



Islamic Education Guidance and Counseling: Integration of Islamic Spiritual Counseling and Psychosufistic (Tasawuf) Approach in Shaping Islamic Character

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Abstract: *Islamic Education Guidance and Counseling: Integration of Islamic Spiritual Counseling and Psychosufistic (Tasawuf) Approach in Shaping Islamic Character*

Objective: This study aims to integrate Islamic spiritual counseling and a psychosufistic (Sufism) approach in shaping Islamic character as the basis of an approach model. **Methods:** This type of research uses a Systematic Literature Review (SLR). Data sources were obtained from scientific journals indexed by Scopus, Web of Science, and Google Scholar. Data analysis used content analysis techniques (inclusion and exclusion criteria). **Results:** Integrating Islamic spiritual counseling approaches and psychosufism (tasawuf) in Shaping Islamic Character emphasizes individual efforts for self-purification (tazkiyyatunnafs) and devotion to Allah SWT. **Conclusion:** Intergrate Islamic Spiritual Counseling and Psychosufistic Approach can be an approach strategy in shaping Islamic character. **Contribution:** Research contributes as a reference for science in Islamic education based on Islamic Spiritual Counseling and Psychosufism (Sufism).

Keyword: Islamic Education; Islamic Spiritual Counseling; Psychosufistic (Tasawuf); Islamic Character

Abstrak: *Bimbingan dan Konseling Pendidikan Islam: Integrasi Pendekatan Konseling Spiritual Islam dan Psikosufistik (Tasawuf) dalam Membentuk Karakter Islami*

Tujuan: Penelitian ini bertujuan untuk mengintegrasikan pendekatan konseling spiritual islam dan psikosufistik (tasawuf) dalam membentuk karakter islami sebagai basis model pendekatan. **Metode:** Jenis penelitian ini menggunakan Systematic Literature Review (SLR). Sumber data diperoleh dari jurnal ilmiah yang terindeks Scopus, Web of Science, dan Google Scholar. Analisis data menggunakan teknik analisis konten (kriteria inklusi dan eksklusi). **Hasil:** Integrasi pendekatan konseling spiritual islam dan psikosufistik (tasawuf) dalam membentuk karakter islami menekankan pada upaya individu untuk penyucian diri (tazkiyyatunnafs) dan pengabdian kepada Allah SWT. **Kesimpulan:** Intergrate Islamic Spiritual Counseling dan Psychosufistic Approach dapat menjadi strategi pendekatan dalam membentuk karakter Islami. **Kontribusi:** Penelitian berkontribusi sebagai referansil ilmu pengetahuan di bidang pendidikan islam berbasis Konseling Spiritual Islam dan Psikosufistik (Tasawuf).

Kata Kunci: Pendidikan Islam; Konseling Spiritual Islam; Psikosufistik (Tasawuf); Karakter Islam

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A. INTRODUCTION

Amid the complexities of modernity, human existence has transitioned towards a state of globality characterized by an emphasis on individual freedom. Contemporary society increasingly prioritizes fulfilling material needs and worldly interests (Olk et al., 2023). This shift has precipitated various forms of existential frustration, including (1) the will to power, (2) the will to pleasure, (3) the will to money, (4) the will to work, and (5) the will to sex. Consequently, modern society has become predominantly materialistic, hedonistic, totalitarianistic, and positivistic, often neglecting spiritual dimensions (Zubaedi & Utomo, 2021). It is undeniable that the spiritual crisis of modern society has resulted in a situation of identity and character. The phenomenon of spiritual crisis within modernizing society, which fails to reflect core societal values, has given rise to various social maladies.

The veneration of material wealth predominantly characterizes the era of modernity, fierce competition often accompanied by deceitful tactics, rampant greed, mutual sabotage, and a disregard for the distinctions between permissible (halal) and forbidden (haram) (Sintusingha & Mirgholami, 2013). It has become evident that the allure of a glamorous modern life fails to bring mental tranquility. Modernity has ushered humanity into an age marked by the sophistication of science and an ethos of unrestrained freedom, where individuals act according to their desires without considering the ethical implications of their behaviors (Breyer et al., 2017). Scholars have also described this period as an era of human decline, attributable to a predominant focus on worldly matters and a tendency to neglect religious principles (Törnberg & Törnberg, 2016). Although individuals may not verbally reject Allah Swt, their behaviors often contradict their professed beliefs. This phenomenon aligns with Albert Camus' assertion that modernization has abstracted the essence of humanity, leading to a state of existential despair caused by a disconnection between individuals and their roles (Dunne, 2015). The era of modernity, thus, has significantly contributed to a pervasive spiritual crisis.

