



The Relevance of Imam Al-Ghazali's Akhlaki Sufism Method to the Goals of Islamic Religious Education

Suseno^{1✉}, Sulthan Syahril², Ainal Gani³

^{1,2,3}Master's Program in Islamic Religious Education, State Islamic University (UIN) Raden Intan Lampung, Jl. ZA. Pagar Alam, Labuhan Ratu, Kedaton District, Bandar Lampung City, Lampung 35142, Indonesia

✉Corresponding Address: suseno190395@gmail.com

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Abstract

Islamic religious education plays a vital role in shaping students' moral, spiritual, and emotional character. One relevant approach to achieving this goal is the *akhlaki sufism* method taught by Imam Al-Ghazali. This study aims to identify and analyze Imam Al-Ghazali's *akhlaki sufism* method, the objectives of Islamic education, and the relevance between the two. This method emphasizes seven traits or practices that help students understand the importance of repentance, patience, refraining from criticizing poverty, living in asceticism (*zuhud*), placing full trust in Allah, loving Allah more than other beings, and accepting destiny with contentment. The research employed a descriptive-analytical method. The collected data were analyzed to identify *akhlaki sufism* concepts that can be integrated into the Islamic religious education curriculum and how these concepts can contribute to students' character development. The findings reveal that Imam Al-Ghazali's *akhlaki sufism* method consists of seven essential traits or practices which include repentance, patience, refraining from criticizing poverty, living in asceticism, trusting Allah, loving Allah above all else, and accepting destiny with contentment. This method is relevant to Islamic religious education in fostering students' moral, spiritual, and emotional strength.

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INTRODUCTION

In addition to internalizing Islamic values, Islamic education is also responsible for developing learners so that they can practice this knowledge in a dynamic and flexible manner (Suhud & Maimun, 2024). This means that Islamic education must optimally nurture learners to possess intelligence and maturity in faith, piety, and the application of their education. As a result, they will become both thinkers and practitioners of Islamic teachings who are capable of engaging in dialogue with the developments of the times.

Revisiting the definition of Islamic education clearly reveals what is expected to be achieved after an individual undergoes Islamic education in its entirety, namely a personality that shapes them into an *Insan Kamil* with a pattern of piety. *Insan Kamil* refers to a complete human being, both spiritually and physically, who is able to live and develop in a proper and balanced manner due to their piety to Allah SWT (Ainiyah & Karsiyah, 2017).

This implies that Islamic education is expected to produce individuals who are beneficial to themselves and their communities, who take pleasure in and are eager to practice and develop Islamic

teachings in their relationship with Allah and with fellow human beings, and who are able to increasingly benefit from the universe for the sake of life in the present world and in the Hereafter. Although this goal may seem overly ideal and difficult to achieve, with persistent effort carried out in a planned manner and based on a fundamental conceptual framework, its attainment is not something impossible (Darajat, 2011).

Tasawuf (*Sufism*) is one of the most important aspects of Islam, as the embodiment of *ihsan*, which refers to the awareness of direct communication and dialogue between a servant and his Lord (Dacholfany, 2015). The essence of *Sufism* has actually existed since the lifetime of the Prophet Muhammad (peace be upon him), although it had not yet been recognized as a distinct branch of Islamic knowledge. During the Prophet's time, the term *Sufism* was not known; what was known then was simply the designation of the Prophet's Companions. As one of the Islamic sciences, it has always been a subject of great interest for discussion, especially in the present time when society appears to be experiencing spiritual dryness, making *Sufism* regarded as a powerful remedy to address such emptiness.

Sufism is described as one aspect of a closely interconnected triangle. The three sides of this triangle are: (1) Islam, which represents the practical aspect, known as *shari'ah*; (2) Faith (*Iman*), which represents the doctrinal aspect, known as the pillars of faith (*rukun al-iman*); and (3) *Ihsan*, which represents the spiritual aspect (*al-ruhi*) (M. S. Muhammad, 2017).

