

## THE IMPLICATIONS OF SUFISM AKHLAQI TO STRENGTHEN THE NOBLE MORALS OF INDONESIAN STUDENTS

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### Abstract

*The world of education today faces a variety of complex and diverse challenges. One significant challenge is the shift towards the industrial era 4.0, which potentially negatively impacts student morals. This study explores the concept of Sufism akhlaqi as proposed by experts and its implications for teaching Islamic Religious Education (IRE) at a university in Indonesia, aiming to strengthen students' noble morals. The research employs a qualitative approach, utilizing a descriptive-analytical method through literature review. The findings of this study indicate that: (1) Sufism akhlaqi emphasizes the purification of the soul to strengthen students' noble character; (2) The implications of the Sufism akhlaqi concept for IRE teaching support the instructional objectives of fostering faith and piety in students, while also focusing on promoting noble*

*morals. IRE learning materials should integrate the values of Sufism akhlaqi in each relevant subject, and lecturers must serve as role models of noble morals.*

*Dunia pendidikan saat ini menghadapi berbagai tantangan yang kompleks dan beragam. Salah satu tantangan yang cukup besar adalah peralihan menuju era industri 4.0 yang berpotensi memberikan dampak negatif terhadap moral mahasiswa. Penelitian ini mendalami konsep tasawuf akhlaqi yang dikemukakan oleh para ahli dan implikasinya dalam pengajaran Pendidikan Agama Islam (IRE) di salah satu universitas di Indonesia, yang bertujuan untuk memantapkan akhlak mulia mahasiswa. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode deskriptif-analitis melalui tinjauan pustaka. Temuan penelitian ini menunjukkan bahwa: (1) tasawuf akhlaqi menekankan pada penyucian jiwa untuk memperkuat akhlak mulia peserta didik; (2) Implikasi konsep tasawuf akhlaqi terhadap pengajaran IRE mendukung tujuan pembelajaran untuk menumbuhkan keimanan dan ketakwaan pada peserta didik, sekaligus fokus pada peningkatan akhlak mulia. Materi pembelajaran IRE hendaknya mengintegrasikan nilai-nilai tasawuf akhlaqi pada setiap mata pelajaran yang relevan, dan dosen harus menjadi teladan akhlak mulia.*

**Keywords:** *Implications, Sufism akhlaqi, noble morals.*

## **Introduction**

Sufism has a significant influence on the moral and spiritual life of Muslims (Fahrudin et al., 2021), and it can be an alternative solution to the spiritual needs and moral education of modern humans (Bagherpur et al., 2022; Bolandhematan, 2019; Carrington, 2010; Mohd Yusoff et al., 2022; Piraino, 2023). Therefore, the presence of Sufism is very necessary in today's modern world, especially to guide humans to remain conscious of their God (Fahrudin et al., 2021). Sufism studies are relevant to human problems because they provide a balance between birth and mind, offering a sense of coolness (Ghani, 2019; Piraino, 2023).

In this context, Zaruq explained that Sufism is a science that aims to purify the heart and focus it solely on Allah (Isa, 2010, p. 5). Similarly, Ujaibah described Sufism as the study of procedures to reach Allah, cleanse

the mind of all despicable morals, and adorn it with praiseworthy morals (Isa, 2010). One of the branches of Sufism is akhlaqi Sufism, which is highly beneficial for cultivating humans with noble morals (Hamsyah & Subandi, 2017; Purwanto et al., 2023). The essence of akhlaqi Sufism aligns with the primary purpose for which the Prophet was sent to the world, namely to elevate human morals to nobility (Fathurahman, 2019). Akhlaqi Sufism can be a source of one's spiritual values, instilling the belief that everything must be done solely for the sake of Allah Almighty (Ueno, 2018). Moreover, through Sufism, one's heart can become tender and full of love, thus preventing blame, disbelief, and violence against others (Qian, 2021).

Etymologically, the word "Sufism" derives from several sources: (1) "Ahlussuffah," which refers to those who moved with the Prophet from Mecca to Medina; (2) "Shafi" and "shafiyun," meaning holy, implying that a Sufi is a purified person; and (3) "Shuf," which refers to coarse woolen cloth made from fur, highlighting that Sufis often wear this material as a symbol of simplicity. Terminologically, Sufism is a discipline that explores how an individual can be as close to God as possible (Nasution, 1995).

