

Internalization of Sufism Values in Islamic Boarding School Education: Strategies for Shaping Santri Character in the Era of Moral Crisis

Moch. Bachrurrosyady Amrullah ^{*1}, Zahrotun Nisa²,

¹² Universitas Kiai Abdullah Faqih Gresik, Jl. KH. Syafi'i No.07, East Java, Indonesia

* rosyady.edu@gmail.com

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Abstract	The phenomenon of moral degradation among the younger generation demands an educational model that emphasizes not only the cognitive aspect, but also the formation of spiritual character. Sufism is seen as relevant as a solution through strengthening the divine, human, and natural dimensions. This study aims to describe the process of internalizing the value of Sufism and its form of implementation at the Putri Raudlatul Muta'allimin Islamic Boarding School Tegalrejo Datinawong Babat Lamongan. The research uses a qualitative approach with field study methods through interviews, observations, and documentation, analyzed descriptive-qualitatively by triangulating sources and methods. The results of the study show that the process of internalizing the values of Sufism takes place in three stages. First, the transformation stage is in the form of studying the yellow book with <i>the wetonan method</i> that trains students to produce translated works. Second, the transaction stage through the habit of worship and attitudes such as congregational prayers, dhikr, reading the Qur'an, as well as tawadhu, patient, and honest behavior. Third, the stage of transinternalization, where the value of Sufism is inherent in the personality of the students and practiced in the life of the community. Internalized values include the divine, human, and natural dimensions. This research confirms that the internalization of Sufism in Islamic boarding schools is effective in forming students who are religious, have social character, and care about the environment.	
Keywords	Internalization of Values, Sufism, Islamic Boarding School Education, Morals of Students	

Introduction

Indonesia is often known as a friendly nation and upholds moral values. However, today's social reality shows the opposite phenomenon. The rise of student brawls, *bullying*, corruption, drugs, promiscuous sex, sexual harassment, and other criminal cases reflect the alarming symptoms of moral degradation. This phenomenon does not only occur in adults, but also penetrates the younger generation who are actually the hope of the nation. This condition confirms that the Indonesian nation is facing serious challenges in maintaining moral integrity in the midst of the rapid flow of globalization.¹

The era of globalization has encouraged an instantaneous lifestyle and practical thinking, but on the other hand it has created a spiritual void. Many teenagers experience identity crises, lose their way, and tend to legalize all means to achieve goals, including in the world of education. This moral deterioration poses complex problems, ranging from weak ethics to increasing deviant behavior.² In this situation, Sufism is present as an offer of solutions that are

¹ Yoni Mashlihuiddin, "Moral Degradation of Indonesian Adolescents" in <https://p2kk.umm.ac.id/id/pages/detail/artikel/degradasi-moral-remaja-indonesia.html>, accessed 03 February 2023.

² Marzuki, *The Basic Principles of Noble Morality*. (Yogyakarta: Debut Wahana Press), p. 13

able to restore the balance of human life, because it emphasizes the cleansing of the soul, the control of passions, and the formation of noble morals.³

Sufism essentially teaches a harmonious relationship between intellectual intelligence (IQ), emotional (EQ), and spiritual (SQ). The integration of the three gives birth to a whole person, who is able to balance the worldly and ukhrawi dimensions. The Sufism paradigm does not only stop at the conceptual level, but can also be implemented in the world of education, especially Islamic religious education.⁴ Through Sufism education, it is hoped that kamil people will be born who are not only intellectually intelligent, but also spiritually mature and have noble character.

In the context of education, Sufism is more accurately understood as morality, which is a moral teaching that must be applied in daily life. Sufism education functions to instill good character, positive mental attitudes, and ethics in relating to oneself, fellow humans, and Allah SWT.⁵ Therefore, educational institutions, especially Islamic boarding schools, are strategic spaces to internalize Sufism values. Pesantren not only equip students with religious knowledge, but also guide them to form a religious personality rooted in spiritual values.

One of the Islamic boarding schools that has a great interest in Sufism education is the Putri Raudlatul Muta'allimin Islamic Boarding School in Tegalrejo Hamlet, Datinawong Village, Babat District, Lamongan Regency. The Islamic boarding school, which is under the auspices of the Raudlatul Muta'allimin Islamic Education Park Foundation, fosters around 400 female students. Through the study of the books of Sufism, the students are taught moral values according to the level of education. For example, students at the junior high school level studied *Akhlaq lil Banat*, high school students in grades X–XI studied *Riyadhus Shalihin*, and class XII studied *Bidayatul Hidayah*.⁶ This method shows that pesantren pays special attention to the formation of the character of students through the internalization of Sufism values.