One of the teachings that can bring human beings closer to God is *Sufism*. As a religious discipline, *Sufism* is considered one of the most important fields, occupying a distinct domain from other branches of knowledge (H. Muhammad, 2002). The purpose of *Sufism* is to transform individuals to a higher level of

being, fostering the conviction that a person is truly on the path of God (Nasution, 1995).

Sufism is closely related to the objectives of Islamic education, as it is an essential aspect of Islamic religious education aimed at guiding individuals toward self-improvement and closeness to God. In the context of Islamic education, *Sufism* teaches spiritual, moral, and ethical values that can help individuals achieve better self-transformation.

The goal of Islamic education, including *Sufism*, is to guide individuals to understand and experience closeness to God through a deep comprehension of Islamic teachings and proper spiritual practices. Therefore, Islamic education, including *Sufism*, plays a role in creating individuals who are more aware of religious and moral values in their daily lives and who become closer to God.

In addition, within the context of Islamic education, *Sufism* also plays an important role in teaching self-awareness, self-control, and the restraint of desires (*nafs*) (Saputra & Wahid, 2023). These are highly relevant components in Islamic education because they help individuals improve their morals and behavior. *Sufism* education also emphasizes the importance of self-introspection, reflection on one's actions and deeds, and the enhancement of spiritual quality.

In addition to referring to formal education, Islamic education also encompasses the spiritual aspect emphasized in *Sufism*. The primary goal of Islamic education is to develop individuals who are not only intellectually intelligent but also possess high moral standards, strong ethics, and closeness to God. In this regard, *Sufism* serves as an important tool to achieve the objectives of Islamic education, namely to create individuals who are pious, wise, and noble in character.

However, reality has changed along with the development of time and

technology, giving rise to new problems that were previously unthinkable. In facing such circumstances, teenagers, especially students, are more vulnerable to engaging in promiscuous behavior (Irma et al., 2023), which has led many to become involved in matters that conflict with ethics, religious norms, and social norms. Consequently, numerous inappropriate actions occur, and various forms of juvenile delinquency emerge as a result of economic instability, lack of education, and an unconducive family environment (Riyanto et al., 2024).

It is evident that student delinquency is caused by a lack of spiritual and moral guidance. At present, there is a decline in morality among adolescents (Mewar, 2021). One of the contributing factors is the influence of lifestyle, social interactions, and unrestricted access to films from various countries without proper filtering. The inevitable flow of globalization, while offering significant benefits from technological advancements, also brings negative uses that can undermine human dignity.

All of these problems can affect the objectives of Islamic education as well as the goals of national education in general. To achieve better outcomes in both Islamic and national education, it is important to address these issues through a holistic and coordinated approach. Reviving the teachings and education of *Sufism* is essential for fostering good attitudes and behavior in individuals. Therefore, it is important to understand *Sufism* that can be applied in daily life by teaching the next generation about *Iman* (faith), *Islam*, and *Ihsan* in accordance with the objectives of Islamic Religious Education.

In its development, according to Amin Syukur, there are two schools of *Sufism*. The first is the *Sunni Sufism* school (ethical and practical), which is a form of *Sufism* that strictly adheres to the Qur'an and Hadith, and relates spiritual states

(*ahwal*) and stages (*maqamat*) to these two sources (Anwar & Anwar, 2008). The second is the *philosophical Sufism* school, which is *Sufism* blended with philosophical teachings through a compromise, using philosophical terms whose meanings are adapted to *Sufism*. Therefore, *Sufism* with a philosophical influence cannot be fully regarded as pure *Sufism*, nor can it be entirely considered philosophy (Anwar & Anwar, 2008).

In its development, many Sufi figures emerged whose teachings focused on purifying the soul and filling one's actions with good deeds (*akhlaq*). One of the most phenomenal Sufi figures, both in his works and teachings, is Imam Al-Ghazali. Imam Al-Ghazali was a prominent Sufi scholar who lived in the 5th century Hijri during the reign of the Seljuk Dynasty (Syafil, 2017).

