

The Connection Between the Sufi Curriculum and Character Education of Santri Dayah in Aceh

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Abstract. *This research aims to explore how the Sufi curriculum at Dayah Mudi Mesra influences the spiritual development and character of the students (santri). Utilizing a qualitative research method with a case study approach, data were collected through in-depth interviews, observations, and documentation, involving both santri and teachers at the dayah. An interactive analysis method by Miles and Huberman was applied to interpret the data, which was validated using triangulation techniques. The findings indicate that the Sufi curriculum, which emphasizes the teaching of classical texts such as Ihya Ulumuddin, as well as daily practices like dhikr (remembrance of God) and wirid (recitations), is effective in shaping the character of the santri. Values such as religiosity, honesty, and responsibility have become internalized in the daily lives of the santri, strengthening their spiritual connection with Allah SWT and their discipline in worship. However, the main challenges include a lack of resources, particularly a shortage of trained instructors in Sufism, and limited supporting facilities. This research fills a gap in the literature by connecting the Sufi curriculum with character education and provides recommendations for other institutions seeking to integrate Sufism into character education. It is recommended that training be provided for teachers to enhance their understanding and teaching skills in Sufism, as well as to increase social activities to boost the engagement of santri within the community. Overall, this research contributes not only to academic discourse but also offers practical guidance for developing a more holistic model of Islamic education that can be implemented in other institutions.*

Keywords. *Sufi Curriculum; Character Education; Santri; Dayah*

Abstrak. Penelitian ini bertujuan untuk mengeksplorasi bagaimana kurikulum sufistik di Dayah Mudi Mesra mempengaruhi perkembangan spiritual dan karakter santri. Menggunakan metode penelitian kualitatif dengan pendekatan studi kasus, data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, melibatkan santri dan pengajar dayah. Analisis interaktif Miles dan Huberman diterapkan untuk menginterpretasi data, yang divalidasi dengan teknik triangulasi. Temuan menunjukkan bahwa kurikulum sufistik yang berfokus pada pengajaran teks klasik seperti Ihya Ulumuddin, serta praktik harian seperti dzikir dan wirid, efektif dalam membentuk karakter santri. Nilai-nilai religiusitas, kejujuran, dan tanggung jawab terinternalisasi dalam keseharian santri, memperkuat kedekatan spiritual dengan Allah SWT dan kedisiplinan ibadah. Namun, tantangan utama terletak pada keterbatasan sumber daya, termasuk kurangnya tenaga pengajar terlatih dalam sufisme, serta keterbatasan fasilitas pendukung. Penelitian ini mengisi kesenjangan literatur dalam menghubungkan kurikulum sufistik dengan pendidikan karakter, dan memberikan rekomendasi bagi lembaga lain yang ingin mengintegrasikan sufisme dalam pendidikan karakter. Disarankan adanya pelatihan bagi guru untuk meningkatkan pemahaman dan keterampilan mengajar sufisme, serta memperbanyak

kegiatan sosial guna meningkatkan keterlibatan santri dalam komunitas. Secara keseluruhan, penelitian ini tidak hanya berkontribusi pada wacana akademis, tetapi juga memberikan panduan praktis untuk mengembangkan model pendidikan Islam yang lebih holistik, yang dapat diterapkan di institusi lain.

Kata Kunci. Kurikulum Sufi; Pendidikan Karakter; Santri; Dayah

A. INTRODUCTION

In recent years, many new pesantrens have emerged throughout Indonesia. These pesantrens offer various excellent programs that become their distinctive features and attractions. In Aceh, where pesantrens are known as dayahs, there has also been an increase in the number of dayahs in various cities and villages. These dayahs provide structured and quality Islamic education with various flagship programs as their main attraction. The presence of these new dayahs indicates that Islamic education is highly favored by the Acehnese society, reflecting a high demand for such education (Mubarak, Alfarasyi, Afifulloh, & Rahmati, 2023).