Based on this phenomenon, this research focuses on the process of internalizing Sufism values and the form of Sufism values that are internalized at the Putri Raudlatul Muta'allimin Islamic Boarding School. The purpose of the research is to describe the stages of internalization that take place in Islamic boarding schools, as well as identify the values that are instilled in the lives of students. The results of the research are expected to provide theoretical contributions in the form of scientific treasures about Sufism education, as well as practical benefits for Islamic boarding schools, teachers, and students in developing moral education models that are relevant to the needs of the times.

Methods

This study uses a qualitative approach with a type of field study at the Putri Raudlatul Muta'allimin Islamic Boarding School Tegalrejo Datinawong Babat Lamongan. The subjects of the study include kiai, ustadz pembina, musyrifah, and students who are selected purposively, namely those who are considered to understand and be directly involved in the process of internalizing Sufism values. Data were obtained through in-depth interviews, participatory observations, and documentation. Data analysis is carried out in a descriptive-qualitative manner through the stages of data reduction, data presentation, and conclusion drawing with reference to the theory of value education and Sufism. The validity test of the data is carried out

³ Rahmawati, "The Role of Sufism in Modern Society", Al-Munzir Journal, Vol. 8, No. 2 November 2015, 241.

⁴ Faridi, et al. "The Study of Sufism in the Approach of Islamic Religion", Journal of Tambusai Education, Vol. 6, No. 2. 2022, 16480.

⁵ Bahar Agus Setiawan, et al., "The Implementation of Sufism in Islamic Religious Education: Independence, Dialogue and Integration", Journal of Islamic Education, Vol. 5, No. 1, January-June 2019, 68.

⁶ Interview, Amanda Hidayatul (*Education Administrator*) dated 27/08/2022

through triangulation of sources and methods, so that the research findings have a level of validity and credibility that can be accounted for.

Discussion

This discussion analyzes the findings of the research with relevant theories, focusing on two main aspects: the process of internalizing Sufism values and the form of values that have been successfully instilled in the Putri Raudlatul Muta'allimin Islamic Boarding School. The discussion begins with the internalization stage—transformation, transaction, and transinternalization—and then continues with the description of divine, human, and natural values. This analysis emphasizes the role of pesantren as a center for the formation of spiritual, social, and ecological character of students.

The Process of Internalizing Sufism Values in Islamic Boarding Schools.

The process of internalizing Sufism values in Islamic boarding schools takes place gradually and thoroughly. This internalization is not just a transfer of knowledge, but an educational process that is oriented towards the formation of the character and personality of students. Sufism as a spiritual dimension in Islam is the main foundation in shaping morals, so that the values contained in it must really permeate the students. This process runs in three main stages, namely transformation, transaction, and transinternalization, which complement each other between one stage and another.⁷

The first stage is transformation, which is the initial phase where students are introduced to Sufism values through verbal communication. At this stage, the teacher acts as the main source of knowledge.⁸ The values of Sufism are introduced in a systematic way through the study of the yellow book, lectures, and the provision of the meaning of *pegon* which is then translated into Indonesian. Thus, students not only hear explanations, but are also able to draw conclusions from what they learn. This stage is very important because it becomes the cognitive foundation, which is the initial awareness that values exist and need to be recognized.

In the perspective of Kama Abu Hakam and Encep Syarif Nurdin, the transformation stage is still limited to transferring knowledge from teachers to students.⁹ This means that what is touched is only the cognitive aspect, not yet the real appreciation and practice. The indicator of success at this stage is the ability of students to repeat the concept of values that have been taught. In other words, students understand the meaning of sincerity, patience, and *zuhud* theoretically, even though they do not necessarily practice it. This stage is like an entrance that opens the way to the next stages.