The discussion above raises the question: What method can be employed to restore human identity as spiritual beings? To achieve this restoration, it is essential to re-establish the Islamic personality, which forms the foundation of a religious life. This involves returning to the path of Allah Swt by fully believing in and adhering to His commands. When individuals possess a strong foundation in religious life, they develop a profound belief, knowledge, appreciation, and motivation toward religious attitudes and behaviors. Specifically, instilling religious values aims to open the heart's doors and foster self-awareness, emphasizing the importance of the spiritual dimension in life (Ninomiya et al., 2022). In this context, religious values entail demonstrating internalized religious aspects, strengthening faith, adhering to religious practices and rules, and appreciating one's religion as an expression of worship (Ross et al., 2014).

Many ways can be used to provide spiritual guidance services, including the psychologistic counseling approach, which is based on Sufism (Gurbuz-Dogan et al., 2021; Setiawan, 2017; Newberg et al., 2015), stands out. This approach emphasizes the teachings of Sufism by engaging in its practices. Implementing Sufistic practices aims to guide individuals in instilling positive values and attitudes, particularly in character development. Referred to as a religious approach, it involves the study of human attitudes and behaviors built upon religious values rooted in the science of Sufism, based on the Qur'an and Hadith. Three primary aspects can be discerned from this approach: (1) guidance, which involves directing individuals to fortify their faith, adhere to Islamic law, and purify their hearts along the path of Allah Swt; (2) counseling, which serves as a means to address life challenges and distance oneself from reprehensible behavior, (3) tasawuf (sufism): this denotes the Sufistic path undertaken to draw closer to Allah Swt. This approach centers on spiritual practices such as

dzawqiyah (spiritual taste) and tazkiyah al-nafs (self-purification), aiming to bring individuals closer to Allah Swt.

The psychosufistic (Sufism) counseling model, as viewed through the constructivism paradigm, is a service model founded on the principle of conceptual development. In this approach, individuals are introduced to conceptual materials within the science of Sufism, including teachings on (1) shari'ah, thariqat, nature, and ma'rifat; (2) maqamat and ahwal; (3) takhalli, tahalli, and tajalli; (4) riyadhah, muqarabah, and muraqabah; (5) fana, baqa, and ittihad; (6) mahabbah, al-hulul, and wahdatul wujud; and (7) insan kamil and waliyullah. These teachings are then contextualized and actualized in specific situations and conditions. Essentially, this service model emphasizes developing individuals' inner potential toward psychological awareness grounded in Islamic Sufism values (Forster & Fenwick, 2015; Amaliah et al., 2015; Alyona et al., 2016).

The concept emphasized here is psychosufistic counseling (Sufism) as a form of assistance for individuals confronting life challenges, both external and internal (Akin et al., 2013). The objective is to help individuals realize, improve, and restore their existence as servants of Allah Swt under His guidance and provisions. Conceptually, Sufism (tasawuf) is a spiritual practice wherein the spirit's role is regarded as the pinnacle of all reality. This spiritual path focuses on the spiritual aspects of life, is deeply personal, and originates from lived experiences (Benito 2014). The Sufistic approach can serve as a foundation for forming religious (Islamic) character based on the following considerations: (1) psychologically, the study of Sufism emerges from spiritual experiences related to the divine in religion; (2) experiencing the presence of Allah Swt through ma'rifat, ittihad, hulul, mahabbah, and similar experiences, which cultivate and reinforce profound beliefs; (3) an individual's relationship with Allah Swt is lived through love, recognizing Allah SWT as merciful, loving, gracious, perfect, eternal, beautiful, and omnipresent.