After independence, dayahs experienced significant development, especially due to the support of the Darussalam Labuhan Haji Aceh Selatan Dayah network initiated by Abuya Syaikh Muhammad Wali AlKhalidy. Furthermore, after the reform era, the management of dayahs shifted from community-based to being more government-affiliated. The Aceh government, through the Dayah Education Office, is responsible for supervision, quality monitoring, and managerial capacity enhancement, in accordance with the implementation of Aceh Governance Law Number 11 of 2006 (Basri, Putra, Zulfikar, & Wahidah, 2023; Mujiburrahman, Zulfikar, Ahmad, Melayu, & Jasafat, 2024). In the 21st century, the Acehnese community not only seeks Islamic educational institutions but also those that offer character education to their students. Among the many dayahs, Dayah Mudi Mesra stands out as a pesantren that consistently provides Islamic education based on character education. Additionally, this dayah offers deep religious education and formal education. This makes the dayah function not only as a place to learn religious knowledge but also as a medium for character education for its students (Muhammad Riza, Maskuri, & Mistar, 2022).

The existence of dayahs cannot be separated from educational activities and Islamic propagation. These educational and dakwah activities, which have been a tradition since ancient times, continue to this day. Moreover, the number of dayahs continues to increase along with the growing enthusiasm of the community (Syarifuddin, 2021). This is also driven by the community's desire to study Islam more comprehensively. Therefore, dayahs are the right places for the Muslim generation to learn both religious and general knowledge. The role of dayahs and study centers in Aceh Province is increasingly important in shaping the mindset of Muslims, especially in practicing Islamic teachings themselves (Inayatillah, 2023). The Acehnese community recognizes three Islamic educational institutions that still exist today: dayah, rangkang, and meunasah. These terms are not originally from Acehnese local wisdom but were adopted from other Muslim regions. For instance, dayah and meunasah originate from Persian Islamic civilization (Silahuddin, Wirianto, Riza, & Zalnur, 2023). while rangkang has roots in Indian Islamic civilization. From there, meunasah and dayah developed and spread to various Islamic regions, especially in Indonesia during the Pasai Sultanate era (13th century-1511).

Dayah has become a key Islamic educational institution promoting social change and addressing societal issues. Its evolving vision, curriculum, and teaching methods have adapted to contextual needs. According to Snouck Hurgronje (1990), dayah, present in nearly every region of Nanggroe, is equivalent to a high school and often operates separately from mosques. To remain effective, dayah must continually adapt its curriculum,

requiring teachers to align their instruction with modern demands. Both the government and society share the responsibility to preserve dayah's role and presence. In Islamic education, the Sufi curriculum plays a significant role in shaping the character of students. Sufism, as part of Islamic teachings that emphasize spiritual and moral aspects, aims to cultivate individuals who are God-conscious, possess noble character, and have deep inner reflection. This article discusses how the Sufi curriculum contributes to the character education of students in pesantren (Anwar, Lutfauziah, & Hartono, 2021),

The Sufi approach in Islamic education offers an alternative to addressing phenomena such as violence, terrorism, and various societal conflicts. Islamic Sufism represents a face of Islam filled with love and peace, values also present in other major religions, facilitating interfaith cooperation to build a more peaceful and civilized world. Islamic Sufism not only teaches love but also a spirit of universal humanism, deriving humanistic values from religious teachings as an alternative to secular humanism (Ahmad Muhammad Al Karofi, 2023; Laksana, Hartiwingsih, Purwadi, & Mashdurohatun, 2023). This discussion is intriguing in response to the contemporary world's conditions filled with conflicts and violence. Every religion, including Islam, emphasizes the importance of compassion, which inspires religious humanism. Thus, the Sufi curriculum in Islamic education is believed to significantly contribute to creating a more civilized, humanistic, pluralistic, and religious human life (Laksana et al., 2023). Character education is an integral part of forming a good and integrity-driven individual. In pesantren settings, character education focuses on shaping students into religious, responsible, and virtuous individuals. One approach to strengthening character education is through the Sufi curriculum. Sufism, as a branch in Islamic tradition emphasizing spiritual development and self-awareness, offers various values and practices that can be integrated into pesantren education (Wahyudi, Azhar, & Shadiqin, 2023).