Sufism involves the purification of the heart from material impurities, founded on man's relationship with the Great Creator (Isa, 2010). According to Al-Kurdi, Sufism studies the virtues and vices of the soul (Hatina, 2022; Mitha, 2019; Sorgenfrei, 2018), detailing how to cleanse it of negative qualities and imbue it with commendable ones, and how to undertake '*suluk*'—a spiritual journey towards the pleasure of Allah and adherence to His commands (Majhuddin, 2010). Al-Nuri defines Sufism as the denial of self-indulgence, which he categorizes as either formal or essential. Formal denial occurs when one renounces a pleasure yet finds pleasure in the denial, whereas essential denial occurs when pleasure itself fades away, leading to true contemplation where Sufis witness God with their "bashirah" (the core strength of humans to empower their physical and spiritual aspects). Hence, while the denial of pleasure is a human act, the elimination of pleasure is an act of God. Human actions are seen as superficial and metaphorical, whereas God's actions are considered essential (Isma'il et al., 2008).

Al-Nuri further elaborates that Sufism embodies noble character, achievable only when one adheres to moral principles, aligns actions with those principles, and meets their demands (Gasdaglis, 2021; McGrath, 1994; Mohd Yusoff et al., 2022). He distinguishes between practices and morals, explaining that practices are mere actions lacking substance, thus their form diverges from their spirit. Morals, on the other hand, are commendable actions performed sincerely, their form in harmony with their spirit. Additionally, Sufism is described as a state of freedom from the shackles of lust and greed. This purification from pride and vanity allows one to seek merit and generosity, committing oneself to the divine rather than worldly pursuits. There are three key moral obligations for those on the Sufi path: first, morality towards God by obeying His commandments sincerely; second, morality towards others by respecting elders, showing compassion to the young, and practicing justice without seeking retribution; and third, morality towards oneself by resisting lust and temptation. These principles elevate a Sufi to the highest esteem before God (Isma'il et al., 2008).

According to Al-Syadzili, Sufism trains the soul in the context of worship ('ubudiyah'), aligning and restoring the soul according to divine laws ('rububiyah'). A Sufi must cultivate four qualities: morality aligned with divine morals, obedience to God's commandments, overcoming internal desires out of reverence for Allah, and striving to maintain a perpetual closeness with Him (Isma'il et al., 2008). This alignment emphasizes continuous spiritual effort and discipline as essential components of the Sufi path.

Practitioners of Sufism are commonly called Sufis. According to Abul Wahid, Sufis use their intellect in times of sorrow, always guided by conscience and devotion to their Lord, steering clear of base passions. Al-Mishri describes a Sufi as someone undeterred by external demands and untroubled by loss. Sufis prioritize God above all else, and thus, God elevates them above all others. Al-Junaid portrays Sufis as God's chosen ones, hidden or revealed at His will. Al-Jalla' defines a Sufi as a 'faqir' (ascetic), free from worldly means and constantly in communion with Allah, unfettered by physical locations (As-Sarraj, 2009).

The path to the pinnacle of Sufism, known as '*suluk*', demands perfection in the purity of the heart and a strong will ('*iradah*'). This journey involves shedding veils of materialism, honor, class prejudice, and immorality. Once these veils are lifted, a '*salik*' (traveler on the path of *suluk*) requires a mentor for guidance. A place for solitude and heart concentration, or '*zawiyah*', is also essential. Throughout this journey, a *salik* encounters various spiritual statuses ('*manazil*') leading to closer proximity to Allah (As-Sarraj, 2009).

Sufism plays a very important role in life (Ghani, 2019). It offers a crucial solution for overcoming crises caused by modernization, helping to quench the spiritual thirst and refresh the pursuit of God (Milani & Possamai, 2015). The essence of Sufism lies in establishing a direct relationship with God, enabling a person to feel, through their consciousness, that they are in God's presence (Ni'am, 2020). Sufism should be developed and promoted within communities because it offers several benefits, including saving humanity from the confusion and anxiety resulting from a lack of values (Isa, 2010).

Furthermore, Sufism provides a way to overcome frustration through a positive attitude towards God's decrees, characterized by complete surrender and acceptance of God's decisions (Athallah, 2006). Materialistic and hedonistic tendencies can be addressed by adopting the concept of *zuhud* or asceticism (Usman et al., 2020). Additionally, the practice of *uzlah* or seclusion which is also found in Sufism, encourages withdrawing from worldly deceptions. Therefore, the principles of Sufism should be integrated into the overall concept of life.

