

Integration of Physical and Spiritual Dimensions in Youth Education: The Concept of Sufi Education by KH. M. Qoyyim Ya'qub

Mihmidaty Ya'cub¹, Ahmad Shofiyul Himami², Mia Rahmawati³, Ati Dingpanoh⁴

¹ IAI Al-Urwatul Wutsqo Jombang, Indonesia; mihmidaty@gmail.com

² IAI Al-Urwatul Wutsqo Jombang, Indonesia; shofiyul@stituwjombang.ac.id

³ IAI Al-Urwatul Wutsqo Jombang, Indonesia; miarahmawati17022004@gmail.com

⁴ Padungmat school, Narathiwat, Thailand; atiwich05@gmail.com

Abstract

Keywords:

Sufism-based education, Islamic education, adolescents, character development, KH. M. Qoyyim Ya'qub.

This study aims to analyze the concept of Sufism-based Islamic education for adolescents from the perspective of KH. M. Qoyyim Ya'qub and its relevance to character development in the modern era. The study is motivated by the growing imbalance between physical (jasadiyah) and spiritual (ruhiyah) dimensions in contemporary Islamic education, which has contributed to various adolescent problems such as moral degradation, weak self-control, and spiritual crisis. This research employs a library research approach using a philosophical perspective and descriptive-analytical method. The data were collected from the works of KH. M. Qoyyim Ya'qub as primary sources, supported by scholarly literature on Islamic education, Sufism, character education, and adolescent developmental psychology. Data analysis was conducted through content analysis focusing on educational concepts, stages, methods, and value orientations of Sufism-based education. The findings reveal that KH. M. Qoyyim Ya'qub's Sufism-based educational concept is structured systematically and gradually through four main stages: shari'ah, tariqah, haqiqah, and ma'rifah. This approach emphasizes the internalization of spiritual values, habituation of religious practices, the exemplary role of the spiritual guide (mursyid), and the integration of spiritual education with social life and practical skills. Sufism-based education is positioned not merely as a ritual practice but as a holistic pedagogical approach aimed at fostering moral awareness, emotional maturity, and spiritual resilience among adolescents. This study contributes theoretically to the development of an adaptive framework of Sufism-based Islamic education for modern adolescents and practically offers an alternative model of character education for Islamic educational institutions. However, this study is limited by the absence of empirical field data; therefore, future research employing qualitative field studies is recommended to further examine the effectiveness of this educational model.

Abstrak

Kata kunci:
pendidikan tasawuf,
pendidikan Islam,
remaja,
pembentukan
karakter, KH. M.
Qoyyim Ya'qub.

Penelitian ini bertujuan untuk menganalisis konsep pendidikan agama Islam berbasis tasawuf pada remaja dalam perspektif KH. M. Qoyyim Ya'qub serta relevansinya dalam pembentukan karakter remaja di era modern. Latar belakang penelitian ini berangkat dari fenomena kesenjangan antara pendidikan jasadiyah dan ruhiyah dalam praktik pendidikan Islam kontemporer yang berdampak pada meningkatnya problematika remaja, seperti degradasi moral, lemahnya kontrol diri, dan krisis spiritual. Penelitian ini menggunakan pendekatan kepustakaan (library research) dengan pendekatan filosofis dan metode deskriptif-analitis. Data diperoleh dari karya-karya KH. M.