Dayah Mudi Mesra in Samalanga, Aceh, is renowned for its deep religious teachings and success in instilling Sufi values in students. However, research on how its Sufi curriculum specifically supports character education is limited, with most studies focusing on general Islamic education or historical and cultural aspects of the dayah system. (ZA, Idris, Murziqin, Riza, & Khafidah, 2021). One relevant study is by Siregar (2015), which examines the effectiveness of dayah education in shaping students' character. Although this study provides valuable insights into the general role of dayah, it does not specifically highlight the Sufi curriculum or provide a detailed analysis of Sufi-based teaching methodologies and character-building practices. Another study by Rahman (2017) explores the influence of dayah education on the moral and ethical development of students. The results indicate that dayah plays a crucial role in shaping students' morality. However, this study does not delve deeply into how specific aspects of Sufism are applied in the curriculum and how these contribute to character formation. In a broader context, several studies on character education in Islamic educational institutions, such as by Alwi (2018), show that religion-based character education is highly effective in shaping students' morality. However, these studies are more general and do not specifically focus on Sufi education or explore the specific teaching techniques and methods used in dayah.

This research focuses on the unique implementation of a Sufistic curriculum at Dayah Mudi Mesra, specifically designed to support character education. It examines teaching methods, daily practices, and activities aimed at instilling Sufistic values in students. The qualitative case study approach involves in-depth interviews, participatory observation, and document analysis, providing a comprehensive view of the curriculum's impact on character development. Key components, such as the study of Ihya Ulumuddin, regular dhikr practices, and teacher-student interactions, are explored to understand their role in shaping students' spirituality and moral character. Social activities are also analyzed to

evaluate their contribution to students' social skills and community responsibility. Additionally, the study addresses challenges like limited resources and balancing Sufistic and academic demands. Findings are expected to offer practical insights for Islamic educational institutions aiming to integrate Sufistic teachings into character education, including recommendations for teacher training and student engagement in social activities. This research aims to fill a gap in literature and provide both theoretical and practical contributions to holistic Islamic education.

B. RESEARCH METHODS

This research adopts a qualitative approach, which is a method used to study objects in their natural conditions. In this approach, the researcher acts as the primary instrument, analyzing data inductively, and focusing on the exploration and emphasis on the processes and meanings that emerge from the data (Sugiyono, 2021). Qualitative research is based on the philosophy of postpositivism. With this foundation, research is viewed as a series of scientifically collected data steps that value the different perspectives of the participants, rather than viewing it as a single reality (Creswell, 2015). Qualitative researchers assume that each natural context has its own uniqueness that deserves to be appreciated (Moleong, 2008). The qualitative research method was chosen for this study because it is suitable for understanding patterns, processes, and meanings of events or phenomena that are the focus of the research. Qualitative research is also considered appropriate because its focus is on the dynamic nature of character education. Moreover, this method allows for a deep, comprehensive, and integrated understanding of the issues at the research locus (Maskuri, 2013; Putra, N., & Lisnawati, n.d.).

The type of research in this study is a Case Study. A Case Study is a type of qualitative research that describes patterns of a specific case (Creswell, 2015). A Case Study examines a case related to the social behavior of an identified community group (Creswell, 2015; Yin, 2006). In this research, the researcher acts as the primary instrument, supported by a voice recorder. The sampling techniques used are purposive and snowball sampling. Primary data were collected through interactions with informants from the dayah community, including students and teachers. Meanwhile, secondary data were obtained from relevant scientific journal articles and books. Data collection was conducted through in-depth interviews and documentation. The collected data were then analyzed using the interactive analysis model developed by Miles and Huberman. This model includes steps such as data collection, data condensation, data display, and conclusion drawing (Miles, M. B., Huberman, A. M., & Saldana, 2014; Sugiyono, 2021). To ensure data validity, triangulation techniques were applied, which involved comparing and combining data from various sources to strengthen the validity of the research findings (Moleong, 2008). By applying this research method, it is expected that researchers can gain a deep understanding of the relationship between the Sufi curriculum and the Character Education of dayah students in Aceh. It is hoped that the results of this study will provide valuable insights and contributions to the development of education in Aceh, especially in the context of religious and Sharia education implemented in the region.