Recent research in Islamic education guidance and counseling that integrates the Islamic spiritual counseling and psychosufistic (tasawuf) approach shows that Islamic-based guidance and counseling approaches are gaining ground in academia and practice. Several recent studies have highlighted the effectiveness of Islamic spiritual counseling, which emphasizes worship, prayer, and faith values in enhancing the psychological well-being of individuals. Extensive research on Sufism has covered a wide array of topics and themes, particularly focusing on the concept of Sufism and its relevance and contribution to other academic disciplines such as education and psychology (Rajab, 2013). Furthermore, studies conducted by Bakar (2013), Asnawi (2021), and Fahru (2020) have demonstrated that the Sufism approach can be employed as a religious methodology emphasizing spiritual practices (dzawqiyah and tazkiyah al-nafs) grounded in the science of Sufism, which is based on the Qur'an and Hadith. This approach in Sufism holds significant value as it represents the path individuals take to draw closer to Allah SWT.

Although there have been many studies on Islamic guidance and counseling, there are several gaps in studies that integrate Islamic spiritual counseling and the psychotasawuf approach (tasawuf as psychological therapy) in Islamic character building: Lack of Systematic Integration, Lack of Implementation in the Context of Islamic Education, Limitations of Measurement Instruments.

This research offers an innovative approach to Islamic educational guidance and counseling by integrating Islamic Spiritual Counseling and Psychosufistic Approach (Sufism) to build Islamic character. The main novelty of this research lies in (1) the integration of psychosufistic approaches and Islamic counseling (psychosufistic counseling), (2) the spiritual dimension of humans from a psychosufistic perspective (Sufism), (3) the instructional aspects in psychosufistic counseling; and (4) the values inherent in the psychosufistic counseling approach.

B. METHOD

This study concentrates on the integration of a psychosufistic approach (Sufism) with Islamic counseling. The research utilizes a literature review methodology, gathering relevant books on psychosufistic counseling (Sufism) and reviewing previous research (scientific articles/journals) to provide answers and theoretical foundations pertinent to the research focus and objectives. Data collection is conducted through documentation studies.

Data sources were obtained from scientific journals indexed in reputable academic databases, such as Scopus, Web of Science, and Google Scholar. The articles analyzed were selected based on strict inclusion and exclusion criteria to ensure the relevance and validity of the research results. This research relies on previously conducted studies collected and reviewed by the researchers. The data sources are categorized into two types: (1) primary data, consisting of books on psychosufistic counseling (Sufism); and (2) secondary data, comprising supporting or additional information from scientific/journal articles.

The inclusion criteria for this study delineate the characteristics of the research focus on a specific object or target of investigation. The keywords used to define the research focus are: (1) Psychosufistic Approach (Sufism/tasawuf), (2) Islamic Counseling, (3) Religious Character, and (4) Islamic Spiritual Counseling.

Data collection was conducted by compiling research findings pertinent to the research focus. The gathered studies pertain to (1) the Sufism (psychosufistic) approach, (2) counseling, (3) religious (Islamic) character, and (4) psychosufistic counseling. This process involved searching databases such as Google Scholar and Academia.edu.

Data analysis was carried out using content analysis, encompassing the analysis of designation, interpretation, and statement. The implementation steps include: (1) literature inventory; (2) documentation studies for data collection; (3) literature description; (4) presentation and comparison of literature; (5) translation or interpretation of literature; and (6) literature analysis and conclusion formulation. The analyzed data were then compared and synthesized across different theories to derive conclusions relevant to the research focus and objectives. The articles analyzed were selected based on strict inclusion and exclusion criteria to ensure the relevance and validity of the study results.

C. RESULTS AND DISCUSSION

Results

The findings derived from the data align with the research focus and objectives. This study investigates the integration of psychosufistic approaches (Sufism) with Islamic counseling in the development of religious character through an Islamic spiritual counseling framework. The detailed results are presented in the following table:

Table 1. Literature Review Results

Author(s)	Title	Journal	Methods	Findings
Firdaus, M. T. (2021)	Ibn Atha'illah al-Sakandari's Concept of Sufism and Its Relevance to Psychosufistic Counseling	<i>Islamic Counseling: Jurnal Bimbingan dan Konseling Islam</i> , 5(01)	Literature review	Ibn Atha'illah al-Sakandari's concept of Sufism consistently emphasizes the management of the heart and soul to foster closeness to Allah SWT.
Waliyuddin, M. N. (2021)	Psychosufistic Perspective Value Education (Integration of	<i>Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik</i> , 5(2)	Literature review	The value of education from a psychosufistic perspective serves as a crucial foundation in nurturing positive values, thereby shaping individuals'