The second stage is transaction, which is a habituation process that involves two-way interaction between teachers and students. At this stage, communication is no longer one-way, but reciprocal. Teachers not only convey information, but also become role models for students to imitate.¹⁰ The values of Sufism, which were originally only understood, began to be practiced through simple practices, such as getting used to performing worship sincerely or being patient

⁷ Muhaimin, *The Paradigm of Islamic Religious Education: Efforts to Effectively Educate Islamic Religious Education in Schools* (Bandung: PT Remaja Rosdakarya, 2008), 301

⁸ Abdul Hamid, "The Method of Internalizing Moral Values in Islamic Religious Education Learning" (Palu: 2016, *Journal of Islamic Religious Education - Ta'lim*, Vol. 14 No.2), 196.

⁹ Kama Abdul Hakam and Encep Syarif Nurdin, *Internalization of Values (For Character Behavior Modification)*, (Bandung: Maulana Mediaa Grafika, 2016), 6-7.

¹⁰ Abdul Hamid, *Internalization Method*,... Sec. 197.

in facing difficulties. Students learn not only from the teacher's words, but also from their exemplary attitude.

In practice in Islamic boarding schools, the transaction stage is realized through sincere habituation and discipline in various activities. For example, students are directed to carry out night prayers not because they want to be praised, but because of the awareness of worshipping Allah. The teacher also gave an example of how to help others selflessly, so that students were encouraged to imitate him.¹¹ Thus, the transaction stage shifts internalization from the cognitive realm to the affective realm. Students began to feel that value as something alive and meaningful in their daily lives.

In line with Kama Abdul Hakam's thinking, the transaction stage requires teachers to influence students' grades through modeling. Teachers do not stop at delivering material, but show real behavior that students can imitate. The students then gave an active response by practicing the grades displayed by the teacher.¹² This is where it can be seen that habituation is an important instrument so that values do not stop as concepts, but actually enter into behavior.

The third stage is transinternalization, which is the most profound stage in the process of internalizing values. If transformation emphasizes knowledge and transactions emphasize habituation, then transinternalization is the stage of appreciating values that are then inherent in the personality of the students. In this phase, the teacher is no longer seen from the physical aspect or his lectures, but from his integrity and mental attitude. The teacher's personality is the main example that influences students to internalize values more deeply.

According to Abdul Hamid, transinternalization touches the cognitive, affective, and psychomotor domains at the same time. Students not only know and familiarize themselves with the values, but also live and practice them consistently.¹³ Research shows that students are motivated by the stories of successful people or pious figures who are istiqamah in their lives. The story fosters an internal encouragement for students to feel calm in worship, maintain sincerity, and practice the values of Sufism in society.

In real practice, transinternalization is seen when students are able to actualize the values of Sufism outside the pesantren. For example, students are involved in social activities in the community with sincerity, helping others selflessly, and maintaining ukhuwah with alumni and the surrounding community.¹⁴ Teachers who display consistent personalities both inside and outside the classroom are the inspiration that strengthens this internalization process.¹⁵ This is in line with Aslan's view, that teachers must be role models not only in schools, but also in their social environment.¹⁶

Thus, transinternalization is the culmination of the entire process of internalizing value. At this stage, the value of Sufism is no longer external that is forced, but has become part of the internal consciousness of students. Values such as sincerity, patience, tawadhu, and zuhud became the life orientation that directed their behavior. This process shows the success of pesantren education in forming students who have a complete character, are religious, and are able to face social life in a meaningful way.

¹¹ Interview. KH. Miftahul Falah. Caregiver Coach. Tuesday, February 14, 2023 (W.1.F.1.2.02.012-017)

¹² Kama Abdul Hakam, et al. *Internalization Method*,... 6-7.

¹³ Abdul Hamid, *Internalization Method*,... Sec. 197.

¹⁴ Interview. Syaikhul Amilin. Ustadz Pembina. Wednesday, February 15, 2023 (W.2. F2.2. 04. 069-074)

¹⁵ Interview. KH. Miftahul Falah. Caregiver Coach. Tuesday, February 14, 2023 (W.1.F.1.2.02.020-031)

¹⁶ Aslan and Suhari, *Learning the History of Islamic Culture*, (West Kalimantan: 2018, CV. Razka Pustaka), 75 .

Overall, the three stages of internalization of Sufism's values—transformation, transaction, and transinternalization—reflect a comprehensive pattern of character education. Transformation provides a cognitive framework, transactions train affective habituation, while transinternalization instills appreciation to the psychomotor realm.¹⁷ With this mechanism, pesantren is not only a place to learn religious science, but also a laboratory for personality formation. The internalized values of Sufism are expected to be able to produce a generation of students who are not only intellectually intelligent, but also spiritually, morally, and socially mature.