The term "noble moral," the focus of this study, linguistically relates to the Arabic word "*akhlak*," derived from "*akhlaqun*." The plural form is "*khulqun*," encompassing meanings such as character, behavior, temperament, conduct, ethics, and customs. According to Saebani and Hamid (2010), morality is an innate trait that enables a person to act happily and effortlessly without conscious thought. An action is considered moral if it is performed automatically and consistently, without deliberate thought, research, or forced by authority, as it becomes part of the individual's

character, disposition, and habits—essentially, an attitude and action ingrained in daily life (Rahmat, 2010).

A person with a perfect noble character exhibits the correct moral attitudes and behaviors. In Islam, all attitudes and behaviors must be based on the commands of Allah and His Messenger (Saebani & Hamid, 2010). Thus, correctness in moral attitudes and behaviors implies adherence to divine commands, rather than succumbing to whims and desires. Additionally, noble morals involve enhancing one's devotion through increased worship, charity, prayer, fasting, filial piety towards parents, harmonious living, alleviating human suffering, simplicity, truthfulness, keeping promises, trustworthiness, humility, controlling anger, forgiving others, frequent remembrance of God, repentance, patience, and even seemingly minor acts like removing thorns from paths, as these are also considered virtuous actions commanded by Allah and His Messenger (Kulkarni & Karim, 2022; Rahmat, 2010).

This current paper broadly discusses matters related to the concept of akhlaqi Sufism which includes: the meaning of akhlaqi Sufism, the steps in akhlaqi Sufism towards noble moral people, the efforts that must be taken in Sufism to feel close to God, and the implications of the concept of Sufism akhlaqi on IRE (Islamic Religious Education) learning to strengthen the noble morals of students at Universitas Pendidikan Indonesia (UPI).

## **Methods**

This research employs a qualitative approach through a literature review. In this review, researchers aim to describe and analyze perceptions and thoughts about the concept of Sufism akhlaqi from various sources, subsequently formulating these into a scientific value framework. This aligns with the view of Bogdan and Biklen (1982), who posit that qualitative research via literature review primarily seeks to understand and interpret concepts within specific texts. The method utilized in this study is descriptive analysis. From the results of this formulation, the implications for teaching Islamic Education at the Indonesian University of Education (UPI) were analyzed to enhance the noble morals of students.

The researchers themselves act as instruments in this study, responsible for establishing the research focus, selecting data sources, collecting data, assessing data quality, analyzing and interpreting the data, and drawing conclusions from their findings. The study comprises two phases: (1) the literature review process, involving data collection and analysis on the concept of Sufism akhlaqi from various sources; and (2) analyzing the implications of the Sufism akhlaqi concept in Islamic Religious Education (IRE) to bolster the noble morals of students.

Data analysis was performed using content analysis, which involves analyzing concepts and supporting literature related to the thought of Sufism akhlaqi. This analysis aims to describe and resolve the research problem, making the findings clear and meaningful. The analytical steps undertaken in this study include data reduction and data presentation. Data reduction involved summarizing, selecting key points, and focusing on relevant data, ensuring the data's clarity. Data presentation then involved detailed examination and exploration of the concept of Sufism akhlaqi through methodical steps, facilitating easier comprehension of the study's content for readers. The final stage involved analyzing the implications. From this study, the researchers attempted to analyze the influence of the Sufism akhlaqi concept on IRE teaching to enhance the noble morals of UPI students.

## **Findings & Discussion**

### **Understanding Sufism Akhlaqi**

Sufism akhlaqi emphasizes the purification of the soul to achieve noble morals. This teaching focuses on the perfection and purity of the soul, regulating mental attitudes and enforcing strict behavioral discipline to attain optimal happiness (Daulay et al., 2021). Employing specific methods, this form of Sufism concentrates on efforts to avoid despicable morals, thereby fostering praiseworthy morals among Sufis (Farhan & Arafat, 2021). According to Azyumardi Azra, Sufism akhlaqi prioritizes noble morals. The essence of Sufism akhlaqi is the effort and process of *tazkiyah al-nafs*, which involves cleansing oneself from both major and minor sins, as well as from various heart diseases and despicable qualities, in order to develop one's

inherent noble moral potential. It also emphasizes the need to reduce, control, and eliminate bad morals within an individual (Isma'il et al., 2008).