Many scholars classify Imam Al-Ghazali as one of the Sufi figures who taught *akhlaki sufism* (Rozi et al., 2022). This can be seen from his *Sufism* teachings, which distanced themselves from all gnostic tendencies that influenced Islamic philosophers, the *Isma'ili sect*, the *Shi'a school*, the *Ikhwan al-Safa*, and others. He also separated his *Sufism* from theological theories derived from Aristotle, such as the theory of emanation and union. Therefore, it can be said that Al-Ghazali's *Sufism* is truly Islamic in nature (Zaini, 2016).

In Imam Al-Ghazali's *Sufism*, there are several methods or paths that a person must follow in practicing *Sufism*, namely repentance (*taubah*), patience (*sabr*), poverty (*faqr*), asceticism (*zuhud*), trust in God (*tawakkul*), love for God (*mahabbah*), and contentment (*ridha*). The indicators of his understanding, which are aligned with the objectives of Islamic education, include: (1) self-awareness (*ma'rifah*); (2) emphasis on *akhlaq* (morality); (3) awareness of sins and repentance; (4) adherence to *shari'ah*; (5) reflection and meditation (*muraqabah*); (6)

contemplation of the universe (*tafakkur*); (7) self-control (*mujahadah*); (8) enhancement of love for Allah SWT (*ishq*); (9) understanding of *akhlaq*; and (10) development of noble character traits (*akhlaq al-karimah*).

These indicators reflect the concept of soul purification in *akhlaki sufism* and are closely related to the objectives of Islamic education, which include the development of strong character, morality, and spirituality in Muslim individuals. Therefore, the purpose of this study is to identify and analyze Imam Al-Ghazali's *akhlaki sufism* method, the objectives of Islamic Religious Education, and the relevance between the two.

RESEARCH METHODS

This study employs a qualitative approach with the nature of library research, as all data and information are obtained from relevant literature and documentation sources. The primary aim of this approach is to gain an in-depth understanding of Imam Al-Ghazali's *akhlaki sufism* concept and to examine its relevance to the objectives of Islamic Religious Education.

The initial step of the research was to conduct a comprehensive literature review on *Sufism*, the thought of Imam Al-Ghazali, and the objectives of Islamic Religious Education. This stage provided the theoretical foundation and conceptual framework for the study. Subsequently, a textual analysis was carried out on Imam Al-Ghazali's works related to the *akhlaki sufism* method in order to identify key concepts that can be applied in Islamic religious education.

In addition to literature review and textual analysis, this study also employed a case study method on the implementation of the *akhlaki sufism*

method in several educational institutions. Field data were obtained through direct observation and interviews with educators and students to understand the application of this method and its impact on religious understanding as well as character formation.

The data collection method in this study utilized two types of sources. Primary sources were obtained from the original works of Imam Al-Ghazali, such as *Minhajul Abidin*, *Mukhtasyar Ihya' Ulumuddin*, as well as other principal literature related to *Sufism*. Meanwhile, secondary sources consisted of various books, journals, and writings by other scholars that discuss Al-Ghazali's thought and *Sufism* in general.

To analyze the data, this study employed a combination of historical, descriptive, and content analysis methods. The historical method was used to explore the biographical background, education, intellectual career, and tasawuf teachings of Al-Ghazali. The descriptive method was utilized to objectively present Al-Ghazali's ideas regarding the practice of *sufism*. Meanwhile, content analysis was applied to examine in depth the concept of *akhlaki sufism* and its connection to the objectives of Islamic religious education.

The data analysis process was carried out in three stages: data reduction (grouping and filtering relevant data), data presentation (in the form of a systematic narrative), and conclusion drawing. An inductive approach was employed to derive general conclusions from specific facts obtained during the study.