Author(s)	Title	Journal	Methods	Findings
	Psychology and Sufism in Developing Spirituality in Education)			character and quality through the integration of psychology and Sufism as esoteric dimensions in Islam.
Saleh, A. H. (2022)	Psychosufism as an Approach to Handling Covid-19 (Study in the Community of Kediri Regency, East Java)	<i>Journal of Sufism and Psychotherapy</i> , 2 (1), 55-72	Literature review	Psychosufistic therapy, particularly through collective Dhikr (Dhikr Jama'i), has proven highly effective in addressing the psychological impacts of the Covid-19 pandemic. This therapy facilitates a shift in individuals' mindsets, thereby alleviating previous anxiety.
Achmad, U. (2015)	Al-Gazali's Psychosufistic Perspective Theory of Human Will	<i>Konseling Religi</i> , 6(2).	Library research	The implementation of Islamic counseling involves not only materials derived from Islamic religious teachings and psychosufistic principles but also necessitates an understanding of modern psychology.
Zubaedi, Z., & Utomo, P. (2021)	Work Values in the Sufism Approach and Their Influence as Personal-Social Guidance on Character Formation in Modern Society	<i>Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, dan Dakwah</i> , 1(2), 99-112	Phenomenological study	Sufistic practices (tarekat) instill essential character values such as repentance, patience, poverty, surrender, piety, trust in Allah (tawakkal), love (mahabbah), gnosis (makrifat), and acceptance (ridha).
Syahputra, M. C. (2021)	Sufism-Based Character Education During the Covid-19 Pandemic	<i>At-Ta'lim: Media Informasi Pendidikan Islam</i> , 20(2), 141-155	Library research	The significance of Sufistic character education and practices such as repentance (al-taubah), asceticism, scrupulousness (alwara), poverty (fakir), trust in Allah (tawakkal), and acceptance (ridha) is particularly evident amidst the Covid-19 pandemic. In such challenging times, beyond requiring peace of heart and mind, inner tranquility is vital for maintaining a strong immune system and overall health.
Yuliatun, Y. (2020)	Psychotherapy in a Psychosufistic Approach	<i>ESOTERIK</i> , 6(2), 235-254	Descriptive study	As-Shuffah Islamic Boarding School implements psychotherapy that integrates psychological and Islamic

Author(s)	Title	Journal	Methods	Findings
	(Assistance to Students with Special Needs at the Bait As-Shuffah An Nahdliyah Rembang Islamic Boarding School)			approaches, reflecting the school's tradition in shaping students' personalities.
Laila, N. (2022).	Psychosufistic Values in the Activities of the Ruqyah Aswaja Extended Family, Grobogan Purwodadi Center, Central Java	<i>Journal of Sufism and Psychotherapy</i> , 2 (2), 199-214	Field research	Both Sufism and psychology address mental issues, with Sufism focusing on the enhancement of the soul to achieve noble behavior and a serene life since the advent of Islam.

Table 1 above displays the search and selection process outcomes aligned with the research's inclusion criteria, resulting in 8 selected datasets. Subsequently, the researchers analyzed these findings and compared the substantive content discussed within each research focus. Based on the data processing results, the researchers categorized the discussions into four main themes: (1) integration of psychosufistic approaches (Sufism) and Islamic counseling: psychosufistic counseling; (2) the spiritual dimension of humans from a psychosufistic perspective (Sufism); (3) instructional aspects in psychosufistic counseling; and (4) the values embedded in the psychosufistic counseling approach.

Discussion

The discussion section elaborates on the critical role of psychosufistic counseling in shaping religious Islamic character through the integration of psychosufistic approaches and Islamic counseling within the framework of psychosufistic counseling. The presentation of the discussion is detailed below:

1. Integration of Psychosufistic Approaches (Sufism) and Islamic Counseling: Psychosufistic Counseling

Psychosufistic counseling represents an approach rooted in both Sufism and counseling psychology. Sufism, fundamentally, is defined as the understanding or belief system of Sufis, who are regarded as experts in this field. Psychosufism thus emerges as an approach grounded in the principles of Sufism, viewing the spirit as the ultimate reality and the body merely as a vessel. Central to Sufism are concepts such as spiritual experience (dzawqiyah) and self-purification (tazkiyah al-nafs) (Shivhare et al., 2018). Psychosufistic counseling integrates psychology and Sufism into a cohesive framework, resulting in distinctive counseling methods and techniques that align closely with Islamic Sufism values (Halim et al., 2019). This approach aims for more specific objectives tailored to these values.

