



## Management of Sufi Character Education of Sheikh Abdul Qadir Al-Jailani in the Perspective of Islamic Education Management

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### ABSTRACT

This literature study examines the management of character education implemented by Sheikh Abdul Qadir Al-Jailani from the perspective of Islamic education management, as well as its relevance to the implementation of the Independent Curriculum based on deep learning. This study uses a qualitative approach through an in-depth literature study of the main works of Sheikh Abdul Qadir Al-Jailani and literature discussing Islamic education, Sufism, and education management. The results of the study indicate that character education developed by Sheikh Abdul Qadir Al-Jailani is structured in four components of education management: planning based on tauhid and tazkiyatun nafs; organizing learning communities through science and dhikr assemblies; implementing learning that includes cognitive, affective, and psychomotor dimensions; and supervision carried out spiritually through muhasabah and spiritual guidance. This concept is in line with the principle of deep learning in the Independent Curriculum which emphasizes character development, reflective interpretation of material, habituation of noble values, and student learning independence. The implications of this study show the importance of integration between Sufi values in Islamic education management with an in-depth learning approach in the Independent Curriculum, so that the formation of students' characters becomes more complete, has high reasoning power, and has noble morals according to the demands of the digital era.

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## INTRODUCTION

Character education is a central issue in the development of the global education system, including in Islamic education. Amidst the rapid flow of globalization and digitalization, the shift in moral and spiritual values of the younger generation has become a major concern for educators and researchers. The phenomenon of moral decadence such as individualism, hedonism, pragmatism, and decreased social and spiritual sensitivity seems increasingly prevalent in students at various levels of education. In this context, the need for a character education model that touches on spiritual aspects, not just cognitive and psychomotor, is a necessity.

Previous studies have examined the importance of integrating religious values in character education. For example, (Lickona, 1991) emphasized that effective character education must touch on aspects of moral knowing, moral feeling, and moral action. (Narvaez, 2002) through the Integrative Ethical Education approach prioritizes the development of students' internal morals so that they are able to make ethical decisions autonomously in the realities of modern life. In the Islamic education environment, (Hasan, 2017) showed that the Sufism approach has been proven to be able to strengthen self-awareness and develop students' moral resilience against the negative influence of digital media. However, the majority of these studies are still limited to the theoretical realm or only touch on the formal curriculum without considering the Sufi concept comprehensively and systematically in educational management.

Attention to the Sufi dimension in education is also growing along with the emergence of a model of Islamic boarding school education based on Sufism-eco spiritualism, as developed by (Nashihin, Aziz N, Adibah,, Triana , & Robbaniya, 2022) in their research which emphasizes the importance of integrating Sufism and eco spiritualism values in the Islamic boarding school environment. They revealed that the development of values such as muraqabah (self-awareness), mahabbah (love for Allah), khauf (fear of Allah), raja' (hope in Allah), and human awareness as caliph (manager) and 'abd (servant) of Allah in protecting the environment, is an important foundation in building the character of students who have high ecological and spiritual insight.

As a theoretical basis, Islamic education is truly aimed at forming a perfect human being, namely a complete human being who is faithful, knowledgeable, and has noble character (Al-Abrasyi, 1970). In this case, Sheikh Abdul Qadir Al-Jailani is one of the classical Sufism figures who succeeded in developing the concept of character education based on monotheism and tazkiyatun nafs in an integral manner. In his works such as *Al-Ghunya li Thalibi Thariq al-Haqq*, he emphasized that spiritual development is the main foundation before mastering external knowledge.

This study found a gap that the study of the management of Sufi character education of Sheikh Abdul Qadir Al-Jailani has not been explicitly linked to the modern Islamic education management approach and has not been integrated with the principles of deep learning which are the basis of the Independent Curriculum in Indonesia. The Independent Curriculum prioritizes strengthening the character of Pancasila student profiles through meaningful, reflective, contextual learning, and building students' independence of thought, a value that is in line with the Sufi principles of Islamic education.

This study aims to examine in depth the management of character education of Sheikh Abdul Qadir Al-Jailani from the perspective of Islamic education management and relate it to the development of the Independent Curriculum based on deep learning. This study promises a scientific contribution in the form of an integrative-Sufi character education management model that is not only based on modern administration, but also integrates spiritual guidance in the style of Sufism as a solution to the moral and spiritual crisis of the digital generation.

