Islamic Education Based on Sufistic Counseling: Integrating Psychosufistic (Sufism) and Islamic Spiritual Counseling Approaches to Develop Islamic Character

Prio Utomo[1*] , Tiara Agustine[2] , Augusto da Costa[3] , Nor Junainah Mohd Isa[4]

[1,2] Institut Keguruan dan Ilmu Pendidikan (IKIP) Siliwangi, Indonesia
Jl. Terusan Jend. Sudirman No.3, Baros, Kota Cimahi, Jawa Barat 40521, Indonesia
[3] Instituto Superior Cristal Dili, Timor Leste
CHJG+X6Q, Díli, Timor-Leste
[4] Sultan Idris University of Education, Perak, Malaysia
35900 Tanjong Malim, Perak, Malaysia

Abstract: Islamic Education Based on Sufistic Counseling: Integrating Psychosufistic (Sufism) and Islamic Spiritual Counseling Approaches to Develop Islamic Character

Objective: This study aims to integrate the psychosufistic (Sufism) approach with Islamic spiritual counseling in shaping Islamic character as the foundation for a model approach. **Methods:** This research employs a Systematic Literature Review (SLR). Data sources were obtained from scholarly journals indexed in Scopus, Web of Science, and Google Scholar. Data analysis was conducted using content analysis techniques (applying inclusion and exclusion criteria). **Results:** Integrating the psychosufistic (Sufism) approach and Islamic spiritual counseling in shaping Islamic character emphasizes the individual's efforts in self-purification (*tazkiyyatunnafs*) and devotion to Allah SWT. **Conclusion:** Integrating the psychosufistic approach with Islamic spiritual counseling can serve as an effective strategy for shaping Islamic character. **Contribution:** This study contributes to Islamic education, by integrating the psychosufistic approach with Islamic spiritual counseling.

Keywords: Islamic Education; Islamic Spiritual Counseling; Psychosufistic (Sufism); Islamic Character

Abstrak: Pendidikan Islam Berbasis Konseling Sufistik: Mengintegrasikan Pendekatan Psikosufistik (Tasawuf) dan Konseling Spiritual Islam untuk Membentuk Karakter Islami

Tujuan: Penelitian ini bertujuan untuk mengintegrasikan pendekatan psikosufistik (tasawuf) dengan konseling spiritual islam 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 psikosufistik (tasawuf) dan konseling spiritual islam dalam membentuk karakter islami menekankan pada upaya individu untuk penyucian diri (tazkiyyatunnafs) dan pengabdian kepada Allah SWT. **Kesimpulan:** Intergrasi pendekatan psychosufistic dengan konseling spiritual islam dapat menjadi strategi pendekatan dalam membentuk karakter Islami. **Konstribusi:** Penelitian berkontribusi sebagai referansil ilmu pengetahuan di bidang pendidikan islam berbasis integrasi pendekatan psychosufistic dengan konseling spiritual islam.

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

* Corresponding Author: Prio Utomo, ✉ prio.utomo@ikipsiliwangi.ac.id
Guidance and Counseling Study Program, Institut Keguruan dan Ilmu Pendidikan Siliwangi, Indonesia
Jl. Terusan Jend. Sudirman No.3, Baros, Kec. Cimahi Tengah, Kota Cimahi, Jawa Barat 40521, Indonesia

A. INTRODUCTION

In today's complex world, human life has shifted into a global society that puts strong emphasis on individual freedom. People are now more focused on fulfilling material needs and worldly interests (Olk et al., 2023). This shift has led to various forms of frustration, including the desire for power, pleasure, wealth, work, and sex. Consequently, modern society has become mostly materialistic, hedonistic, totalitarian, and positivistic, often neglecting spiritual values (Zubaedi & Utomo, 2021). It is undeniable that this loss of spirituality has resulted in an identity and character crisis. This spiritual deterioration, which reflects a failure to uphold core societal values, has given rise to various social problems.