Based on the findings of the literature review (inventory, description, comparison, interpretation, analysis) concerning the psychosufistic paradigm (Sufism), the results are presented as follows:

Firstly, psychosufistic counseling (Sufism) centers on the foundational concept of Sufism, which is the scholarly exploration of achieving human perfection through self-purification (tazkiyyatunnafs) to attain closeness to Allah Swt. Sufism provides guidelines and directives

for individuals to recognize and establish a direct, conscious relationship with Allah Swt, emphasizing the development of inner potential and psychological awareness rooted in the teachings of the Quran and Hadith.

Secondly, the objectives of psychosufistic counseling (Sufism) encompass several aims: (1) drawing nearer to Allah Swt; (2) safeguarding oneself from acts of idolatry (shirk) and vanity; (3) purifying oneself (takhalli) from spiritual ailments; (4) cultivating noble Islamic ethics within oneself (tahalli); (5) attaining the level of excellence (ihsan) in worship (tajalli); (6) strengthening faith akin to the companions of Prophet Muhammad (peace be upon him).

Thirdly, the principles guiding psychosufistic counseling (Sufism) include (1) adherence to the Quran, the book of Allah Swt; (2) following the Sunnah of the Prophet Muhammad (peace be upon him), as encapsulated in the Hadith; (3) humility and avoidance of arrogance; (4) refraining from causing harm to living beings; (5) abstaining from sinful conduct; (6) adherence to Islamic legal provisions and regulations.

Fourthly, the types of teachings in psychosufistic counseling (Sufism) encompass three categories: (1) Moral Sufism focuses on cultivating mental attitudes and disciplining human behavior, emphasizing spiritual enrichment and renunciation of worldly pleasures, particularly combating carnal desires. (2) Sufi practices involve rituals undertaken to purify the soul as a prerequisite for drawing closer to Allah Swt, known as both external and internal knowledge. (3) Philosophical Sufism employs philosophical terminology to attain a higher understanding, particularly in recognizing Allah Swt (ma'rifat) through a rational approach, progressing towards the unity of existence (wahdatul wujud).

Fifthly, the instructional methods within psychosufistic counseling (sufism) include: (1) methods concerning Sharia, Tariqat, essence, and ma'rifat; (2) methods involving maqamat and ahwal; (3) methods of takhalli, tahalli, and tajalli; (4) methods focusing on riyadhah, muqarabah, and muraqabah; (5) methods related to fana, baqa, and ittihad; (6) methods of mahabbah, al-hulul, and wahdatul wujud; (7) methods aimed at Insan Kamil and Waliyullah.

2. Human Spiritual Dimensions from a Psychosufistic Perspective (Sufism)

Fundamentally, human nature comprises the inner (al-Haqq) and the outer (al-Khalq). According to Sufism teachings (tasawuf), humans are initially born in a pure state (fitrah), free from sin, with the inherent potential to obey Allah Swt. Al-Hallaj posits that humans possess both human nature (nasut) and divine nature (lahut), with material elements inclining towards wrongdoing and spiritual elements towards closeness to Allah Swt.. The spiritual dimension, comprising qalb, ruh, nafs, and 'aql, plays a pivotal role in nurturing the divine nature within humans.

Through a comprehensive literature review involving inventory, description, comparison, interpretation, and analysis of human spiritual dimensions from a psychosufistic perspective (tasawuh), the findings underscore four main dimensions:

Firstly, qalb encompasses the unity of the soul (ruh) and the diversity of the ego (nafs) within humans. Sufi scholars delineate qalb into four parts: (1) chest (sadr), housing the Islamic light (amaliyah); (2) heart (qalb), where the light of faith resides; (3) deeper heart (fu'ad), the abode of the light of wisdom; (4) innermost heart (lubb), a repository of the light of monotheism. Qalb, interpreted as the subtle essence of the soul (ruh), acts as a spiritual guide and controller of behavior, aligning human life with its inherent nature.