RESULTS AND DISCUSSION

The Concept of Sufi Thought of Imam Al-Ghazali

Table 1. The Concept of Imam Al-Ghazali's Sufi Thought

No.	Topic	Content
1.	Guidance in Imam Al-Ghazali's Thought	Imam Al-Ghazali chose the path of <i>Sufism</i> as the most authentic way to truth. <i>Sufism</i> is the integration of knowledge and practice that produces morality. Studying Sufi knowledge is easier than implementing it. Sufism involves real experience and suffering.
2.	The Path (<i>At-Tariq</i>)	Imam Al-Ghazali identified several stages (<i>maqamat</i>) in the journey of a prospective Sufi, including repentance (<i>taubah</i>), patience (<i>sabr</i>), poverty (<i>faqr</i>), asceticism (<i>zuhud</i>), and trust in God (<i>tawakkal</i>).
3.	<i>Ma'rifat</i>	<i>Ma'rifat</i> is the result of soul absorption that affects the condition of a servant's heart. It is related to knowledge of Allah's Essence and His attributes.
4.	Levels of Human Beings	Imam Al-Ghazali divided humans into three groups: the common people, the chosen (<i>khawas</i>), and the debaters.
5.	Happiness	Happiness is the ultimate goal of the Sufi path and is associated with the recognition of Allah. Imam Al-Ghazali proposed a theory of happiness based on knowledge and action.

Based on Table 1 above, the researcher examined that the findings of this literature study illustrate a deep understanding of Imam Al-Ghazali's views on *Sufism*, Islamic education, and the concept of happiness within the framework of Islamic religious education. Al-Ghazali's view of *Sufism* as the most authentic path to truth is reflected in his determination to integrate knowledge with practice, which in turn produces morality as its fruit. The Sufi theory he embraced emphasizes the importance of experience and suffering as integral parts of the spiritual journey.

In the concept of *at-Tariq*, or the path in *Sufism*, Imam Al-Ghazali identifies several essential stages that a prospective Sufi must undergo. The first stage is *taubah* (repentance), in which a person must possess knowledge of their sins, feel genuine remorse, and commit to abandoning those sins. The second stage is *sabr* (patience), which encompasses patience in controlling one's desires and in dealing with disturbances from others. The third stage is *faqr* (poverty), which means striving to avoid unnecessary matters. The final stage is *zuhd* (asceticism), which teaches a person to turn away from worldly pleasures.

In Imam Al-Ghazali's view, knowledge, or *ma'rifah*, holds a crucial role in the Sufi journey. This knowledge is

associated with a deep understanding of Allah and His attributes. *Ma'rifah* generates a sense of closeness to Allah and an awareness of His presence. It is a form of remembrance (*dhikr*) of Allah, in which a person is present with Him and experiences *mushahadah* (spiritual witnessing) of Him. Al-Ghazali's theory emphasizes that knowledge is the starting point of happiness, and that happiness itself is the ultimate goal.

Regarding the levels of human beings, Imam Al-Ghazali classifies them into three groups: the common people, the elect, and the disputants. These groups reflect varying degrees of understanding of truth and spirituality. The common people possess a simple understanding, whereas the elect have a profound comprehension and tend to think critically. The disputants are those who engage in intellectual arguments and debates.

Finally, in Al-Ghazali's theory of happiness, knowledge and practice hold a central role. Happiness is viewed as the outcome of recognizing Allah and acquiring knowledge about Him. This knowledge influences human activities and guides them toward happiness. Therefore, in Islamic religious education that integrates *Sufism*, a deep understanding of the concepts of *Sufism* and Imam Al-Ghazali's perspectives can

provide valuable guidance in shaping students' character and strengthening their relationship with God, thereby attaining happiness in their lives.

Imam Al-Ghazali's views on *Sufism* and Islamic education have been the subject of extensive debate and scholarly research among scholars and Sufi practitioners. One of the prominent scholars who supported Al-Ghazali's perspective was Ibn Khaldun, a renowned 14th-century Muslim philosopher and historian. Ibn Khaldun regarded *Sufism* as a branch of Sharia knowledge that

emerged later within Islam. He emphasized the importance of rejecting worldly adornments and seeking the path to Allah SWT through *khalwah* (spiritual retreat) and worship.