C. RESULTS AND DISCUSSION

1. The Essence of Character Education with Sufi Values

According to Thomas Lickona, character consists of three interrelated aspects: moral knowing, moral feeling, and moral behavior. Effective character education encompasses good knowledge, good feelings, and good actions. He posits that understanding goodness forms good cognitive habits, feeling goodness forms good affective habits, and doing goodness forms good psychomotor habits. Habits in cognition, affection, and psychomotor aspects are necessary for one to lead a moral life. Moreover, these three aspects play a crucial role in shaping moral maturity (Lickona, 2012). Moral knowing includes six components: moral awareness, understanding moral values, a clear vision, moral reasoning, courage in decision-making, and

self-awareness. Moral feeling consists of six aspects: conscience, self-confidence, empathy, love of truth, self-control, and humility. Moral action is influenced by aspects of competence, motivation, and habits (Cohen, T., & Morse, 2014).

In the context of Islamic education, character literally corresponds to the meaning of *akhlaq* in Arabic, which denotes good habits. According to Al-Ghazali (Mukti, Drajat, & Mourssi Hassan Kahwash, 2021), there are four essential elements in character/*akhlaq* education: moral exemplarity, advice, stories or anecdotes, and habituation. The moral exemplarity of teachers has been shown to have a positive relationship with students' understanding and reinforcement of character education (Farihin, 2023; Fathurrochman & Apriani, 2017). The exemplarity process allows students to emulate praiseworthy behavior, making such behavior applicable in their daily lives. The values of character/*akhlaq* education according to Al-Ghazali include creativity, hard work, curiosity, religiosity, love of reading, responsibility, honesty, intelligence, logical thinking, democracy, resilience, care, and others (Salaeh, Saha, Khair, Djabir, & Hamed, 2023). There are five aspects that must be incorporated in the Strengthening of Character Education, including religious values, nationalism, independence, mutual cooperation, and integrity. These five core values are explained in the theory of Strengthening Character Education, as shown in the table. The Strengthening of Character Education has three main bases in educational institutions: classroom-based, school culture-based, and community-based (Cahyaningsih, Sukarno, & Triyanto, 2020).

Tabel 1.0 Key Values and Objectives of Strengthening Character Education

No.	Key Values	Objective
1.	Religious	Guide students to worship obediently, respect and love one another, and embrace cleanliness as a part of their faith.
2.	Nationalist	Instilling a sense of nationality and love for the homeland, showcasing various Indonesian cultures, and enhancing students' skills in school security.
3.	Independence	Introducing entrepreneurship to students
4.	Cooperation	Learn how to collaborate effectively in order to clean and preserve the environment.
5.	Integrity	Encouraging integrity in students by instilling diligent, honest, creative, and responsible traits..

2. The Sufism-Based Islamic Education Curriculum at Dayah Mudi Mesra

The Sufi tradition in Indonesia is fundamentally linked to the Islamic teachings embraced by its people, owing to the significant influence of Sufism in the Islamization process of the archipelago (Howell, 2007). Evidence of this can be found through the presence of many notable Nusantara Sufi figures such as Sheikh Nuruddin Ar-Raniry, Sheikh Abdurrauf As-Singkili, Sheikh Yusuf Al-Maqasari, the Wali Songo, Sheikh Ahmad Khatib Sambas, Sheikh Hamzah Fansuri, Sheikh Syamsuddin As-Sumatrani, Sheikh Abdus Shamad Falimangi, and many others (Amnan, 2022; Hutagalung, 2020). To this day, Indonesia still maintains a culture with Sufi elements, such as *tahlilan*, which involves prayer and remembrance of Allah, and Sufi institutions like the Qadiriyyah wa Naqshabandiyah order, which are integral parts of the Nusantara tradition. Even *pesantrens* (Islamic boarding schools) in Indonesia teach Sufi practices. Life practices inspired by Sufis are often referred to as Sufistic character. Currently, Sufism is considered an alternative in psychotherapy and counseling within a modern context to respond to globalization challenges and address various individual life issues, including psychological problems. Sufism promotes mental health with a positive approach (Carle, 2019; Subandi,