Sufism focuses on bureaucracy or formal rules to shape students' attitudes and behavior with the goal of immediate moral and ethical improvement. This branch of Sufism emphasizes both the outer and inner aspects of civilization in learning, hence the famous rule: "put civilization before science" (Abur et al., 2020). Thus, Sufism is of practical value. A person's mind is shaped by various rules and policies, fostering qualities such as honesty, fairness, sincerity, generosity, diligence, obedience, and perpetual purity. This strict pattern of moral education is prevalent in the Sufi community. They form *ahlus shuffah*, social groups characterized by various rules and disciplinary forms (Athallah, 2006). Akhlaqi Sufism does not lead students to directly experience or perceive the existence of Allah, but rather to confidently know Allah and feel closeness to Him. Students are simply taught to be good and to live as if God is always watching. However, the development of moral foundations (loss of ego) through *adab* (proper behavior) and *'ubudiyah* (devotion to Allah) is a prerequisite for attaining a true understanding of the Divine Essence (Isa, 2010).

Sufism, as previously explained, is a discipline aimed at exploring the pathways individuals can take to draw as close as possible to Allah. Akhlaqi Sufism, in particular, delves into the science of purifying the soul, cultivating noble virtues, and integrating them into everyday life. Although the practice of Akhlaqi Sufism traces its roots back to the time of Prophet Muhammad, it was formally articulated as a science in the second century Hijri. This branch of Sufism emphasizes simplicity in life, a principle exemplified by the Prophet through his concept of *zuhud*. Through Sufism, individuals strive to lead a life of *zuhud*, eschewing the allure of worldly possessions, embracing simplicity, and dedicating themselves to various forms of worship. This may include fasting, engaging in nightly prayers, and reciting various *wirid* (spiritual invocations), to the extent that the physical body weakens while the spiritual dimension strengthens. Sufism thus entails a concerted effort to transcend the physical realm and surrender to the spiritual dimension (*nafs*), employing diverse methods to achieve moral refinement, as asserted



by Sufis. It is also seen as a journey to attain knowledge and *ma'rifat* (understanding) of the Divine Essence and His perfection (Isma'il et al., 2002).

### **Steps to Purify the Heart to Noble Morals**

To achieve cleanliness of the heart and thus closeness to God in Sufism, a person must undertake certain steps, specifically *tazkiyatunnafs*, *mujahadah*, and *riyadhah*. Generally, entering the life of Sufism requires several efforts to cleanse the heart of various ailments through *tazkiyatunnafs*. This process not only leads a person to exhibit good morals in everyday life (Acim, 2022; Hamsyah & Subandi, 2017) but also brings them closer to Allah. Therefore, *tazkiyatunnafs* is crucial for those aspiring to embrace Sufism, involving the purification of the heart in both substance and belief (Taimiyah, 2010).

Azyumardi Azra explained that the main activities in practicing Sufism focus on three key efforts: (a) *tazkiyatunnafs*, which involves cleansing oneself of both major and minor sins, as well as various diseases of the heart and despicable qualities; (b) *taqarrub ila Allah*, which means earnestly striving to draw closer to Allah; (c) *hudur al-qalb* ma'a Allah, focusing on feeling the presence of Allah and seeing Him with the eyes of the heart, even experiencing unity with Him (Isma'il et al., 2008).

According to Solihin, *tazkiyatunnafs* holds an essential position in Sufi practices, a focus consistent among Sufis, both classical and contemporary. Al-Ghazali, a charismatic thinker, discussed *tazkiyatunnafs* in several of his books on Sufism, proposing that purification of the soul is achieved through the process of *takhalli*—removing reprehensible qualities and simultaneously instilling praiseworthy ones (Isma'il et al., 2008). *Tazkiyatunnafs* also involves purifying the soul from bestial and satanic qualities and imbuing it with divine morals. It aims to treat mental illness (*asqam al-nufus*) after identifying its causes, intimately connected to morals, psychology, and efforts to draw closer to Allah. Since Allah is Most Holy, He must be approached by a person with a holy soul. Consequently, the degree

of closeness (*qurb*), knowledge (*ma'rifah*), and love (*mahabbah*) a person has towards Him depends on the purity of their soul (Athallah, 2006).