Internalized Values of Sufism.

Sufism essentially offers a set of values that are ideal, namely values that become guidelines for humans in determining the direction of their lives. These values are not only related to spiritual beliefs, but also touch the way of thinking, behaving, and acting in social life. Through Sufism, humans are directed to always find a way to the presence of Allah SWT, free themselves from excessive dependence on the world, and avoid the love of negligent things.¹⁸ Thus, the value of Sufism becomes a foundation that balances between ukhrawi orientation and worldly responsibility.

In the context of pesantren education, these Sufism values are systematically internalized so that they are embedded in the soul of students. The process does not only take place in the realm of knowledge, but also in the dimension of real appreciation and practice. The results of the study show that the values of Sufism instilled in Islamic boarding schools include three main dimensions, namely *divine values* that regulate human relationships with Allah, *human values* that regulate relationships with fellow humans, and *natural values* that regulate relationships with the universe. These three dimensions complement each other in shaping the personality of students who are religious, social, and ecological.

In the framework of Sufism education in Islamic boarding schools, *divine values* occupy a fundamental position. This value refers to teachings that are directly sourced from the Qur'an and Hadith, so that they have an absolute, supreme, and sacred epistemological position. Sufism views that man's relationship with his God must be based on transcendental awareness, which is realizing that life is fully a journey towards Allah SWT. Therefore, *divine values* are understood as a form of belief that guides the way a Muslim thinks, behaves, and behaves.¹⁹

Divine values include important dimensions such as faith, ihsan, taqwa, sincerity, tawakal, gratitude, and patience. All of these values form the foundation of a servant's spirituality in living life. Faith becomes the foundation of faith, ihsan directs the quality of worship, taqwa maintains consistency of obedience, sincerity straightens intentions, tawakal strengthens dependence on Allah, gratitude fosters gratitude, and patience becomes strength to face trials. If these values are internalized, then the life of the students will be directed not to worldly interests, but to the spiritual orientation.²⁰

The results of the study show that one form of internalizing *divine values* in pesantren is the awareness that a servant is always supervised by Allah SWT. This awareness encourages students to avoid prohibited acts, while strengthening motivation in doing good.²¹ In addition,

¹⁷ Kama Abdul Hakam, et al. *Internalization Method*,... 6-7.

¹⁸ Abdul Qadir Isa, *The Essence of Sufism*, Terj. Khoirul Amru Harahap, Affrizal Lubis. (Cf; 12. Jakarta: Qisthi Press. 2010), 195.

¹⁹ Himyari Yusuf, *Cultural Philosophy; Cultural Development Strategy Based on Local Wisdom*, (Bandar Lampung: Harakindo Publishing, 2013), 90.

²⁰ Abdul Majid, *Character Education Islamic Perspective*, (Bandung: Remaja Rosdakarya:, 2012), 93

²¹ Interview. Kyai Miftahul Falah. Caregiver Coach W.1.F.1.103.042-047)

the students are also guided not to compare the blessings they get with others, but to be grateful for the gifts given.²² This attitude fosters a sense of *qana'ah*, which is accepting with openness all the provisions of Allah.

Daily practice in pesantren is an important means to instill this *divine value*. For example, the teacher emphasized the importance of carrying out prayer not because of human supervision, but because of God's supervision. In the recitation of the book, students are directed to understand the concept of sincerity in seeking knowledge, so that learning activities are not based solely on worldly achievements, but for the sake of blessings. The example of teachers who always start activities with prayer, teaching gratitude for even small blessings, is a real example that students follow.

In line with Abdul Majid's view, *divine values* are a fundamental aspect in children's education that must be instilled from an early age. He emphasized that education on the values of faith, Islam, ihsan, taqwa, sincerity, tawakal, gratitude, and patience will be a moral fortress in facing life's challenges.²³ In the context of pesantren, these values are not only introduced cognitively, but habituated through daily activities, so that students are able to feel them affectively and practice them psychomotorically.

