and
4) an integrative curriculum.

The presence of a Mursyid with both theoretical and practical expertise in Sufism is a key determinant of successful moral education. The orderly, integrated, and

spiritually charged pesantren environment serves as another supporting factor. Routine practices such as dzikir, wirid, tawajjuh, and muraqabah create a spiritual atmosphere that facilitates value internalization. Institutional support in integrating formal and nonformal curricula also strengthens implementation effectiveness.

Inhibiting factors include:

1) diverse student backgrounds, resulting in varied levels of spiritual readiness,

2) academic workload occasionally overlapping with spiritual practice schedules, and

3) insufficient number of educators proficient in tasawuf simpatik.

Pesantren strategies to address these obstacles include:

1. Strengthening discipline and time management through balanced scheduling of academic and spiritual activities;

2. Personal spiritual mentoring between ustadzah and students to support value internalization;

3. Teacher training to enhance understanding of Sufi concepts;

4. Digitalization of Sufi materials through interactive modules and modern educational content.

These strategies align with Iqbal (2025), who recommends adaptive and integrative approaches to Sufi education to ensure relevance for today's youth.

## CONCLUSION

The spiritual development at Idrisiyyah Girls' Pesantren demonstrates that Sufi education is implemented integratively through the teachings of the ṭarīqah, the formal curriculum, and daily spiritual practices. Core values such as ikhlāṣ (sincerity), ṣabr (patience), tawāḍu' (humility), and mujāhadah (spiritual striving) are not only taught theoretically but are also habituated through dhikr activities, riyāḍah, teacher exemplification, and the pesantren's cultural environment.

The implementation of these values occurs through two channels: formal (Sufism and ethics learning) and non-formal (rituals, moral habituation, and social etiquette). These two pathways create an effective internalization process because they emphasize direct experience (embodied learning).

The findings indicate significant behavioral changes among the students, including improved discipline, emotional calmness, social ethics, empathy, and heightened worship awareness. These changes affirm the success of a holistic Sufi-based character-building model.

The effectiveness of this system is supported by the authority of the Mursyid, a conducive pesantren culture, and an integrated curriculum. Although there are challenges such as varying student readiness

and academic workload, adaptive strategies—such as personal mentoring, improving teacher competence, and digitizing learning materials—are able to address these issues. Overall, Sufi education at Idrisiyyah successfully shapes the students' character—spiritually, socially, and emotionally.

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