The modern era is largely defined by the obsession with material wealth (Arora & Stirling, 2023). Fierce competition often accompanied by deceitful tactics, extreme greed, mutual sabotage, and a disregard for the distinctions between permissible (*halal*) and forbidden (*haram)* actions (Sintusingha & Mirgholami, 2013). It has become clear that the attraction of a glamorous modern life fails to bring mental peace. Modernity has led humanity into an age marked by the science sophistication and an attitude of unrestrained freedom, where individuals act according to their desires without considering the ethical implications of their behavior (Breyer et al., 2017). Scholars have described this period as an era of human decline, caused by a strong focus on worldly matters and a tendency to neglect religious values (Törnberg & Törnberg, 2016). Although individuals may not openly reject Allah SWT, their behaviors often contradict the beliefs they claim to hold. This phenomenon is in line with Albert Camus' argument that modernization has stripped away the essence of humanity, leading to existential despair caused by a disconnection between individuals and their roles (Dunne, 2015). Thus, the era of modernity has significantly contributed to a widespread spiritual crisis (Huss, 2014).

The discussion above raises an important question: What method can be used to restore human identity as a spiritual beings?. To achieve this restoration, it is essential to re-establish the Islamic character, which forms the foundation of a religious life. This involves returning to the path of Allah SWT by fully believing in and obeying His commands. When individuals have a strong foundation in religious life, they develop a deep belief, knowledge, appreciation, and motivation toward religious behaviors (Van Elk & Aleman, 2017). Specifically, teaching religious values aims to foster self-awareness, emphasizing the importance of the spiritual dimension in life (Ninomiya et al., 2022). In this context, religious values include internalizing religious teachings, strengthening faith, obeying religious practices and rules, and seeing religion as an expression of worship (Ross et al., 2014).

There are many methods available to provide spiritual guidance services, with the counseling approach based on Sufism standing out as one of the most prominent approaches (Gurbuz-Dogan et al., 2021; Setiawan, 2017; Newberg et al., 2015). This approach emphasizes the teachings of Sufism through active engagement in its practices. Implementing Sufistic practices is intended to help individuals in developing positive values and attitudes, particularly in character development (Piraino, 2016). As a religious approach, it focuses on studying human attitudes and behaviors based on religious values rooted in the science of Sufism, which is grounded in the Al-Qur'an and Hadith. Three primary aspects can be identified from this approach: (1) guidance, which directs individuals to strengthen their faith, follow Islamic law, and purify their hearts along the path of Allah SWT; (2) counseling, which serves as a means to of addressing life challenges and avoiding immoral behavior; and (3) *tasawuf* (Sufism), which refers to the spiritual path taken 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, viewed through the constructivism paradigm, is a service model based on the principle of conceptual development. In this approach, individuals are introduced to key concepts within the 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 applied to specific situations and conditions. Essentially, this service model emphasizes developing individuals' inner potential and 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 guidance for individuals facing external and internal life challenges (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 that views the role of the spirit as the highest reality. This path focuses on the spiritual aspects of life, is deeply personal, and stems from lived experiences (Benito, 2014). The Sufistic approach can serve as a foundation for developing Islamic character based on the following considerations: (1) from a psychological perspective, the study of Sufism emerges from spiritual experiences that connect individuals to the divine; (2) experiencing the presence of Allah SWT through *ma'rifat, ittihad, hulul, mahabbah*, and similar experiences, which strengthen deep spiritual beliefs; and (3) an individual's relationship with Allah SWT is experienced through love, recognizing Him as merciful, loving, gracious, perfect, eternal, beautiful, and omnipresent.

Recent research in Islamic education based on Sufistic counseling, particularly the one that integrates Islamic spiritual counseling and the psychologistic (Sufism) approach, shows that model is gaining recognition in both academic and practical settings. Several recent studies highlight the effectiveness of Islamic counseling, which emphasizes worship, prayer, and faith-based values in enhancing individuals' psychological well-being (Jang et al., 2021). Extensive research on Sufism has covered many 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 Sufism, which is based on the Al-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 many studies have explored Islamic education based on Sufistic counseling, several gaps remain, particularly in research that integrate Islamic spiritual counseling and the psychosufistic approach (Sufism as psychological therapy) in developing Islamic character. These gaps include a lack of systematic integration, limited implementation within Islamic educational contexts, and limitations of appropriate measurement instruments.