The Relevance of Imam Al-Ghazali's Akhlaqi Sufism Method and the Goals of Islamic Education

The following table summarizes the relationship between Imam Al-Ghazali's *akhlaqi Sufism* method and the goals of Islamic education:

Table 2. Relevance of Imam Al-Ghazali's Akhlaqi Sufism Method to the Goals of Islamic Religious Education

No.	Imam Al-Ghazali's Akhlaqi Sufism Method	Relevance to the Goals of Islamic Religious Education
1.	Repentance (<i>Taubah</i>)	Fosters awareness of sins, remorse, and self-improvement.
2.	Patience (<i>Sabr</i>)	Develops strong character in facing trials and cultivates perseverance in daily life.
3.	Poverty (<i>Faqir</i>)	Teaches humility, avoidance of greed, and gratitude for Allah's blessings.
4.	Asceticism (<i>Zuhud</i>)	Directs attention to matters more important than material wealth, such as spiritual and moral values.
5.	Trust in God (<i>Tawakkal</i>)	Enhances reliance on Allah and reduces anxiety about the future.
6.	Divine Love (<i>Mahabbah</i>)	Increases love and devotion to Allah as a source of motivation in life.
7.	Contentment (<i>Ridha</i>)	Teaches acceptance of Allah's decrees, creating serenity when facing trials.
8.	Sincerity (<i>Ikhlas</i>)	Encourages actions performed purely for Allah, not for worldly gain or human praise.
9.	Contemplation	Promotes understanding of existence, Allah's attributes, and the individual's relationship with God through the universe.
10.	Self-Control (<i>Mujahadah</i>)	Teaches mastery over desires and impulses, fosters good behavior, and avoids negative inclinations.
11.	Understanding the Hereafter	Develops awareness of the consequences of the afterlife and guides moral living.
12.	Development of Noble Traits	Encourages cultivation of qualities such as patience, compassion, honesty, and kindness in individuals.

Based on Table 2 above, the researcher examines the relationship between the *akhlaqi Sufism* method taught by Imam Al-Ghazali and the goals of Islamic education. In pursuing these goals, this study summarizes various *akhlaqi Sufism* methods applied by Imam Al-Ghazali and explains how these methods can contribute to achieving the objectives of Islamic education, which include the development of strong character,

morality, and spirituality in Muslim individuals.

The *akhlaqi Sufism* methods of Imam Al-Ghazali are a set of spiritual and moral guidelines taught by one of the most prominent figures in the history of Islamic thought, Imam Al-Ghazali. These methods are not only relevant in the context of spirituality and *Sufism* but also carry strong implications for Islamic education. The relationship between these methods

and the goals of Islamic education is as follows:

Repentance (Taubah)

One of the first points in the method of taubat is the awareness of sins and the feeling of remorse. In Islamic education, this refers to the cultivation of moral awareness in individuals. By recognizing their sins and feeling regret, individuals can begin the process of self-improvement.

Patience (Sabr)

Sabr is one of the core values in Islam. This method aids in developing strong character and fostering perseverance in facing trials and challenges in daily life.

Poverty in Spirit (Faqr)

The concept of *faqr* teaches humility, avoidance of greed, and gratitude for Allah's blessings. It promotes values such as modesty, contentment, and thankfulness, which are integral to Islamic morality.

Zuhud (Asceticism)

The method of *zuhud* directs an individual's attention toward matters more important than material possessions. It fosters an awareness of spiritual and moral values, which are an essential part of the objectives of Islamic education.

Trust in God (Tawakkal)

Tawakkal refers to placing full trust in Allah. In the context of Islamic education, it helps reduce anxiety about the future and encourages individuals to rely more on Allah in navigating their lives.