Chizanah, & Subhan, 2022). This approach involves a psycho-spiritual dimension where individuals cleanse themselves from physical and material problems to transform their state of mind (Mehdi, Mehmood, & Ali, 2021). Psycho-Sufi therapy, also known as healing through longing for God, is part of this concept. Sufism is viewed as a reservoir of Islamic knowledge that plays a crucial role in enriching spiritual life. Sufi practices also nurture positive moral values. Some concepts and experiences in Sufism are closely related to character formation. The primary goal of Sufism is to foster a closer relationship between humans and Allah and maintain harmonious relationships with others (Ahmad Muhammad Al Karofi, 2023).

The Sufism-based Islamic education curriculum at Dayah encompasses various ascetic programs. These programs include fasting on Mondays and Thursdays, fasting like Prophet Dawud, long-term fasting (dalail khairat), tahajud prayer, hajat prayer, dhuha prayer, and seclusion (Nurdiyanti & Sutaryat, 2023). Ascetic practices are spiritual efforts carried out earnestly by students to restrain their desires. From a Sufi perspective, asceticism is a means to control one's desires, enabling students to avoid excessive worldly pleasures. Routine ascetic practices can foster spiritual attitudes such as steadfastness (istiqamah), contentment (qana'ah), asceticism (zuhud), gratitude, and piety (wira'i) (Nurdiyanti & Sutaryat, 2023).

These attitudes are instilled in students to seek the pleasure of Allah SWT rather than focusing solely on worldly matters. Ascetic activities are not limited to ritual worship practices, such as prayers and fasting, but also include other activities within the pesantren life. Ascetic activities in the pesantren include being grateful for simple meals, limited water and electricity, and earnest study efforts despite having to walk long distances to school. Ascetic practices in Sufism-based Islamic education do not contradict religious law or innovation (bid'ah), thus ensuring they can achieve the pleasure of Allah SWT. Historically, Sufi scholars have performed ascetic practices through daytime fasting and nighttime remembrance of Allah. Consequently, many kyais (religious teachers) in pesantrens reduce their eating and resting times and increase their remembrance of Allah.

In Sufism-based Islamic education, the terms asceticism (tirakat) and spiritual training (riyadhoh) are often considered similar, although they differ in practice across various pesantrens. Asceticism is the path taken, while spiritual training is the learning process to achieve the desired goals. Implementing spiritual training requires steadfastness (istiqamah). In the concept of Sufism-based education, one who can maintain steadfastness in performing spiritual training will achieve the maqam (station) of asceticism. Someone who reaches the degree of asceticism will exhibit attitudes of contentment (qana'ah) and behaviors of asceticism (zuhud) and piety (wira'i).

3. Integration of Sufism Curriculum at Dayah Mudi Mesra

At Dayah Mudi Mesra, the teaching of classical Islamic texts, such as Imam Al-Ghazali's "Ihya Ulumuddin," is a core component of the curriculum. These texts provide a strong theoretical foundation for students on Sufi teachings, emphasizing the importance of heart purification and spiritual development. The in-depth approach to teaching these classical texts allows students to comprehensively understand and internalize Sufi values.

The method of teaching at the dayah is very thorough, where students not only memorize but also understand the meanings and implications of the teachings contained in the texts. Discussions with teachers and fellow students help deepen their understanding and relate the teachings to daily life, enhancing their ability to apply Sufi teachings in various aspects of life. Regular practice of dhikr and wirid, both individually and collectively, is an integral part of the curriculum. These activities aim to bring students closer to Allah and cleanse their hearts of negative traits. Dhikr and wirid also help students build spiritual discipline and achieve deep inner peace.