The novelty of this research lies in the integration of Sufi concepts in character education management with the principles of the Independent Curriculum based on in-depth learning. This is an alternative concept of Islamic education management that is more holistic, contextual, and relevant to answer the challenges of moral degradation in the digital era.

## LITERATURE REVIEW

### Character Based Islamic Education Management

Islamic education management is a process of managing educational activities that aims to produce perfect human beings, namely humans who are perfect in terms of faith, knowledge, and deeds. In the view of (Al-Abrasyi, 1970), Islamic education must touch on three main aspects: intellectual development, instilling moral values, and fostering practical skills. Islamic education management includes four main functions: planning, organizing, implementing, and supervising (Sagala, 2013). This concept is in line with the model *Transformational Leadership* In modern education put forward by (Bush, 2008), which emphasizes the importance of changing organizational culture through the example of leaders.

In the modern character education curriculum, (Lickona, 1991) proposed the moral principle of knowing, moral *feeling*, and moral action as a basic foundation for developing students' character. Meanwhile, (Narvaez, 2002) added that effective character learning must involve a learning environment that supports students' independent ethical decision-making.

International studies show the importance of character integration in curriculum strategies. For example, (Ryan & Aasetre, J., 2021) shows that deep *learning and* digital storytelling significantly increases students' engagement and moral. This is relevant in the context of the Independent Curriculum which emphasizes reflective learning, authentic meaning of material, and character development.

However, this approach tends to ignore the spiritual dimension, whereas this aspect is the core of classical Islamic education management, especially in the Sufism tradition. Therefore, the development of Islamic education management in the future needs to integrate Sufism values so that the character building process takes place comprehensively, both intellectually, morally, and spiritually.

### **Sufi Education in Character Building**

Sufism in Islamic education has a strategic role in forming the noble personality of students. Sheikh Abdul Qadir Al-Jailani in *The Ghunnah of the Two Holy Mosques* *Emphasizes* the importance of tazkiyatun nafs (purification of the soul) before the process of teaching sharia and fiqh. This concept explains that the success of the educational process is largely determined by the spiritual readiness of the students (Al-Jailani, 1981).

Sufism education has long been known as the main means of forming noble morals and spiritual awareness of students. Sheikh Abdul Qadir Al-Jailani in *The Ghunnah of the Two Holy Mosques Conveying* the importance of tazkiyatun nafs (purification of the soul) as the main gateway to the perfection of sharia knowledge. Through this method, learning is not just a transfer of knowledge, but a spiritual transformation towards a perfect human being.

The results of Hasan's research (Hasan, 2017) show that the integration of Sufism education in a modern Islamic boarding school environment is able to increase self-awareness, moral responsibility, and social sensitivity of students. Other support comes from (Nashihin et al., 2022) which developed an eco-pesantren model based on eco spiritualism, where Sufi values such as muraqabah, mahabbah, khauf, and raja' are integrated with environmental awareness. This study proves that Sufism not only forms personal character but also fosters ecological and social responsibility, in accordance with the role of humans as caliphs on earth.

Strengthening Sufi values in education is very relevant to the principle of deep learning (*deep learning*) in the Independent Curriculum, where the learning process is directed to foster a reflective, collaborative, and contextual understanding of social, cultural, and even environmental realities. The integration of Sufism in the Independent Curriculum has the potential to produce students who are not only intellectually intelligent, but also sensitive to morality and environmental sustainability, as shown in the eco-pesantren concept based on eco-spiritualism. The emphasis on the process of muhasabah (self-introspection) and muraqabah (awareness of Allah's supervision) in Sufism can be integrated as a strategy to strengthen the profile of Pancasila students in modern madrasah and pesantren environments.

Recent international studies, such as by (Karimullah., 2023), confirms that Sufism-based character education produces individuals who are humble, reflective, and ethical in complex social contexts. In addition, (Iqbal, Hambali , A, Arifin , B. S, & Hidayat , A. A., 2025) highlighted that Sufism-based curriculum management is effective in increasing the spirituality of students in Islamic boarding schools. The research (H.M. Yahya & Rahmat, 2021) shows the model *Sufistic Core*

*Character* significantly improves students' religiosity and character compared to conventional methods.