Secondly, the spirit represents the essence of life bestowed upon humans, and its conception remains divine and beyond human comprehension, known only to Allah SWT. The human spirit manifests in seven levels, each contributing positively: (1) mineral spirit supports human internal strength; (2) vegetable spirit fosters health, healing, and nourishment; (3) animal spirit provides motivation; (4) personal spirit enhances intelligence and a balanced ego; (5) human spirit embodies compassion and creativity; (6) secret spirit

symbolizes complete freedom and wisdom; (7) most secret spirit signifies unity with Allah Swt.

Thirdly, nafs (soul), referred to as the self, signifies the essence and vitality of human beings, with its palpable form being desire. Nafs are the locus of virtuous and reprehensible human traits (Amin et al., 2023). Lust, within nafs, compels individuals towards action (al-syahwat) or abstinence (al-gadab. Nafs comprises seven levels, each correlating with one of the divine names or attributes of Allah Swt: (1) the tyrannical nafs, associated with the nature of Allah SWT, "la ilaha illa Allah"; (2) the regretful nafs, related to the nature of Allah Swt, "Allah"; (3) the inspired nafs, linked to the nature of Allah Swt, "Hu" (You); (4) the peaceful nafs, connected with the nature of Allah Swt, "Haqq" (Truth); (5) the pleased nafs, aligned with the nature of Allah Swt, "Hayy" (All-Living); (6) the blessed nafs, tied to the nature of Allah Swt, "Qayyum" (All-Eternal); and (7) the holy nafs, associated with the nature of Allah Swt, "Qahhar" (All-Powerful).

Fourthly, aql (intellect) serves as the restraining, controlling, or prohibiting force that guides individuals away from following base desires. Another interpretation views aql as the faculty of reason that enables individuals to restrain and control their impulses, embodying rationality. Moreover, aql encompasses the spiritual sense—a luminous mental faculty capable of acquiring profound knowledge (al-ma'rifat) and cognition. According to Baharuddin & Ismail (2015), aql in the Quran is not merely the cognitive faculty but also a moral impetus for thoughtful contemplation and understanding.

Those above four spiritual dimensions of the human self fundamentally share similar essences and patterns, albeit distinguished by their respective terminologies reflecting different aspects of the human spirit. To elaborate, when the spirit conquers lust, it embodies nafs; when it resists forbidden desires, it manifests aql. When the soul embraces faith, it becomes qalb, and when it attains profound knowledge (makrifat) of Allah and practices sincere worship (ubudiyah), it transcends to ruh (soul).

3. Aspects of Doctrine in Psychosufistic Counseling

The psychosufistic (sufism) counseling approach model fundamentally underscores the cultivation of the heart through riyadah al-qulub and moral development. This doctrine is a foundational guide for individuals in navigating life's challenges through a spiritual path. The practice of tasawuh indirectly instills in individuals the values of righteous conduct and integrity in all facets of life, aligning worship and actions with the standards set by Allah Swt and His Messenger. According to Ibn Khaldun (Hijjas, 2018), Sufism entails abstaining from worldly pursuits, focusing solely on worship, severing ties with worldly distractions, directing all aesthetic appreciation towards Allah Swt, the Most Glorious, and consistently contemplating devotion.

The practical benefits of Sufism in life are manifold and serve as guiding principles for individuals in establishing a religious foundation. These benefits are articulated through eight embedded aspects within Sufi teachings, elucidated as follows:

Firstly, sincerity denotes the paramount importance of genuine intentions and behaviors in Sufi teachings. It advocates for individuals to approach worship with sincere motives devoid of coercion in their quest to draw closer to Allah SWT. Emphasizing the acceptance of life's trials and tribulations with sincerity is considered a pivotal step towards deepening one's connection with Allah Swt.

Secondly, the aspect of contentment signifies the teachings of Sufism promote an attitude of acceptance and equanimity. It advises individuals to accept life's trials and challenges gracefully without complaint or despair, embracing them steadfastly. The emphasis lies in finding contentment in Allah Swt's decree, sincerely accepting difficulties without succumbing to disappointment or despondency.

Thirdly, the aspect of patience underscores Sufism's teachings on cultivating patient attitudes and behaviors. It encourages individuals to persistently and diligently face

challenges, demonstrating resilience, perseverance, and control of their desires. The emphasis here is on patience as a virtue that enables gradual, creative, and continuous problem-solving by religious guidance.