Teachers at Dayah Mudi Mesra play a crucial role in cultivating the morals of the students. Through lectures, guidance, and direct example, teachers instill values of honesty, simplicity, and humility. This cultivation aims to shape students with high moral standards who can behave ethically in everyday life. Student involvement in social activities such as communal work and social service is an important part of the curriculum. These activities teach values of togetherness, care, and social responsibility. Through social activities, students learn to apply Sufi teachings in their community and societal contexts.

In an interview with Tengku Hadie, a senior teacher at Dayah Mudi Mesra, he explained that the Sufi curriculum at the dayah focuses on the spiritual and moral development of students. This curriculum includes the teaching of classical texts such as *Ihya Ulumuddin*, which provides a strong foundation in Sufism. Additionally, daily practices such as *dhikr* and *wirid* are essential components of the curriculum. The teaching method of classical texts is conducted deeply through studies that enable students not only to read and memorize but also to understand the meanings and spiritual contexts of the teachings. Discussions and guidance from teachers are highly emphasized to enrich students' understanding.

Tengku Muhammad, a student at Dayah Mudi Mesra, shared his experience with the Sufi curriculum. He feels that this curriculum greatly enriches his spirituality. Regular *dhikr* and *wirid* every day help him feel closer to Allah and more peaceful in daily life. He also noticed changes in his character since following this curriculum, becoming more honest, disciplined, and responsible. According to him, the teachers at the dayah place great emphasis on noble character, and he has learned a lot from them.

Tengku Ali, an ethics teacher at Dayah Mudi Mesra, explained that the moral cultivation of students is carried out through regular lectures on the importance of morals in Islam and showing good examples in daily behavior. Additionally, personal guidance is provided to students to help them overcome problems and develop themselves. The main challenge in cultivating students' morals, according to Tengku Ali, is the limited time due to a busy schedule. However, he and his team strive to integrate moral cultivation into every aspect of learning and activities at the dayah.

The head of the dayah curriculum, Tengku Muksalmina, explained the vision and mission of implementing the Sufi curriculum at Dayah Mudi Mesra. Their vision is to create students who are not only academically intelligent but also possess strong character and spirituality. Their mission is to integrate Sufi teachings into education to shape individuals with noble character and high dedication to society. Pak Abdullah is optimistic that with the improvement of curriculum quality and teacher training, Sufi education at the dayah will continue to develop and contribute positively to the character formation of students. The research shows that the Sufi curriculum at Dayah Mudi Mesra has a significant positive impact on students' spirituality. Students show improvements in worship discipline, as well as love and attachment to Allah. The practice of *dhikr* and *wirid* helps students achieve inner peace and deepen their spiritual relationship.

The Sufi curriculum also plays a role in developing the ethical and moral values of students. Values such as honesty, sincerity, and responsibility are well internalized through intensive moral cultivation. Students learn to apply these values in daily interactions, both inside and outside the dayah environment. Involvement in social activities helps students develop important social skills. Students become more empathetic, able to work together, and understand the importance of contributing to society. Social activities strengthen the sense of togetherness and solidarity among students. Despite many successes, there are challenges in implementing the Sufi curriculum at Dayah Mudi Mesra. One of the main challenges is the limited resources, including trained teachers in Sufism and supporting facilities. Additionally, balancing the Sufi curriculum with modern academic demands is

also a challenge that needs to be addressed. These findings indicate that the Sufi curriculum at Dayah Mudi Mesra can serve as a model for other Islamic educational institutions in strengthening character education. Efforts are needed to develop similar curricula in other institutions, as well as special training for teachers to integrate Sufi teachings into learning. Further research is needed to measure the long-term impact of Sufi education on students' character and to find solutions to the existing challenges.

D. RESEARCH FINDINGS

Based on interviews conducted with several key figures at Dayah Mudi Mesra Samalanga, Aceh, it was found that the Sufistic curriculum implemented focuses on the formation of the spirituality and morals of the students. This curriculum includes the teaching of classical texts, such as *Ihya Ulumuddin*, which provide a strong foundation in Sufism. Additionally, daily practices of *dhikr* and *wirid* are important components of the curriculum, aimed at deepening spirituality and increasing the students' discipline in worship.