This research offers an innovative approach to Islamic education based on Sufistic counseling by integrating Islamic spiritual counseling and the psychosufistic approach (Sufism) to develop Islamic character. The main contribution of this research lies in: (1) the integration of psychosufistic and Islamic counseling approaches into a unified model (psychosufistic counseling), (2) the exploration of the human spiritual dimension from a psychosufistic perspective, (3) the instructional aspects of psychosufistic counseling, and (4) the core values embedded within the psychosufistic counseling approach.

B. METHOD

The research employs a literature review methodology, by collecting relevant books on psychosufistic counseling (Sufism) and reviewing previous studies (scientific articles and journals) to provide theoretical foundations and address the research focus and objectives. Data collection was 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 were selected based

on strict inclusion and exclusion criteria to ensure the relevance and validity of the research findings. 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 outline the characteristics of the research focus on a specific object of research. The keywords used to define the research scope 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 relevant 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 databases searches using platforms such as Google Scholar and Academia.edu.

Data analysis was conducted using content analysis, which included examining designations, interpretations, and key statements. The implementation steps include: (1) conducting a literature inventory; (2) conducting documentation studies for data collection; (3) describing the selected literature; (4) presentating and comparing relevant literature; (5) translatiing or interpretating the literature; and (6) analyzing the literature and formulating conclusion. The data were then compared and synthesized across various theoretical frameworks to derive conclusions align with the research focus and objectives.

C. RESULTS AND DISCUSSION

Results

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

Table 1. Literature Review Results

Subject	Approach Models	Paradigm
Firdaus, M. T. (2021)	Ibn Atha'illah al-Sakandari's Concept of Sufism and Its Relevance to Psychosufistic Counseling	Ibn Atha'illah al-Sakandari's concept of Sufism consistently emphasizes the management of the heart and soul to develop a closer connection to Allah SWT.
Waliyuddin, M. N. (2021)	Psychosufistic Perspective on Value Education: Integrating Psychology and Sufism to Develop Spirituality in Education	The value of education from a psychosufistic perspective serves as a crucial foundation for nurturing positive values, developing character and qualities through the integration of psychology and Sufism as esoteric dimensions of Islam.
Saleh, A. H. (2022)	Psychosufism as an Approach to Addressing COVID-19: A Study in the Community of Kediri Regency, East Java	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, alleviating anxiety experienced during the pandemic.
Achmad, U. (2015)	Al-Gazali's Psychosufistic Perspective Theory of Human	The implementation of Islamic counseling involves not only materials obtained from Islamic teachings and psychosufistic principles but also requires an understanding of modern psychology.

Subject	Approach Models	Paradigm
Zubaedi, Z., & Utomo, P. (2021)	Work Values in the Sufism Approach and Their Influence on Personal-Social Guidance for Character Formation in Modern Society	Sufistic practices *(tarekat)* develop essential character values such as repentance, patience, humility, surrender, piety, trust in Allah *(tawakkal)*, love *(mahabbah)*, gnosis *(ma'rifat)*, and acceptance *(ridha)*.
Syahputra, M. C. (2021)	Sufism-Based Character Education During the Covid-19 Pandemic	The significance of Sufistic character education and practices, such as repentance *(al-taubah)*, asceticism, scrupulousness *(al-wara)*, poverty *(fakir)*, trust in Allah SWT *(tawakkal)*, and acceptance *(ridha)*, becomes particularly evident during the COVID-19 pandemic. In these challenging times, inner tranquility beyond merely achieving peace of heart and mind plays a vital role in maintaining a strong immune system and overall health.
Yuliatun, Y. (2020)	Psychotherapy within a Psychosufistic Approach: Support for Students with Special Needs at Bait As-Shuffah An-Nahdliyah Rembang Islamic Boarding School	As-Shuffah Islamic Boarding School implements psychotherapy that integrates psychological and Islamic approaches, reflecting the school's tradition of developing students' personalities.
Laila, N. (2022)	Psychosufistic Values in the Activities of the Ruqyah Aswaja Extended Family, Grobogan Purwodadi Center, Central Java	Both Sufism and psychology address mental issues, with Sufism focusing on the refinement of the soul to develop noble behavior and a serene life, a focus that has been present since the early days of Islam.