Fourthly, the aspect of humility emphasizes Sufism's teachings on fostering humble attitudes and behaviors. It urges individuals to remain modest, courageous, and optimistic while recognizing their limitations. The focus is humility as an attitude of calmness, gentleness, and avoidance of arrogance or conceit towards others.

Fifthly, the aspect of reliance (tawakul) underscores Sufism's teachings on relying solely on Allah SWT in all worldly affairs after putting in sincere effort. It emphasizes submitting all outcomes to Allah SWT without dependence on other factors. The emphasis is on tawakul as an attitude of entrusting all matters to Allah SWT after striving diligently.

Sixthly, hopefulness (rajaa) signifies Sufism's teachings on maintaining an optimistic and hopeful mindset, expecting blessings and favors from Allah SWT for His devout servants. It highlights optimism as a trait that nurtures self-confidence, perseverance, positivity, and constructive responses to life's challenges.

Seventh, reverence (khauf) signifies that Sufism emphasizes attitudes and behaviors rooted in reverence towards Allah Swt for fulfilling their duties as His creatures. It recommends humans exercise caution in their conduct and be mindful of potential wrongdoing before Allah SWT that could lead to sin.

Eighth, the aspect of gratitude underscores Sufism's teachings on cultivating attitudes and behaviors of gratitude. It advises individuals to express gratitude inwardly and verbally sincerely and manifest it through positive actions such as worship and acknowledging Allah Swt as the source of all blessings.

The religious dimensions outlined above indicate that Sufism trains individuals to cultivate profound inner attitudes (batiniyah) and refined character traits. It prioritizes spiritual considerations and rational thinking, fostering a life of asceticism that values spiritual growth over worldly pleasures. Tasawwuf aims to achieve ma'rifat billah, true knowledge of Allah SWT, and to transcend the barriers that limit one's connection to Him. Fundamentally, Sufism aims to (1) safeguard against shirk (associating partners with Allah) and falsehood; (2) purify oneself (takhalli) from spiritual ailments; (3) embody noble Islamic morals (tahalli); (4) attain excellence in worship (ihsan); (5) stabilize belief in divine companionship (shuhbah Ilmuyyah); (6) strengthen faith akin to the companions of Prophet Muhammad.

Sufism constitutes an aspect of Islamic teachings focused on ethical living, simplicity (zuhud), reliance on Allah (tawakkal), humility, and virtues such as patience. It is a path to draw closer to Allah Swt, integrating spiritual virtues shaped by philosophical insights, scholarly discourse, and spiritual disciplines grounded in Islamic teachings. These spiritual values derive from the Qur'an, Hadith, and the rich spiritual heritage developed by Sufi scholars through religious experiences.

4. Islamic Education Guidance and Counseling: A Model Approach

The psychosufistic (Sufism) counseling model is fundamentally based on the teachings of the Qur'an and Hadith. Sufism emphasizes self-reflection (muhasabah) and the purification of the soul to draw closer to Allah Swt. The values inherent in Sufism involve practices and self-discipline through spiritual deepening and worship to align oneself with Allah Swt's path (Harel et al., 2021). A key principle that underpins the theoretical framework of psychosufism is elucidating the human psyche based on Sufi values and teachings. The teachings of Sufism encapsulate five core values, detailed as follows:

First, the value of monotheism. This value highlights Sufism's role in balancing human character. Monotheism forms the foundation of human belief in Allah Swt and is essential for developing divine consciousness. It signifies that while humans engage in worldly endeavors, they must recognize that the will and decree of Allah Swt ultimately determine their successes.

Second, the value of humanity. This value underscores the importance of performing good deeds, avoiding dishonorable behavior, helping others, showing mutual respect, and being responsible. Sufism teaches that upholding human values is a form of worship that promotes social harmony and strong community relationships.

Third, the value of humility. Sufism prioritizes humility, viewing it as a key characteristic. Humility fosters awareness of one's position and existence before Allah Swt, the Almighty. This understanding instills a sense of equality among individuals before Allah, leading to a gentle, non-greedy nature and deterring despicable behavior.