The teaching method used at Dayah Mudi Mesra is a deep study method, where students not only read and memorize classical texts but also understand the meaning and spiritual context of these teachings. Discussions and guidance from teachers are highly emphasized to enrich the students' understanding. This indicates that a holistic teaching approach is applied to ensure that students not only gain theoretical knowledge but also practical applications of Sufistic teachings.

The experiences of the students, as revealed by Tengku Ali, show that the Sufistic curriculum at this dayah greatly enriches their spirituality. The daily routine of *dhikr* and *wirid* helps students feel closer to Allah and more at peace in their daily lives. Furthermore, there are significant changes in the students' character, such as improvements in honesty, discipline, and responsibility, demonstrating the effectiveness of the curriculum in shaping noble morals. Character development at Dayah Mudi Mesra is carried out through regular lectures on the importance of morals in Islam and demonstrating good behavior in everyday life. Teachers, like Tengku Ali, play an important role in providing personal guidance to students to help them overcome problems and develop themselves. Although there are challenges in terms of time constraints due to a busy schedule, efforts to integrate character development into every aspect of learning and activities at the dayah continue to be made.

The vision and mission of the implementation of the Sufistic curriculum at Dayah Mudi Mesra, as explained by Tengku Muksalmina, is to create students who are not only academically intelligent but also possess strong character and spirituality. This mission is implemented through the integration of Sufistic teachings in education to shape individuals with noble morals and high dedication to the community. High optimism towards the future of Sufistic education at this dayah is shown through efforts to improve the quality of the curriculum and teacher training. Overall, the Sufistic curriculum at Dayah Mudi Mesra has proven effective in shaping the character of the students. Through the teaching of Sufistic texts, the practice of *dhikr*, character development, and involvement in social activities, students not only gain deep religious knowledge but also strong moral and ethical values. This educational model can serve as a reference for other Islamic educational institutions to strengthen character education.

E. CONCLUSION

This study reveals that the implementation of a Sufistic curriculum at Dayah Mudi Mesra in Samalanga, Aceh, has a significant impact on the character development of students. By integrating Sufi teachings into the instruction of classical texts such as *Ihya*

Ulumuddin, along with regular practices of dhikr and wired, students not only gain a deep understanding of religious knowledge but also internalize strong spiritual and moral values. The intensive teaching methods, including discussions and close guidance from teachers, ensure that students not only comprehend Sufi teachings but also apply them in their daily lives.

The main findings of this study highlight the important contribution of the Sufistic curriculum to character education. Core values such as honesty, discipline, and responsibility are reflected in students' behavior, indicating that this curriculum effectively shapes character. Qualitative data, including interviews with key teachers and students, demonstrate that teaching classical texts and daily spiritual practices lay a foundation for spiritual closeness to Allah and a profound inner peace. An example shared by Tengku Muhammad, a student, illustrates personal transformation in his character since following this curriculum, as well as a feeling of greater closeness to Allah through the practice of dhikr.

However, a major challenge identified is the limited resources, such as a lack of teachers trained in Sufism and limited supporting facilities. These constraints affect the optimal implementation of the curriculum, which must be addressed to improve the quality of Sufistic education. Practical recommendations include the development of specialized training programs for teachers to enhance their proficiency in teaching Sufism and in managing the Sufistic curriculum. Additionally, balancing the Sufistic curriculum and modern academic demands is essential to ensure optimal outcomes.

This study suggests future research to evaluate the long-term impact of Sufistic education on student character and solutions to the challenges encountered. Overall, this research provides new academic insights and practical contributions to the development of Islamic education, particularly in strengthening character education through a comprehensive Sufistic approach. It is hoped that these findings can serve as a reference for other Islamic educational institutions interested in developing a curriculum that integrates Sufi teachings into character education, while also providing guidelines for enhancing students' social engagement as part of a more effective character-building effort.

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