An essential effort for a Sufi to get closer to Allah is *mujahadah* and *riyadhah*. *Mujahadah* (fighting against lust) involves weaning oneself from despicable desires and adhering to the sharia of Allah, both commandments and prohibitions (Isa, 2010). Al-Sadiqi describes *mujahadah* as the ability to suppress the impulse of lust that always seeks to do wrong, enabling oneself to perform good deeds (Hamsyah & Subandi, 2017; Usman et al., 2020). The term *mujahadah* comes from *jihad*, which means "to strive earnestly by exerting all strength on a path believed to be good and true." In the Sufi context, *mujahadah* is a spiritual effort against passions and various low mental tendencies (Gould, 2005; Sheridan, 2012; Zappalà, 2021). It is a continuous war against lust, considered a great war (*al-jihad al-akbar*), using the divine weapon of *dhikr* to Allah. Al-Qushayri views *mujahadah* as an effort to free oneself from the restraints of one's passions, trying to control oneself and not obey one's whims most of the time. Al-Ghazali defines *mujahadah* as the exertion of earnestness in getting rid of lust or abolishing it altogether (Isma'il et al., 2008).

In addition to *mujahadah*, getting closer to Allah involves *riyadhah*. Ash-Shidiqi defines *riyadhah* as spiritual training in performing praiseworthy actions through words, deeds, and the disclosure of the right things, which vary according to the level of closeness of the servant to his God (Majhuddin, 2010). *Riyadhah* is training oneself to purify the soul by combating the desires of the body. This process includes cleansing or emptying the heart from everything other than Allah, then adorning the heart with *dhikr*, worship, charity, and noble morals. According to Ibn Arabi, *riyadhah* is moral formation (Reilly & Stapleford, 2018; Stoner, 2022), which entails purifying and cleansing the soul from everything inappropriate for the soul itself (Sugianto, 2018).

### Stages to Self-Perfection in Sufism Akhlaqi

In Sufism, there are stages that must be taken to achieve self-perfection and purification of one's soul in order to attain closeness to God

and an openness of heart, allowing the Divine Nur to be revealed. These stages are *takhalli*, *tahalli*, and *tajalli*. *Takhalli*, the initial step, involves emptying oneself of reprehensible behavior and morals, such as excessive love for worldly affairs (Daulay et al., 2021). It represents an effort to free oneself from a detrimental state of mind and ethics, purging various liver diseases, and discarding negative qualities, particularly those of arrogance (*takabbur*), self-admiration (*ujub*), showiness (*riya*), and seeking approval through hearsay (*sum'ah*) (Rahmat, 2010). *Takhalli* also means liberating oneself from dependent natures driven by mutual pleasure, involving a commitment to abstain from disobedience in all forms and striving to extinguish the drive of evil desires (Farhan & Arafat, 2021). Mustafa Zahri describes *takhalli* as a departure from all reprehensible qualities (Mutholingah et al., 2020).

Al-Baghdadi discusses the behaviors that should be abandoned in Sufism to feel closeness to God: (a) A Sufi should renounce poor behavior and qualities, embracing the good ethics taught by Sufism. (b) Adherents must forsake traits that tarnish the soul's purity, resist physical temptations, adopt spiritual qualities, engage with natural sciences, and frequently recall Allah and His Messenger. (c) Since Sufism involves shifting focus from worldly to moral affairs, combating lust is crucial for drawing closer to Allah. Al-Junaid once defined union with God as "eliminating lust," stating that subduing one's passions is more challenging than demolishing a mountain. (d) Practitioners must adhere to tawhid, which Al-Junaid explains as recognizing the perfect oneness of Allah—unbegotten, incomparable, omnipotent, omniscient. (e) A Sufi must maintain three practices diligently: reciting dhikr with full awareness, sustaining a high level of zeal in worship, and regulating diet strictly and appropriately (Isma'il et al., 2008).