Fourth, the value of local wisdom. This value embodies the teachings of Sufism, emphasizing the formation of mental attitudes, disciplined behavior, and spiritual deepening. It provides a distinctive pattern, specifically the pattern of Islamic social order. This order is a characteristic and a bargaining value of the community, reflecting local wisdom, particularly within religious community groups.

Fifth is the value of self-change. This value signifies that Sufism teaches individuals to develop their inner potential toward spiritual awareness, striving to remain close to Allah SWT. Through Sufism, individuals can find solutions to their problems and transform personally, becoming closer to Allah SWT.

The religious values mentioned above suggest that sufism (tasawuf) is fundamentally oriented towards inner practices, protecting and nurturing the inner self to avoid harmful influences and maintain a strong connection with the Creator. The primary values in forming a religious person involve deepening spiritual practices by adhering to the instructions and provisions of Allah Swt. This enables individuals to realize their proximity to Allah Swt. Thus, A religious person is inherently drawn closer to becoming a Sufi, a person whom Allah Swt has guided to purify their heart and maintain steadfast faith by following the righteous path exemplified by the Prophet and Messenger.

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

The results of this study provide insight into Islamic guidance and counseling by presenting an integrative model that combines Islamic spiritual approaches and Sufism as a method of Islamic character building. It also strengthens Islamic guidance and counseling programs in educational institutions with a more holistic approach, which touches not only psychological aspects but also spirituality and morals.

2. Research Contribution

This study contributes to developing guidance and counseling approaches in Islamic education. The main novelty of this research lies in the integration of Islamic spiritual counseling and the psychosufistic (Tasawuf) approach in shaping Islamic character in individuals, which has rarely been the focus of previous studies. The research suggests that to build a well-rounded Islamic character, not only is a psychological approach based on modern theories needed, but there must also be an integration of Islamic spiritual values that can deepen students' understanding of the meaning of life, the purpose of life, and their relationship with God. Combining the Tasawuf approach with spiritual counseling introduces a new dimension in educational guidance and counseling, focusing on academic aspects or psychological issues and the development of character and spirituality more holistically. Thus, this study enriches the literature on Islamic guidance and counseling with a deeper approach to developing Islamic character, offering an alternative for developing more integrative and effective guidance methods in the context of character education in Islamic educational institutions.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

Further research can be more specific in applying this model to various age groups, such as children, adolescents, university students, and adults, to see the effectiveness of this approach in different contexts. As well as comparing the effectiveness of Islamic spiritual counseling and psychotasawuf with other Islamic counseling approaches, such as Islamic cognitive, Qur'anic therapy, or morals-based counseling, to find the most optimal approach in shaping Islamic character.

F. CONCLUSION

From a psychologistic perspective (Sufism), the spiritual dimension of humans underscores the core of human existence, focusing on spirituality or psychology. The Sufi viewpoint posits that the nature of a human being is contingent upon the dominant type of soul. If worldly desires dominate, the resulting behavior reflects indulgence in material pleasures and negative traits influenced by lust. Conversely, if noble human desires prevail, the behavior exhibited is characterized by virtuous human qualities (akhlakul karimah). When a person's diverse nature and conduct align with divine values, it indicates a high level of spiritual and religious integrity due to practicing Sufism. Sufism promotes noble morals, a virtue advocated in Islamic teachings, as the foundation of life. This involves adorning oneself with virtues such as humility (tawadhu), avoiding disgraceful attitudes and actions, embodying gentleness and nobility, and adopting qana'ah (contentment), thereby avoiding conflicts or anger, all guided by the teachings of the Qur'an.

This research also found a gap in previous research, where there have not been many Islamic guidance and counseling models that systematically integrate Sufistic approaches in Islamic education. Therefore, this research contributes to developing a more comprehensive model of Islamic guidance and counseling, especially in schools, madrasah, and pesantren. In addition, this research also emphasizes the importance of developing Sufism-based Islamic character evaluation instruments to measure the effectiveness of the implemented model.

Thus, this research confirms that integrating Islamic spiritual counseling and Sufistic approaches can effectively guide individuals, especially students, to achieve psychological and spiritual balance and form a stronger Islamic character. The implications of this research open up opportunities for wider implementation in the world of Islamic education and further research in the development of Sufistic-based Islamic guidance and counseling models in various life contexts.

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