Integration of Sufi approaches with principles of deep *learning* is a novelty offered in this research, as an effort to answer the challenge of the decline in the character of the young generation of Muslims in the era of globalization and digitalization, which has not been explicitly revealed in contemporary Islamic education management literature.

### **Integration with Independent Curriculum and Deep Learning**

The Independent Curriculum encourages deep learning (*deep learning*) which combines the significance of the material, periodic reflection, and student independence. The application of this model at SMA Al-Azhar Palu shows an increase in student motivation, critical thinking, and creativity.

As a complement, (Syamil, 2023) article in the journal *SYAMIL: Journal of Islamic Education Highlights* the importance of incorporating Islamic values into deep learning strategies in religious education. This is in line with the needs of Pancasila student characters emphasized in the Merdeka Curriculum.

### **Gaps and Novelties of This Research**

Although the above studies support the importance of character and spirituality in education, not many have systematically developed a Sufi-based character education management model that is integrated with the approach *deep learning* in the Independent Curriculum. The novelty of this research lies in the provision of an integrative character education management framework combining Sufism such as muhasabah and tazkiyatun nafs with the principle of deep learning in the Independent Curriculum.

## **METHOD**

### **Types and Approaches of Research**

This research uses a qualitative method with a literature study approach (*library research*). This approach was chosen because the focus of the research is the study of the concept and practice of character education management in the works of Sheikh Abdul Qadir Al-Jailani which are analyzed in depth through textual analysis. Literature study is considered relevant because the main sources of this research are

classical Islamic literature, especially in the field of Sufism, as well as contemporary Islamic education management literature.

The design of this study is descriptive-analytical, namely describing the concept of Sufi character education and analyzing its relationship with Islamic education management and its relevance to the implementation of the Independent Curriculum based on in-depth learning (*deep learning*).

### **Location and Data Sources**

As a library research, this research is not conducted in a specific physical location, but utilizes data sources from physical and digital libraries. Primary data sources come from the original works of Sheikh Abdul Qadir Al-Jailani, namely: 1) *Al-Ghunya li Thalibi Thariq al-Haqq*, 2) *Futuh al-Ghaib*, 3) *Jala' al-Khawatir*. Secondary data sources include books, study journals on Islamic education management, character education, the Independent Curriculum, and Sufism.

### **Data Collection Techniques**

Data collection techniques were carried out through documentation studies, namely collecting, reviewing, and recording the contents of: 1) Books by Sheikh Abdul Qadir Al-Jailani; 2) Islamic character education literature; 3) Islamic education management theory; 4) Journals related to the implementation of the Merdeka Curriculum and deep learning.

The data collection instrument is in the form of a literature note sheet to record the main points of thought and relevant theories.

### **Validity of Data**

To ensure the validity of the data, the following is carried out: 1) Source Triangulation, namely comparing data from various sources (classical and modern, national and international); 2) *Expert Judgment*, namely conducting consultations with supervising lecturers and Islamic education management experts; 3) *Peer Debriefing*, namely discussions with fellow Islamic education researchers to validate the interpretation of the results of the literature review.

### **Data Analysis Techniques**

Data analysis was carried out using content analysis techniques (*content analysis*) through the following steps: 1) Data Reduction: Sorting data from relevant sources that are in accordance with the focus of the research; 2) Data Presentation:



Compiling data in descriptive-narrative form according to the theme of character education management; 3) Drawing Conclusions: Compiling a synthesis of the results of data analysis to build a model of Sufi character education management by Sheikh Abdul Qadir Al-Jailani that is relevant to the Merdeka Curriculum and the principles *deep learning*.

The analysis process prioritizes the relationship between the results of literature studies with the needs of character education in the digital era and integration with the Independent Curriculum learning concept.

## RESEARCH RESULT

This study reveals a holistic character education management model, as developed by Sheikh Abdul Qadir Al-Jailani in his works. This model not only emphasizes the aspects of knowledge and physical skills, but also strengthens spiritual development in depth. Through the process of analyzing primary and secondary sources, four main themes were found which are the main pillars in Sufi character education management, namely: Character Education Planning, Organizing Learning Communities, Implementing Sufi Learning, and Evaluation of Spiritual-Based Education. These four themes show close relevance to the principles of modern Islamic education management and the approach of *deep learning* in the Independent Curriculum.