Qoyyim Ya'qub sebagai sumber primer, serta literatur pendukung terkait pendidikan Islam, tasawuf, pendidikan karakter, dan psikologi perkembangan remaja sebagai sumber sekunder. Analisis data dilakukan melalui content analysis dengan menelaah konsep, tahapan, metode, dan orientasi nilai pendidikan tasawuf. Hasil penelitian menunjukkan bahwa konsep pendidikan tasawuf KH. M. Qoyyim Ya'qub disusun secara sistematis dan bertahap melalui empat tahapan utama, yaitu syari'ah, tariqah, haqiqah, dan ma'rifah. Pendekatan ini menekankan internalisasi nilai spiritual, pembiasaan ibadah, keteladanan mursyid, serta integrasi aktivitas spiritual dengan kehidupan sosial dan keterampilan praktis remaja. Pendidikan tasawuf dipahami tidak hanya sebagai praktik ritual, tetapi sebagai pendekatan pedagogis yang holistik dalam membentuk kesadaran moral, kedewasaan emosional, dan ketahanan spiritual remaja. Penelitian ini berkontribusi pada pengembangan kerangka teoretis pendidikan Islam berbasis tasawuf yang adaptif terhadap konteks remaja modern serta menawarkan model alternatif pendidikan karakter bagi lembaga pendidikan Islam. Meskipun demikian, penelitian ini memiliki keterbatasan pada absennya data empiris lapangan, sehingga penelitian lanjutan berbasis studi kualitatif lapangan direkomendasikan untuk menguji efektivitas model ini secara lebih komprehensif.

Corresponding Author:

Mihmidaty Ya'cub

IAI Al-Urwatul Wutsqo Jombang, Indonesia; mihmidatyy@gmail.com

INTRODUCTION

Islamic religious education plays a strategic role in shaping individuals who are faithful, pious, and have noble character (Hasan et al., 2014, 2025).. Law Number 20 of 2003 concerning the National Education System emphasizes that education aims to develop the potential of students so that they have religious and spiritual strength, self-control, intelligence, and noble character. From an Islamic education perspective, this objective requires balanced development between the physical dimension (intellectual, skills, and life skills) and the spiritual dimension (spirituality and morals) ((Ainiyah & Tohari, 2021; Arif et al., 2025; Azizah et al., 2023a; Kamali & Sugiyanto, 2024). This balance is the main foundation in shaping a complete and competitive Muslim personality without losing the orientation of divine values.

However, the reality of contemporary Islamic education shows a tendency toward imbalance in educational practices, where physical aspects are more dominant than spiritual development. Several studies show that religious education is often reduced to cognitive aspects and ritual formalities, while the formation of spiritual awareness and self-control has not received adequate attention (Ash Sidiq et al., 2024; Ikhwan, 2024; Rif'ah, 2025). This condition contributes to the emergence of a generation that is intellectually intelligent but morally and spiritually fragile. This phenomenon aligns with the criticism of KH. Hasyim Asy'ari who emphasized that education without a spiritual foundation has the potential to give rise to deviant behavior even if it is cloaked in religious symbols.

The impact of the gap between physical and spiritual education is clearly evident in adolescent problems. Empirical data show an increase in various forms of juvenile

delinquency, such as promiscuity, drug abuse, violence, and early marriage. In Jombang Regency, for example, there were 359 cases of early marriage dispensations throughout 2023, the majority of which were caused by pregnancy outside of marriage (married by accident) (Kusuma, 2025). This data indicates weak self-control, moral values, and spiritual awareness among adolescents in facing modern social and cultural pressures. Nationally, the Ministry of Women's Empowerment and Child Protection (KPPPA) has also recorded an increase in cases of risky behavior among adolescents in the last five years, most of which are triggered by low spiritual literacy and weak internalization of religious values (Menteri PPPA, 2025).

The development of information technology has exacerbated this situation. Unrestricted access to digital media without adequate spiritual guidance makes adolescents vulnerable to negative influences, such as pornography, digital violence, and permissive culture (Hakim et al., 2024; Hasan, 2024). In this context, Islamic education that is only normative and textual has proven to be ineffective in protecting adolescents from moral disruption (Azizah et al., 2023b; Kamali & Sugiyanto, 2024; Nahdliyah & Naelasari, 2024). Therefore, an educational approach is needed that not only transmits religious knowledge but also instills inner awareness, self-control, and spiritual depth.