Divine Love (Mahabbah)

Enhancing love for Allah is the ultimate goal in Islamic education. This method fosters motivation to live life based on affection and devotion to Allah.

Contentment (Ridha)

Contentment refers to accepting all of Allah's decrees with an open heart. This value cultivates tranquility in facing trials and challenges, aligning with the objectives of Islamic education to develop individuals who are patient and reliant upon Allah.

Sincerity (Ikhlas)

Sincerity refers to actions performed solely for the sake of Allah. In Islamic education, it emphasizes the importance of performing deeds with pure intentions, free from worldly motives or the desire for human praise.

Contemplation

The method of contemplation involves understanding the meaning of existence and one's relationship with God through reflection on the universe. This approach helps individuals gain a deeper comprehension of spiritual significance within the framework of Islamic education.

Self-Control (Mujahadah)

The control of desires and passions is a crucial aspect of soul purification and the development of good character in Islamic education.

Understanding of the Hereafter

A profound understanding of the Hereafter and its consequences helps individuals live with a heightened sense of moral awareness, which is a central objective in Islamic education.

Cultivation of Noble Traits

This method encourages the development of qualities such as patience, compassion, honesty, and kindness within individuals, which are essential for moral character formation in Islamic education.

The moralistic Sufi method taught by Imam Al-Ghazali represents an important legacy in the Islamic tradition, playing a crucial role in the development of

individual character and morality among Muslims. In the context of Islamic religious education, this method holds profound and significant relevance, fostering individuals who possess not only knowledge of Islamic teachings but also strong moral character. Imam Al-Ghazali, a prominent Islamic scholar and thinker, formulated this method in his renowned work *Ihya' 'Ulum al-Din* (Revival of the Religious Sciences), which has become a primary reference in Islamic education.

In this discussion, Imam Al-Ghazali's *akhlaqi Sufism* method is relevant to the objectives of Islamic religious education, which aim to develop individuals who are faithful, morally upright, and close to Allah. This section examines how concepts such as *taubah* (repentance), *sabr* (patience), *faqr* (poverty), *zuhud* (asceticism), *tawakkal* (trust in God), *mahabbah* (divine love), and *ridha* (contentment), as taught by Imam Al-Ghazali, can be applied in Islamic education to cultivate a strong moral character.

Moreover, the verses of the Qur'an and the hadiths of the Prophet support the principles found in Imam Al-Ghazali's *akhlaqi Sufism* method. With a deeper understanding of the relevance of this method, it is expected that we can better appreciate its crucial role in achieving the primary objectives of Islamic religious education, namely, cultivating individuals who are obedient, possess integrity, and are God-conscious. Through this method, we can embrace the spiritual and moral heritage of Islam more effectively, while also developing a deeper understanding of the individual's relationship with Allah within the context of Islamic education.

Imam Al-Ghazali's *akhlaqi Sufism* method holds significant relevance to the objectives of Islamic religious education. Islamic education focuses not only on understanding religious concepts but also on developing students' moral and spiritual character.

Analysis of the Implementation of Imam Al-Ghazali's Akhlaqi Sufism Values in Relation to the Goals of Islamic Religious Education

The values of Imam Al-Ghazali's *akhlaqi Sufism* in relation to the goals of Islamic religious education constitute a highly compelling topic within the context of understanding and practicing Islam. Imam Al-Ghazali, a prominent Islamic scholar and philosopher who lived in the 11th century, made significant contributions to the development of Sufi thought (*tasawuf*) rooted in Islamic moral values.

Sufism is a branch of Islamic spirituality that focuses on the purification of the soul (*tazkiyah al-nafs*) and strengthening both the vertical relationship with Allah and the horizontal relationship with fellow beings (Alfiah et al., 2024). Imam Al-Ghazali, also known as Al-Ghazali or *Hujjat al-Islam*, is a prominent figure in the history of *akhlaqi Sufism*. He formulated *akhlaqi Sufism* concepts aimed at developing better character and fostering closeness to Islamic values. In this discussion, we will explore how the implementation of Imam Al-Ghazali's *akhlaqi Sufism* values can make a significant contribution to Islamic religious education.