The first theme is Character Education Planning Based on Tawhid and Tazkiyatun Nafs. In this stage, Sheikh Abdul Qadir Al-Jailani emphasized the importance of straightening intentions (*ikhlas*) as the main foundation of every educational activity. Tazkiyatun nafs, or the process of purifying the soul, is emphasized as the main prerequisite before seeking external knowledge. This teaching is not only a characteristic of classical Sufism, but is also in line with the efforts of the Merdeka Curriculum to build a profile of students who are faithful, pious, and have noble morals from an early age.

The second theme is Organizing Learning Communities Through the Assembly of Zikir and Knowledge. Sheikh Abdul Qadir Al-Jailani built a religious educational environment through the assembly of knowledge and *zikr*. The relationship between teacher and student is not just an ordinary academic relationship, but a spiritual relationship between the *mursyid* and the student. This organizational model



encourages the creation of a collaborative, reflective, and mutually advising learning climate in the goodness of something that is also attempted in learning based on deep *learning* Independent Curriculum.

The third theme is the Implementation of Integrated Cognitive, Affective, and Psychomotor Learning. Sheikh Abdul Qadir Al-Jailani integrates the strengthening of cognitive aspects (tauhid, fiqh), affective (instilling noble morals, patience, sincerity), and psychomotor (worship, dhikr, mujahadah, and social service). This implementation model is very appropriate for contextual and meaningful learning in the Merdeka Curriculum, where students are trained to internalize and practice moral values in real life.

The fourth theme is Evaluation of Spiritually Based Education Through Reflection and Muraqabah. Evaluation is not done solely with formal cognitive tests, but through the process of muhasabah (self-introspection) and muraqabah (awareness of God's supervision) that takes place routinely. The role of the mursyid as a spiritual guide is very prominent in this level, where the teacher not only acts as an instructor but also as a spiritual guardian of the students. This reflective evaluation is very much in line with the spirit of the Independent Curriculum which emphasizes the habituation of self-reflection in developing Pancasila student profiles.

**Table 1. Summary of Data Analysis Results**

| He  | Key Code   | Relevance to the Independent Curriculum |
|---|--|---|
| Planning Based on Tawhid & Tazkiyatun Nafs                | Sincerity, Niat Lillah, Purification of the Soul | Profile of religious and pious students |
| Organizing the Assembly of Zikir & Knowledge              | Dhikr Assembly, Islamic Brotherhood, Mursyid     | Collaborative, reflective learning      |
| Integrated Cognitive-Affective-Psychomotor Implementation | Monotheism, Ethics, Practical Worship            | Deep learning, learning by doing        |
| Spiritual Evaluation: Self-Reflection & Self-Reflection   | Introspection, Spiritual Awareness               | Self-reflection, character building     |

The table above shows a strong continuity between the management of Sufi education of Sheikh Abdul Qadir Al-Jailani and the principle of deep learning in the Merdeka Curriculum. This concept fully integrates the spiritual, intellectual, emotional, and real

action dimensions of students, thus forming the character of 21st century Pancasila students who are not only cognitively intelligent, but also strong in spirituality and noble morals.

## DISCUSSION

The results of this study confirm that the management of Sufism-based character education developed by Sheikh Abdul Qadir Al-Jailani is closely related to the values of eco-spiritualism as initiated in the eco-pesantren concept developed by (Nashihin et al., 2022). Sufism-based education not only emphasizes aspects of self-purification and strengthening of monotheism, but also forms the ecological awareness of students as caliphs on earth. This is in line with the results of the study by Nashihin et al. which revealed that Islamic boarding schools based on Sufism-eco spiritualism form values such as *muraqabah*(self-awareness), *love* (love of God), *fear* (fear God), *king*' (hoping to God), and *'us*(close to God) which indirectly fosters ecological responsibility in environmental management.

In addition, the results of this study indicate that the character education management of Sheikh Abdul Qadir Al-Jailani contains very comprehensive dimensions, including spiritual aspects (*purification of the self*), moral (*noble character*), and social (*Islamic brotherhood*). This model has strong relevance to the needs of modern Islamic education, especially in the context of implementing the Independent Curriculum based on in-depth learning (*deep learning*).