Thus, *divine values* can be seen as the main pillar in Sufism education. It forms the spiritual orientation of students, strengthens the vertical relationship with Allah SWT, and directs behavior to always be in the corridor of sharia. When this value is well internalized, students not only grow as ritually obedient individuals, but also have a religious personality that is reflected in sincerity, gratitude, patience, and tawakal in facing life.

In addition to *divine values* that emphasize the vertical relationship between humans and Allah, Sufism education also emphasizes *human values*, which are values that regulate horizontal relationships between fellow humans. This value emphasizes the importance of building a harmonious, fair, and compassionate social life. Sufism not only talks about individual righteousness, but also emphasizes social righteousness that must be manifested in daily interactions.

Achlami emphasized that Sufism prioritizes a balance between the spiritual and social dimensions. It is not enough for a servant to be engrossed in worshipping Allah, but also to fulfill his social responsibilities.²⁴ Sufism balances the essence and the sharia, the world and the hereafter, as well as spiritual experience with Allah with concern for others. Thus, *human values* make a Muslim not trapped in individualistic spirituality, but rooted in social reality.

The results of the study show that *human values* are reflected in the tradition of friendship that lives in Islamic boarding schools. The relationship between students, teachers, and alumni is closely established through the culture of soan (visiting) to ndalem kiai and teachers.²⁵ This tradition is not just a social ritual, but a means of strengthening Islamic ukhuwah and maintaining intergenerational connections. Alumni who return to the pesantren to provide input or simply establish friendship are tangible evidence of the internalization of fraternal values that have been instilled.

In addition to gatherings, Islamic boarding schools also emphasize self-protection in social interaction. Students are guided to maintain self-esteem, speak politely, and behave according to manners. The example of teachers in being humble, keeping promises, and showing a trustworthy attitude is a real model that students imitate.²⁶ Thus, *human values* are

²² Interview. Abdus Shomad. Chairman of the Foundation. Wednesday, February 15, 2023. (W.2.F.2.1.03.005-013)

²³ Abdul Majid, *Character Education*,... 93

²⁴ MA. Achlami HS, *Sufism and Social Ethics*, (Bandar Lampung: Harakindo, 2016), 76.

²⁵ Interview. Kyai Miftahul Falah. Caregiver Coach. Tuesday, February 14, 2023. (W.1.F1.2.03. 049-056)

²⁶ Interview. Ustadz Ghozi. Caregiver Coach. Friday, February 17, 2023. (W.4.F2.2.03. 009-013)

not only taught in the form of theory, but are habituated in the daily life of students, both in the pesantren environment and when interacting with the community.

This view is in line with Abdul Majid who explained that *human values* include various moral-social aspects, such as friendship, *ukhuwah* (brotherhood), *musawah* (equality), *'is* (justice), *husnudzan* (good thought), *tawadhu* (humility), *wafa* (right promises), *insyirah* (open-mindedness), *amanah* (trustworthy), *iffah* (maintaining self-esteem), *qowamiyah* (thrift), and *munfiqun* (helper).²⁷ All of these values form a complete social character, so that the students are not only ritually pious, but also beneficial to the community.

Thus, *human values* in Sufism education in Islamic boarding schools are an important means to form a balance between vertical worship and social responsibility. This value makes students more caring, humble, and able to establish harmonious relationships with others. When this value is successfully internalized, students not only appear as a person who is close to Allah, but also present as a social agent who spreads goodness, brotherhood, and justice in the community.

In addition to *divine* and *human values*, Sufism education in Islamic boarding schools also emphasizes the importance of *natural values*, which are values that govern human relations with the universe. From the perspective of Sufism, nature is not just an object that can be exploited, but a mandate from Allah SWT that must be maintained and managed responsibly. This ecological consciousness affirms that Sufism focuses not only on vertical relationships with Allah and horizontal relationships with fellow human beings, but also includes a diagonal relationship with the surrounding nature.

Amin explained that the concept of *ma'rifatu al-kaun* or knowing nature places humans not as conquerors, but as managers who are entrusted. Man manages nature not because of the power he has, but because of God's grace. Therefore, *sunnatullah* applies in the management of nature: humans are commanded to research, recognize, and make the best use of nature without damaging it.²⁸ This awareness fosters a humble attitude that all potential for natural management actually comes from Allah SWT.