*Tahalli* is an effort to adorn oneself with commendable attitudes, behaviors, and morals by adhering to religious practices properly, such as prayer, fasting, zakat, and hajj. This stage follows after cleansing the soul of reprehensible morals. *Tahalli* involves filling the heart through soul purification (*tazkiyatun nafsi*) and heart purification (*tashfiyatul qolbi*). It includes increasing worship, avoiding major and minor sins committed

repeatedly, and ensuring that food, clothing, and shelter are kept pure and free from doubt. Additionally, it involves continuous dhikr and maintaining a heart devoted solely to God (Rahmat, 2010)

In the *tahalli* stage, one must fill oneself with praiseworthy qualities and illuminate the heart with outward and mental obedience. Consequently, all of a person's actions are always based on sincere intentions, free from *riya* (showing off), and their acts of worship seek solely the pleasure of Allah Almighty. As such, individuals who embody these qualities can draw closer to the Almighty. Therefore, Allah Almighty consistently bestows mercy and protection upon them (Farhan & Arafat, 2021).

It is suggested that *tahalli* involves adorning oneself with a path of refined character, good behavior, and deeds. Zahri defines *tahalli* as the adornment of oneself with praiseworthy qualities. To undertake *tahalli*, one must build individuals to possess the morals of *al-karimah* and maintain consistency with previously established steps. This involves rigorous psychological training to reinforce good behavior, which ultimately guides a person to become exemplary (Al-Kadiri, 2010). After cleansing oneself of all negative mental dispositions and behaviors (*takhalli*), the next step is *tahalli*. This involves filling oneself with all positive dispositions, behaviors, and deeds, and striving to ensure that every action conforms to religious requirements (Farhan & Arafat, 2021).

In akhlaki Sufism, the human soul is likened to a piece of land that a farmer prepares for planting. Before planting, the farmer must clear the land of all unwanted grass, a process known as *takhalli*. Once the soil is free from grass, it is ready to be sown with beneficial plants, a stage called *tahalli*. The mental attitudes and noble activities that must be instilled in the heart to foster a relationship with God include repentance, anxiety and hope, and *zuhud* (Ali, 1997). Repentance involves a profound sense of regret in the heart, accompanied by pleas for forgiveness and the abandonment of all actions that lead to sin, allowing only Allah Almighty to occupy one's memory and soul. In other words, repentance is a return to the righteous path recognized by Allah after deviations. Anxiety and hope refer to feelings of concern that arise from frequent mistakes and neglect of Allah Almighty,

or from realizing one's imperfections in serving Allah. This worry and fear that Allah may be displeased coexist with a hope for His forgiveness and favor. *Zuhud* means detaching oneself from worldly dependencies by focusing on the afterlife. It involves controlling desires that drive humans towards worldly indulgences.

*Tahalli* is a stage in a seeker's (*salik's*) spiritual journey, characterized by the cultivation of praiseworthy deeds, noble morals, and resilience in facing everyday challenges. This process also aims to perfect the individual, who strives to infuse their daily life with positive actions. Adorning oneself with praiseworthy qualities is not straightforward without the methods and guidance of a teacher or murshid who leads one towards the path favored by Allah (Ali, 1997).

*Tajalli* is the manifestation of Divine Nur in the form of glory or mercy bestowed by Allah upon those who have rid themselves of contemptible deeds and embraced praiseworthy qualities. This is the final phase in the education of noble morals (Ali, 1997). *Tajalli* improves one's quality to achieve closeness to God, aiming to attain the essence of mortal *bidzatillah* (Rahmat, 2010). For those accustomed to performing noble deeds, it is essential to further cultivate a sense of divinity. Habits practiced with optimum awareness and deep love naturally foster a longing for Him (Daulay et al., 2021). The term *tajalli* signifies the expression of Allah within the heart. If the soul is imbued with ethical pearls and the body consistently performs noble deeds, one must then experience a sense of divine nature. The process, undertaken with ideal understanding and profound love, intensifies the longing for Him. Sufis agree that devotion to Allah is the sole means to achieve this purity of the soul, providing a path to reach God (Ghani, 2019).

According to Ibn Arabi, *tajalli* refers to the emanation, descent, and unveiling of the veil (barrier) between humanity and God. The concept of *tajalli* stems from the belief that God, in His transcendence beyond space and time, desires to behold His own reflection outside of Himself. Thus, nature was created as a mirror to reflect God. When God wished to perceive Himself, He gazed upon nature. Alternatively, it is posited that God desires

to be known, hence He manifests Himself in the form of *tajalli*. Ibn Arabi elucidates that the essential and transcendent essence of God manifests in three modes through His nature and attributes, ultimately manifesting in diverse empirical forms (Isma'il et al., 2010).