The Sufi approach in Islamic education offers a relevant solution framework to address these challenges. Sufism emphasizes the process of *tazkiyatun nafs* (purification of the soul), the formation of sincerity, and the strengthening of awareness of Allah's presence in every aspect of life. Several previous studies have shown that Sufi education contributes positively to character building, emotional control, and moral resilience in students (Alansyari, 2021; Alfiah et al., 2024; Ubudiyah et al., 2025). However, most of these studies still focus on the conceptual or normative aspects of Sufism, such as *tahalli*, *takhalli*, and *tajalli*, without examining in depth how Sufi values are implemented contextually in adolescent education in the modern era.

This is where the research gap lies. There have not been many studies that elaborate on an integrative and applicable Sufi-based Islamic education model, especially in the context of adolescent education. This study fills this gap by examining the thoughts and practices of Sufi education developed by KH. M. Qoyyim Ya'qub, a mursyid of the Syadziliyah al-Mas'udiyah Order, successfully integrated classical Sufi values with a modern educational approach. The uniqueness of KH. M. Qoyyim Ya'qub's approach lies in his ability to contextualize Sufism through contextual teaching and learning methods, the use of art and Qur'anic poetry, and the habit of spiritual practices that are relevant to the world of adolescents.

Unlike previous studies that emphasized Sufism as an individual spiritual discipline, this study positions Sufism as a pedagogical approach that can bridge the gap between physical and spiritual education. This approach is not only oriented

towards the cultivation of ritual worship, but also towards the development of character, emotional intelligence, and life skills in adolescents so that they are able to face modern social challenges without losing Islamic values.

Thus, this study has strong academic and practical urgency. Academically, this study contributes to the development of adaptive Sufi-based Islamic education theory in the context of modern youth. Practically, this research offers an educational model that can be used as a reference for Islamic educational institutions in responding to adolescent issues more comprehensively and sustainably. Therefore, a study of the concept of Sufi-based Islamic religious education for adolescents from the perspective of KH. M. Qoyyim Ya'qub is important to enrich the wealth of Islamic education and respond to educational challenges in the contemporary era.

METHODS

This study is a library research using a philosophical approach with a descriptive-analytical method to deeply examine the concept of Sufism-based Islamic education for adolescents from the perspective of KH. M. Qoyyim Ya'qub (Subagiya, 2023). The philosophical approach is used to examine KH. M. Qoyyim Ya'qub's thoughts as a complete educational concept, highlighting the basis of his views on human nature, the objectives of Islamic education, and the relationship between the physical and spiritual dimensions in the process of shaping adolescent character. Through this approach, the concept of Sufi education is not only understood as normative spiritual teachings, but is also analyzed reflectively to reveal the ontological, epistemological, and axiological foundations behind the educational practices he developed.

The descriptive-analytical method was used to systematically describe the concepts, stages, and strategies of Sufi education applied by KH. M. Qoyyim Ya'qub, as well as to analyze the interrelationships between the elements in this educational model (Darmalaksana, 2020). The research data were obtained from primary sources in the form of the works of KH. M. Qoyyim Ya'qub, particularly those discussing Sufi education in the context of Sufi orders and Islamic boarding schools, as well as secondary sources in the form of scientific literature on Islamic education, Sufism, and adolescent developmental psychology. The analysis was conducted by placing KH. M. Qoyyim Ya'qub's thoughts in the context of contemporary Islamic education, so that their relevance and contribution in addressing adolescent issues in the modern era could be understood.

The data analysis process was carried out using content analysis techniques, which included systematic data collection, reduction, and interpretation (Adlini et al., 2022). Data reduction was carried out by selecting information that was directly relevant to the research focus, such as the objectives of Sufism education, stages of spiritual guidance, methods of internalizing values, and the orientation of character

building in adolescents. The reduced data was then interpreted by linking the meaning of KH. M. Qoyyim Ya'qub's thoughts with contemporary Islamic and Sufi educational theories. To ensure the credibility of the research results, source triangulation was used by comparing various relevant scientific references and maintaining consistency in the interpretation of concepts. Through this procedure, the study is expected to produce a valid, in-depth, and contextual analysis of Sufi-based Islamic religious education for adolescents.