The results of research in Islamic boarding schools show that *natural values* are internalized through training to maintain cleanliness and discipline. Students are trained to keep the pesantren environment clean and orderly, starting from the cleanliness of rooms, yards, to mosques. Discipline in daily activities is also seen as part of maintaining environmental balance. When students are unable to maintain their attitude, for example littering, the surrounding environment will slowly change in a negative direction.²⁹ Therefore, fostering daily attitudes is an important part of internalizing natural values.

In addition to maintaining cleanliness, natural values also emphasize the importance of self-control over worldly desires. For example, when a student finds an item lying without a clear owner, they are educated not to use it immediately. This cautious attitude trains students not to get caught up in consumptive behavior or take advantage of something that is not halal.³⁰ Thus, maintaining personal lust is an integral part of maintaining the preservation of nature and the harmony of the social environment.

Abdurrahman added that the behavior of preserving nature is a pious deed with great rewards. Allah SWT promises rewards for His servants who care about the preservation of nature, because these actions are not only beneficial to themselves, but also to other

²⁷ Abdul Majid, *Character Education*,... 97-98.

²⁸ Amin Syukur, *Social Sufism*, (Yogyakarta: Pustaka Siswa, 2004), 158.

²⁹ Interview. Syaifudin Busyro. Musyrif. Saturday, February 18, 2023. (W.5.F.2.3.03.022-025)

³⁰ Interview. Denisa Aulia. King Amm. Friday, February 17, 2023. (W.6. F. 2.3 01. 013-014)

creatures.³¹ Thus, efforts to protect the environment, reduce damage, and preserve natural resources are tangible manifestations of practicing the values of Sufism. Students who are involved in activities to maintain cleanliness, plant trees, or maintain pesantren facilities are actually doing pious deeds that are worth worship.

Thus, natural values complement the structure of Sufism values that are internalized in Islamic boarding schools. If divine values strengthen the relationship with Allah and human values strengthen the relationship with fellow human beings, then natural values strengthen the relationship between humans and nature. These three values form a complete unit, making students who are religious, socially caring, and environmentally friendly. The internalization of the values of Sufism through the divine, human, and natural dimensions is the hallmark of pesantren education in building a balanced and sustainable character.

Conclusion

Based on the results of research on *the Internalization of Sufism Values at the Putri Raudlatul Muta'allimin Islamic Boarding School Tegalrejo Datinawong Babat Lamongan*, it can be concluded that the process of internalizing Sufism values takes place systematically through three main stages. At the transformation stage, students gain a basic understanding through the study of the yellow book using *the wetonan method*, so that they not only understand the meaning of the text but are also able to produce works in the form of translations. This stage becomes a cognitive foundation for students in recognizing the values of Sufism.

Furthermore, the transaction stage is manifested in the form of habituation that emphasizes real practice and two-way interaction between teachers and students. These forms of habituation include congregational prayers, reading the Qur'an, dhikr through *Ratib al-Haddad*, reading of *munjiyat letters*, routine activities on Friday nights, and strengthening the attitude of tawadhu, patience, and honesty. This habituation directs students to go beyond the cognitive realm to appreciate values, as well as foster spiritual awareness that they are always watched over by Allah SWT.

At the peak, at the stage of transinternalization, the values of Sufism really permeated the personality of the students. They are not only able to practice values in daily life, but also set an example for others and apply them in society. Thus, the internalization of Sufism succeeds in forming students who not only know and habituate values, but also make them part of their identity.

The internalized values of Sufism include three main dimensions. First, divine values, which emphasize the transcendental dimension in the form of patience, sincerity, gratitude, congregational prayer, dhikr, and awareness of the supervision of Allah SWT. Second, human values, which emphasize the social dimension through the practice of friendship, maintaining brotherhood, helping others, and maintaining self-respect. Third, natural values, which emphasize the ecological dimension through the attitude of maintaining environmental cleanliness, abandoning the matter of syubhat, frugal living, and discipline.

Thus, the internalization of Sufism values at the Putri Raudlatul Muta'allimin Islamic Boarding School is able to form students into balanced individuals: religious in relation to Allah, caring in social relationships, and responsible for preserving nature. This process shows that Sufism education in pesantren is not only relevant as a solution to moral degradation, but also effective in building a complete and useful character of students in society.

³¹ Abdurrahman, *Maintaining the Environment in Islamic Teachings*, (Bandung: Coordinating Ministry for Economic Affairs of the Republic of Indonesia, 2011), 30.

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