### **Implications of Sufism Akhlaqi Concept for IRE Objectives**

Goals play a pivotal role in the educational journey. At UPI, in the study of Islamic Religious Education (IRE), the aim is for students to attain a comprehensive understanding of religion encompassing creed (*aqidah*), worship, ethics, and the fundamentals of transactions (*mu'amalah*), and to apply this knowledge in their daily lives (Fahrudin & Anwar, 2022). In striving to instill noble morals among students through IRE, it is essential that the goals are twofold: material and spiritual. Emphasizing spiritual goals, particularly the cultivation of virtuous character, should take precedence, as it paves the way for students to embody noble conduct. Furthermore, the objectives of IRE should align with the ultimate purpose of human existence, which is attaining eternal happiness in the hereafter. Prioritizing happiness in the hereafter is paramount, as it represents genuine and everlasting fulfillment.

### **Implications of Sufism Akhlaqi Concept for IRE Materials**

Islamic Religious Education (IRE) is a mandatory course at UPI, with its overarching goal being to cultivate students' faith, piety, and noble character. Achieving this entails a focus not only on cognitive aspects but also on affective dimensions that resonate with students' hearts, particularly through the study of Sufism. Incorporating Sufism into the curriculum is essential, with an emphasis on Akhlaqi Sufism across all subjects. However, the depth of Sufi material is tailored to students' backgrounds, providing a foundational introduction rather than an exhaustive exploration akin to that in Islamic boarding schools. IRE coursework at UPI covers various aspects of Sufism, including its meaning, purpose, Quranic foundations, historical development, and spiritual states. By offering this foundational knowledge, students are encouraged to explore Sufism further beyond the classroom,

ultimately fostering noble character and spiritual purification, leading them closer to God (Saebani & Hamid, 2010). Furthermore, the curriculum design for IRE should integrate Sufi values into relevant subjects, ensuring alignment with the core concepts of Sufism throughout the educational experience.

### **Implications of Sufism Akhlaqi Concept for IRE Lecturers**

The effectiveness of a learning process hinges on the educators involved. In the context of Islamic Religious Education (IRE) at UPI, particularly in shaping students with noble morals, it is imperative to have lecturers well-versed in Islamic knowledge. To instill noble morals in students through IRE, lecturers must possess a deep understanding of Sufism, particularly Akhlaqi Sufism, and serve as exemplars to their students. They should embody the ideals of moral excellence, acting as role models who epitomize noble conduct. This is crucial for the success of IRE education at UPI. Looking back at history, the most effective moral education was administered by the Messenger of Allah, particularly Prophet Muhammad, who was specifically tasked with perfecting noble morals. Therefore, IRE lecturers at UPI should emulate the prophetic role, drawing insights from how the Prophet taught noble morals to his community (Fathurahman, 2019). In essence, an IRE lecturer must aspire to emulate the exemplary teachings and conduct of the Messenger of Allah, recognizing this role as pivotal in shaping the moral character of students. This perspective is not overstated; rather, it underscores the profound responsibility of IRE lecturers in guiding students towards moral excellence.

### **Conclusion**

Based on the results of research as described above, several conclusions can be drawn as follows: Sufism akhlaqi is a science that studies ways to cleanse the heart, so that a person has noble morals and can appear as a virtuous person in everyday life. To be able to cleanse the liver, it must take steps that must be done, namely: *tazkiyatunnafs* accompanied by *mujahadah* and *riyadhah*. In addition, in Sufism akhlaqi to be able to get closer to Allah so that Nur Ilahi is revealed, you must take steps called

*takhalli*, *tahalli*, and *tajalli*. The implications of the concept of Sufism akhlaqi on IRE learning in order to strengthen the morals of students at UPI are: (a) the goals of IRE must be directed to material and spiritual goals, and spiritual goals that emphasize the study of the heart must be a priority. By prioritizing spiritual growth, IRE can effectively nurture students' moral development; (b) IRE learning materials at UPI must be based on Sufism values, especially Sufism, so as to deliver students to have noble morals. In other words, integrating Sufi teachings into the curriculum can guide students towards noble morals and ethical conduct, facilitating their spiritual and moral growth; (c) IRE lecturers must master Sufism, especially Sufism and must be an example in noble morals, and must try to appear like the figure of the Prophet Muhammad. By embodying the qualities of the Prophet, IRE lecturers can inspire and guide students towards moral excellence.

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