RESULT AND DISCUSSION

This study reveals that the concept of Sufism-based Islamic education for adolescents from the perspective of KH. M. Qoyyim Ya'qub is a holistic, systematic, and gradual educational approach. The uniqueness of this concept lies in its emphasis on building a spiritual foundation from an early age as preparation for adolescence, a phase of development that is psychologically characterized by identity search, emotional instability, and the need for meaning in life (Good & Willoughby, 2008; Schnitker et al., 2021). In this context, Sufi education functions as a mechanism for internalizing values that help adolescents build a life orientation based on spiritual awareness, not merely normative obedience.

From an Islamic educational perspective, balance between the physical and spiritual dimensions is a prerequisite for the formation of a perfect human being. Al-Ghazali emphasizes that education that only emphasizes the physical aspect without purifying the soul has the potential to produce individuals who are intellectually intelligent but lacking in morals (Khairul Anam, 2024; Mukti et al., 2021). This view is relevant to the condition of contemporary youth who live amid technological advances but are vulnerable to moral degradation. Therefore, KH. M. Qoyyim Ya'qub's concept of Sufi education can be understood as a pedagogical response to the failure of cognitive-formalistic religious education.

The implementation of Sufism education for adolescents in the concept of KH. M. Qoyyim Ya'qub is arranged in four main stages that are intertwined, namely sharia, tariqah, haqiqah, and ma'rifah. These stages represent the classical Sufi tradition, which views the process of spiritual education as a gradual journey towards moral perfection and closeness to Allah (Remiswal, 2021; Muslim et al., 2025). In the context of education, this gradual structure allows the process of internalizing values to take place gradually and in accordance with the psychological development of the students.

The Sharia stage is the initial foundation in shaping religious awareness among adolescents. The focus of this stage is the introduction to Allah's laws, the habit of worship, and a basic understanding of what is halal and haram and what is commanded and forbidden. The implementation of the Sharia stage from an early age through formal educational institutions in the al-Urwatul Wutsqo Islamic boarding

school environment demonstrates a pedagogical awareness that the habit of religious values must begin before adolescents enter the identity crisis phase. This principle of habit formation is in line with character education theory, which emphasizes that moral values are most effectively instilled through repeated and consistent practice (Lickona, 2006).

A gradual approach to prayer education—starting from introduction, habituation, to strengthening discipline—reflects the integration between normative Islamic teachings and the principles of child development psychology. Abdullah Nashih Ulwan emphasizes that worship education must consider the age and psychological readiness of children so as not to create resistance (Ulwan, 2007). Thus, the sharia stage not only shapes outward obedience but also inner readiness to move on to the next spiritual stage.

The tariqah stage is a phase of deepening sharia through spiritual meaning and reflective awareness. At this stage, education is directed at helping adolescents understand the essence of worship and its moral implications in social life. This approach is in line with Piaget's cognitive development theory (Kuhn, 1979), which states that adolescents begin to be able to think abstractly and reflectively. In the context of Sufi education, this ability is used to instill awareness that worship is not just a routine but a means of character building and self-control.

The tariqah material taught from the Madrasah Tsanawiyah level to university is tailored to the spiritual maturity of adolescents. This approach strengthens internal moral awareness, as emphasized in the theory of value internalization that long-lasting moral behavior stems from intrinsic motivation, not external pressure (Krapp, 2013; de Kervenoael et al., 2021). Thus, Sufi education at the tariqah stage serves as a bridge between normative obedience and personal spiritual awareness.