The Importance of Morality in Islam

Islamic religious education primarily focuses on character development in accordance with Islamic values (Tarigan et al., 2024). *Akhlaqi Sufism* emphasizes the importance of noble morals, such as patience, honesty, sincerity, and compassion. Imam Al-Ghazali not only stressed the importance of mastering knowledge but also the cultivation of strong moral values in students (Widyastuti & Dartim, 2025).

Contemplation and Reflection

One of the key concepts in *akhlaqi Sufism* is self-introspection (*muhاسبabah*)

and reflection on one's actions and intentions. In Islamic religious education, this teaches students to continuously evaluate themselves, understand their behaviors, and improve their moral shortcomings.

Self-Control (Mujahadah)

Al-Ghazali taught the concept of self-control (Ningrum & Mun'im, 2025), which involves making a strenuous effort to overcome desires and negative impulses. In Islamic religious education, this means teaching students to control their passions, avoid sinful actions, and enhance self-discipline.

Purity of Intention (Ikhlas)

Akhlaqi Sufism emphasizes the importance of having a sincere intention in all actions. In the context of Islamic religious education, this means teaching students to perform acts of worship and good deeds solely to draw closer to Allah, rather than seeking praise or personal gain.

Love and Devotion to Allah

Al-Ghazali taught that love for Allah is the center of spiritual life. In Islamic religious education, this can inspire students to develop a deeper relationship with Allah through worship and devotion.

The values of Imam Al-Ghazali's *akhlaqi Sufism* have a significant impact on Islamic religious education. Concepts such as noble character, self-contemplation, self-control, purity of intention, and love for Allah provide a strong foundation for shaping good character and fostering spirituality within the context of Islamic education. By integrating the principles of *akhlaqi Sufism*, Islamic religious education can help students become better individuals who are deeply rooted in Islamic values in their daily lives.

CONCLUSIONS AND SUGGESTIONS

Based on the findings of this study, it can be concluded that Imam Al-Ghazali's *akhlaqi Sufism* method encompasses seven virtues that should be practiced to purify and protect oneself from reprehensible traits: immediate repentance, patience, avoiding disdain for poverty, ascetic living (*zuhud*), trust in Allah (*tawakkal*), divine love (*mahabbah*) surpassing love for other creatures, and acceptance of Allah's decrees with contentment (*ridha*).

The aim of Islamic religious education is to cultivate students with strong moral, spiritual, and emotional character, and Al-Ghazali's *akhlaqi Sufism* concepts are highly relevant to achieving this goal. The values of repentance, patience, *faqr*, *zuhud*, trust in Allah, divine love, and contentment can purify character (*tazkiyah al-nafs*), foster patience, enhance social responsibility, instill complete reliance on Allah, strengthen love for Him, and cultivate an attitude of serene and positive acceptance of destiny.

Based on the conclusions, several recommendations can be proposed. First, there is a need for the full integration of Imam Al-Ghazali's *akhlaqi Sufism* method into the Islamic religious education curriculum. This can be achieved by developing dedicated modules or lessons that focus on *akhlaqi Sufism* concepts relevant to the development of students' character and moral values.

Additionally, teachers and instructors in Islamic educational institutions should receive in-depth training on the *akhlaqi Sufism* method and effective teaching strategies, ensuring that its messages are conveyed accurately and easily understood by students.

Furthermore, students should be given opportunities to apply *akhlaqi Sufism* concepts in their daily lives, for instance through social service activities,

self-reflection, and practical exercises that foster strong moral character. Islamic educational institutions should also develop continuous evaluation and monitoring methods to assess the impact of implementing the *akhlaqi Sufism* method on students' character development, including the measurement of changes in attitudes, behaviors, and moral understanding.

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