Interpretation of the results of data analysis reveals that the planning of character education by Sheikh Abdul Qadir Al-Jailani is oriented towards cleansing the soul (*purification of the self*) and the installation of strong monotheism. This emphasizes the importance of the spiritual dimension in every process of Islamic education, something that is often overlooked in the modern formal education model. In organizing, Sheikh Abdul Qadir Al-Jailani built a science and dhikr assembly that created a learning community based on high spirituality, different from the organization of conventional classes that are purely cognitive. The implementation of integrated education between cognitive, affective, and psychomotor shows an effort to internalize values into the daily behavior of students, a process that is in line with *deep learning* Merdeka curriculum that emphasizes meaningful learning. Evaluation carried

out through muhasabah and muraqabah contains reflective content that strengthens self-awareness, an aspect that is now a highlight in modern character education.

These results strengthen (Hasan, 2017) research which confirms the effectiveness of Sufism learning in increasing the self-awareness of students. It is also in line with the findings of (Ryan & Aasetre, J., 2021) that deep learning based on self-reflection can deepen the formation of students' character. However, this study complements previous findings by explaining in a structured manner how the four functions of educational management (planning, organizing, implementing, supervising) are integrated with classical Sufi principles and the needs of a modern curriculum, an aspect that is rarely touched on in previous literature.

The integration of the results of this study into existing knowledge shows that Sufi education is not only relevant to the context of traditional Islamic boarding schools, but can also be adapted in the modern Islamic education system. This approach is able to complement the contemporary Islamic education management model which still tends to emphasize administrative and cognitive aspects, without paying attention to intensive spiritual development. Thus, Sufi education in the style of Sheikh Abdul Qadir Al-Jailani is able to perfect the approach of deep *learning* in the Independent Curriculum through the formation of deep spiritual character.

This research resulted in a new theoretical modification, namely the Integrative-Sufi Character Education Management Model, which combines the principles of modern Islamic education management with the Sufi values of Sufism. This theory emphasizes that Islamic education management is not sufficient to rely only on an administrative approach, but must also include spiritual components as a separate management dimension. This model is a new contribution to the development of character education management theory in Indonesia.

The implication of the results of this study is the importance of Islamic educational institutions, both Islamic boarding schools and madrasas, to integrate Sufi learning in a structured manner into the official curriculum. Teachers and education personnel not only act as teachers of material, but also as spiritual guides who help students undergo the process of muhasabah and muraqabah in their daily lives. This study also encourages curriculum developers to strengthen the deep learning element in the Merdeka Curriculum with reflective habituation content based on Sufi values.

For further research, it is suggested that there be an implementation study in madrasahs or Islamic boarding schools that tests the direct effectiveness of this integrative-Sufi character education management model on the formation of morals of students in the context of a digital society. Classroom action studies or project-based learning models (*Project-Based Learning*) can be developed as a continuation of this research.

## CONCLUSION

This study concludes that the management of character education of Sheikh Abdul Qadir Al-Jailani in the perspective of Islamic education management is a complete and integrative model, encompassing spiritual, moral, and social aspects harmoniously. Educational planning is based on the formation of solid monotheism and tazkiyatun nafs as the initial foundation, while the organization is directed at the formation of a learning community based on Islamic brotherhood through the assembly of knowledge and dhikr. The implementation of learning emphasizes the integration of cognitive, affective, and psychomotor aspects through spiritual training, good deeds, and strengthening Islamic manners, while evaluation prioritizes the process of muhasabah and muraqabah to hone the spiritual awareness of students.

This educational management concept turns out to have high relevance to the deep learning approach carried by the Merdeka Curriculum, which emphasizes the process of reflection, instilling values, strengthening character, and student learning independence. The Sufi model applied by Sheikh Abdul Qadir Al-Jailani can enrich the implementation of the Merdeka Curriculum, especially in efforts to form the profile of Pancasila students who are faithful, pious, have noble morals, and have high reasoning abilities.

The implications of this study suggest the importance of integrating Sufi spiritual guidance into the modern Islamic education management system in madrasahs and Islamic boarding schools, so that moral and character development does not stop at the cognitive and administrative realms alone. Teachers are expected to play a dual role as teachers and spiritual guides who are able to direct students to undergo the process of self-purification and strengthening morals consciously and in a planned manner.

This research opens up opportunities for further, more applicable studies, for example in the form of action research in Islamic boarding schools or madrasas to test the effectiveness of the integrative-Sufi character education management model in improving the quality of students' character in the digital era. Further research can also develop media or learning tools that support the muhasabah and muraqabah processes in learning based on the Merdeka Curriculum.

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