The outcomes of the search and selection process were consistent with the research's inclusion criteria, resulting in eight selected datasets. The researchers then analyzed these findings and compared the substantive content discussed within each focus. Based on the data analysis, the discussions were categorized into four main themes: (1) the integration of psychosufistic (Sufism) and Islamic spiritual counseling approaches; (2) the spiritual dimension (character) of humans from a psychosufistic (Sufism) perspective; (3) instructional aspects in psychosufistic (Sufism) counseling; and (4) Islamic education based on Sufistic counseling: a model approach.

Discussion

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

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

Psychosufistic counseling is an approach rooted in both Sufism and counseling psychology. Fundamentally, Sufism is defined as the belief system of Sufis, who are recognized as experts in this field (Harel et al., 2021). Psychosufism thus emerges as an approach based on Sufism principles, 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 closely reflect Islamic Sufi values (Halim et al., 2019). This approach aims to achieve specific objectives that are aligned to these values.

Based on the findings of the literature review, which included inventory, description, comparison, interpretation, and analysis-related to the psychosufistic paradigm (Sufism), the results are presented as follows:

First, psychosufistic counseling (Sufism) is grounded on the foundational concept of Sufism, which involves the scholarly pursuit of achieving human perfection through self-purification *(tazkiyat al-nafs)* to attain closeness to Allah SWT. Sufism provides guidelines that help individuals 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 Al-Qur'an and Hadith.

Second, the objectives of psychosufistic counseling (Sufism) include several aims: (1) drawing nearer to Allah SWT; (2) protecting oneself from acts of idolatry (shirk) and vanity; (3) purifying oneself (*takhalli*) from spiritual ailments; (4) developing noble Islamic ethics within oneself (*tahalli*); (5) attaining excellence (*ihsan*) in worship (*tajalli*); and (6) strengthening faith to a degree comparable to that of the companions of the Prophet Muhammad (peace be upon him).

Third, the principles that guide psychosufistic counseling (Sufism) include: (1) adherence to the Al-Qur'an, the book of Allah SWT; (2) following the Sunnah of the Prophet Muhammad (peace be upon him), as conveyed in the Hadith; (3) maintaining humility and avoiding arrogance; (4) refraining from causing harm to living beings; (5) avoiding sinful behavior; and (6) strictly observing Islamic legal principles and regulations.

Fourth, the types of teachings in psychosufistic counseling (Sufism) can be grouped into three categories: (1) *Moral Sufism,* which focuses on developing individuals' mindset and disciplining human behavior, particularly by resisting carnal desires; (2) *Sufi practices,* which include rituals to purify the soul as a way to become closer to Allah SWT, involving both external and internal knowledge; (3) *Philosophical Sufism* employs philosophical concepts to attain a higher understanding, particularly in recognizing Allah SWT (*ma'rifat*) through a rational approach, progressing toward the unity of existence (*wahdatul wujud*).

Fifth, 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 based on *mahabbah, al-hulul,* and *wahdatul wujud*; and (7) methods aimed at achieving *Insan Kamil* and *Waliyullah*.

2. The Spiritual Dimension (Character) of Humans from a Psychosufistic Perspective (Sufism)

Fundamentally, human nature consist of two aspects: the inner (*al-Haqq*) and the outer (*al-Khalq*). In Sufism (*tasawuf*), humans are initially born in a pure state (*fitrah*), free from sin, and inherently capable of obeying Allah SWT. According to Al-Hallaj, humans possess both human nature (*nasut*) and divine nature (*lahut*) (Rassool et al., 2014), with material elements inclining toward wrongdoing and spiritual elements inclining toward closeness to Allah SWT. The spiritual dimension, which includes the *qalb, ruh, nafs,* and *'aql,* plays a pivotal role in nurturing the divine nature within humans.

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

Firstly, *qalb* represents the unity of the soul (*ruh*) and the diversity of the ego (*nafs*) within humans. Sufi scholars divide the *qalb* into four parts: (1) the chest (*sadr*), contains the light of Islam expressed through actions (*amaliyah*); (2) the heart (*qalb*), where the light of faith resides; (3) the deeper heart (*fu'ad*), which holds the light of wisdom; and (4) the innermost heart (*lubb*), which holds the light of monotheism. The *Qalb*, interpreted as the subtle essence of the soul (*ruh*), acts as a spiritual guide and controller of behavior, aligning human's life with its true nature.

Secondly, the spirit represents the essence of life bestowed upon humans, whose true nature remains divine and beyond human comprehension, known only to Allah SWT. The human spirit manifests across seven levels, each contributing positively: (1) the mineral spirit supports internal strength; (2) the vegetable spirit supports health, healing, and nourishment; (3) the animal spirit provides motivation; (4) the personal spirit sharpens intelligence and balance the ego; (5) the human spirit supports compassion and creativity; (6) the secret spirit symbolizes freedom and wisdom; and (7) the most secret spirit represents unity with Allah SWT.

Thirdly, *nafs* (soul), referred to as the self, represents the core of human vitality, with desire being its most visible form. It is the centre of both noble and negative traits (Amin et al., 2023). Within the *nafs*, lust can drive a person toward indulgence (*al-syahwat*) or self-restraint (*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 name of Allah SWT, "Allah"; (3) the inspired *nafs*, linked to the name of Allah SWT, "*Hu*" (You); (4) the peaceful *nafs*, connected to the name of Allah SWT, "Haqq" (Truth); (5) the pleased *nafs*, aligned with the name of Allah SWT, "*Hayy*" (The Ever-Living); (6) the blessed *nafs*, tied to the name of Allah SWT, "*Qayyum*" (The Self-Subsisting); and (7) the holy *nafs*, associated with the name of Allah SWT, "*Qahhar*" (The All-Subduer).

Fourthly, *aql* (intellect) serves as the restraining, controlling, and prohibiting force that guides individuals away from giving in to base desires. It is often seen as the faculty of reason that helps people manage and control their impulses, and make rational decisions. Moreover, *aql* also has a the spiritual dimension, it is a luminous mental faculty capable of acquiring deep knowledge (*al-ma'rifat*) and cognition. According to Baharuddin & Ismail (2015), *aql* in the Quran is not only a tool for thinking and reasoning but also a moral compass that encourages reflection and understanding.

These four spiritual dimensions of the human self share similar essences and patterns, although they are described using different terms that reflect different aspects of the human spirit. To elaborate: when the spirit conquers lust, it embodies *nafs*; when it resists forbidden desires, it manifests as *aql*; when it embraces faith, it becomes *qalb*; and when it attains profound knowledge (*ma'rifat*) of Allah SWT and practices sincere worship (*ubudiyah*), it transcends to *ruh* (soul).

3. Instructional Aspects in Psychosufistic (Sufism) Counseling

The psychosufistic (Sufism) counseling approach mainly emphasizes developing 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 (Heckhausen & Buchmann, 2019). The practice of *tasawuf* indirectly helps individuals develop righteous behavior and integrity across all facets of life, aligning both worship and daily actions with the standards set by Allah SWT and His Messenger. According to Ibn Khaldun (Hijjas, 2018), Sufism means letting go of worldly pursuits, focusing solely on worship, severing ties with worldly distractions, directing all appreciation toward Allah SWT, the Most Glorious, and consistently reflecting on one's devotion.

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

Firstly, sincerity is a core value in Sufi teachings, highlighting the importance of honest intentions and actions. It encourages individuals to worship with sincere motives, free from coercion, to draw closer to Allah SWT. Accepting life's trials and tribulations with sincerity is considered a pivotal step toward deepening one's connection with Allah SWT.

Secondly, the aspect of contentment signifies that Sufism promotes an attitude of acceptance and inner peace. It advises individuals to accept life's trials and challenges gracefully,

without complaint or despair. The emphasis lies in finding contentment in Allah SWT's decisions, accepting difficulties without disappointment.

Thirdly, the aspect of patience highlights Sufism's teachings on developing patient attitudes. It encourages individuals to face challenges persistently, demonstrating resilience, perseverance, and control over their desires. Patience is seen as a virtue that supports steady, creative, and continuous problem-solving guided by religious principles.

Fourthly, the aspect of humility emphasizes Sufism's teachings on fostering humble attitudes. It encourages individuals to remain modest, brave, and optimistic while being aware of their own limitations. Humility is seen as an attitude of calmness, gentleness, and the avoiding arrogance or conceit toward others.

Fifthly, the aspect of reliance (*tawakkul*) highlights Sufism's teachings on relying solely on Allah SWT in all worldly affairs after making sincere efforts. It emphasizes submitting all outcomes to Allah SWT without dependence on other factors. *Tawakkul* is seen as an attitude of entrusting all matters to Allah SWT after doing the best effort.

Sixth, 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 rooted in respect toward Allah SWT. It encourages people to carry out their responsibilities as His servants and to be careful in their actions, staying aware of the risk of committing sins in His sight.

Eighth, the aspect of gratitude highlights Sufism's teachings on developing a grateful attitude. It advises individuals to express gratitude sincerely, through thoughts, words, and actions, by worshipping and recognizing Allah SWT as the true source of all blessings.

The religious dimensions outlined above indicate that Sufism trains individuals to develop profound inner attitudes (*batiniyah*) and refined moral character. It prioritizes spiritual considerations and rational thinking, fostering a life of asceticism that values spiritual growth over worldly pleasures (Norman & Pokorny, 2017). *Tasawwuf* aims to achieve *ma'rifat billah*, true knowledge of Allah SWT, by overcoming the barriers that weaken one's connection to Him. Fundamentally, Sufism aims to: (1) Safeguard against shirk (associating partners with Allah SWT) and false beliefs; (2) Purify oneself (*takhalli*) from spiritual ailments; (3) Develop noble Islamic morals (*tahalli*); (4) Attain excellence in worship (*ihsan*); (5) Stabilize belief in divine companionship (*shuhbah Ilmiyyah*); (6) Strengthen faith akin to the companions of Prophet Muhammad (peace be upon him).

Sufism is a part of Islamic teachings focused on ethical living, simplicity (*zuhud*), reliance on Allah SWT (*tawakkal*), humility, and practicing virtues such as patience. It is a spiritual path to draw closer to Allah SWT by integrating deep thinking, learning, and spiritual practices grounded in Islamic teachings. These spiritual values are derived from the Al-Qur'an, Hadith, and the rich spiritual traditions developed by Sufi scholars through their religious experiences.

4. Islamic education based on sufistic counseling: A Model Approach

The psychosufistic (Sufism) counseling model is fundamentally based on the teachings of the Al-Qur'an and Hadith. Sufism emphasizes self-reflection (*muhasabah*) and the purification of the soul to draw closer to Allah SWT. The values found 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 central idea in the theoretical framework of psychosufism is to understand the human mind based on Sufi values and teachings. The teachings of Sufism highlights 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 (Dariah et al., 2016). It signifies that while humans strive

in their worldly efforts, they must recognize that success is ultimately determined by Allah SWT.

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 (Berman & Silver, 2022). Sufism teaches that upholding human values is a form of worship that promotes social harmony and strengthens 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 (Hassan, 2024). This understanding nurtures a sense of equality among individuals before Allah SWT, encouraging to a gentle, non-greedy behavior while discouraging arrogant or immoral behavior.

Fourth, the value of local wisdom. This value reflects the teachings of Sufism, which emphasize shaping mental attitudes, fostering disciplined behavior, and deepening spiritual understanding (Leal et al., 2022). It provides a distinctive pattern, specifically the pattern of Islamic social order. This order is a characteristic and a valuable aspect of the community, reflecting local wisdom, particularly within religious 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 (Ambali & Bakar, 2014). Through Sufism, individuals can find solutions to their problems and experience personal transformation, 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 faithfully following the commands and guidance of Allah SWT (Huda et al., 2019). This enables individuals to realize their closeness to Allah SWT. Thus, a religious person is inherently drawn closer to becoming a Sufi, someone 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 education based on Sufistic counseling by presenting an integrative model that combines Islamic spiritual approaches and Sufism as methods for Islamic character development. It also strengthens Islamic education through Sufistic counseling programs in educational institutions, offering a more holistic approach that addresses psychological, spirituality, and morals aspects.

2. Research Contribution

This study contributes in developing Islamic education based on Sufistic counseling approaches. The main novelty of this research lies in the integration of Islamic spiritual counseling and the psychologistic (Sufism) approach in shaping Islamic character in individuals, which has rarely been the focus of previous studies. The research suggests that a developing holistic Islamic character requires not only a psychological approach based on modern theories, but also the integration of Islamic spiritual values that can deepen students' understanding of the life's meaning, purpose, and their relationship with Allah SWT. Combining the Sufism approach with spiritual counseling introduces a new dimension in Islamic education based on Sufistic counseling, focusing not only on academic aspects or psychological issues but also on the development of character and spirituality more holistically. Thus, this study enriches the literature on Islamic education based on Sufistic counseling with a deeper approach to developing Islamic character, offering an alternative for creating 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 assess its effectiveness across different contexts. In addition, it would be valuable to compare the effectiveness of Islamic spiritual counseling and psychosufistic with other Islamic counseling approaches, such as Islamic cognitive therapy, Al-Qur'an therapy, or morals-based counseling, in order to identify the most effective approach for shaping Islamic character.

F. CONCLUSION

From a psychosufistic (Sufism) perspective, the spiritual dimension of humans forms the core of human existence, focusing on spirituality and psychology. According to Sufi teachings, the nature of a human being depends on 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 desires are dominant, the resulting behavior is characterized by virtuous qualities *(akhlakul karimah)*. When an individual's character and actions align with divine values, it indicates a high level of spiritual and religious integrity due to practicing Sufism.

The research findings highlight that the religious values inherent in psychosufistic counseling (Sufism) essentially emphasize the human effort to detach from worldly life, which can leads to neglecting Allah SWT, by purifying the self *(tazkiyyatunnafs)* and focusing solely on Allah SWT. Sufism promotes noble character traits, which are central to Islamic teachings, and serve as the foundation of life. This traits include humility (t*awadhu*), avoiding disgraceful behavior, embodying gentleness and nobility, and practicing *qana'ah* (contentment). Through these values, individuals are guided away from conflicts and anger, in accordance with the teachings of the Al-Qur'an.

This research also identified a gap in previous studies, as there have not been many Islamic education models based on Sufistic counseling that systematically integrate Sufistic approaches in Islamic education. Therefore, this research contributes to develop a more comprehensive model of Islamic education based on Sufistic counseling, especially in schools, madrasahs, and pesantren. In addition, this research 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 develop a stronger Islamic character. The implications of this research open up opportunities for wider implementation in the world of Islamic education and further studies on the development of Sufistic counseling-based Islamic education models in various life contexts.

AUTHOR CONTRIBUTIONS STATEMENT

All authors provided critical feedback and helped shape the research, analysis and manuscript. PU: Conceptualization, Research framework & Writing - Original Draft. TA: Writing - Review & Editing. ADC: Conceptualization & Review. NJMI: Conceptualization & Review.

DECLARATION OF COMPETING INTEREST

The author (PU) is an Editorial Member for this journal and was not involved in the editorial review or the decision to publish this article. And the co-authors (TA, ADC and NJMI) declare that they have no significant competing financial, professional or personal interests that might have influenced the performance or presentation of the work described in this manuscript.

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