The haqiqah stage emphasizes the formation of sincerity and inner orientation in every deed. In the Sufi tradition, sincerity is seen as the core of the quality of deeds and the foundation of noble character (Bahri, 2022; Mujiieb, 2009). Education at this stage shapes the moral integrity of adolescents, where good behavior is carried out not because of supervision or rewards, but because of an awareness of their relationship with Allah. From a character education perspective, this condition indicates the success of value internalization at the deepest affective and spiritual levels.

The stage of ma'rifah is the highest orientation in the spiritual journey, which is a deep understanding of Allah as the purpose of life. Although not all teenagers reach this stage existentially, understanding the concept of ma'rifah has an educational function as the direction and meaning of life. Hasan Langgulong emphasizes that Islamic education must have a transcendental orientation so that students do not lose the meaning of life amid the complexity of modernity (Hashim & Langgulong, 2008). Thus, ma'rifah serves as a horizon of values in adolescent Sufi education.

The advantage of KH. M. Qoyyim Ya'qub's approach to Sufi education lies in its holistic nature. The integration of cognitive, emotional, spiritual, and social aspects is in line with the integrative character education paradigm that emphasizes a balance between moral knowledge, moral feelings, and moral actions (Lickona, 2012). The learning methods through righteous deeds, productive work, and religious arts also reflect the experiential learning approach, where values are instilled through direct experience (Kolb, 1993).

The role of the mursyid as a role model strengthens the effectiveness of Sufi education. In social learning theory, (Bandura, 1986) emphasizes that role models have a significant influence on the formation of behavior and values. The personal relationship between the mursyid and adolescents creates an educational climate conducive to the deep internalization of spiritual values. The synergy between Islamic boarding schools, families, and the social environment further strengthens the positive social control that adolescents need in facing modern challenges.

Overall, the findings of this study confirm that Islamic education based on Sufism has strong relevance in shaping adolescent character and preventing juvenile delinquency. Sufi education not only serves as a reinforcement of formal religiosity but also as a pedagogical strategy for building moral resilience, mental health, and sustainable spiritual awareness amid the dynamics of modern life.

CONCLUSION

This study concludes that the concept of Sufism-based Islamic religious education, from the perspective of KH. M. Qoyyim Ya'qub represents a holistic, systematic, and gradual educational model for shaping adolescent character. Sufism education is positioned not merely as a reinforcement of religious rituals, but as a process of internalizing spiritual values structured through the stages of sharia, tariqah, haqiqah, and ma'rifah. This gradual model allows for a balanced integration of the physical and spiritual dimensions, so that religious education does not stop at normative obedience but rather focuses on developing moral awareness, self-control, and spiritual maturity in adolescents to face the challenges of modern life.

The theoretical contribution of this study lies in strengthening the framework of Sufism-based Islamic education that is adaptive to the context of adolescent development. This research demonstrates that Sufism can be understood as a relevant and applicable pedagogical approach, not merely an individual spiritual practice. By linking classical Sufism concepts with contemporary theories of adolescent development and character education, this study expands the body of Islamic education studies, particularly in addressing the challenges of moral degradation and spiritual crisis among adolescents. Practically, the findings of this study provide a contribution in the form of a Sufism-based character education model that can be used as a reference for Islamic educational institutions, especially Islamic boarding schools

and religious educational institutions, in designing strategies for fostering adolescents that are oriented towards the depth of internalization of values and moral resilience.

However, this study has several limitations. First, this study is literature-based and does not involve direct empirical field data, such as in-depth interviews or participatory observation of adolescents who participate in Sufi education. Second, the focus of the study is limited to the thoughts and practices of Sufi education of KH. M. Qoyyim Ya'qub, so that generalizing the findings to the context of Islamic boarding schools or other Islamic educational institutions needs to be done carefully. Therefore, further research is recommended to develop field studies with a qualitative or mixed approach to empirically test the effectiveness of this Sufi education model, as well as to conduct comparative studies with other character education models in modern Islamic boarding schools. These efforts are expected to enrich our understanding of the contribution of Sufi education in shaping a young generation with noble character and moral resilience in the contemporary era.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Jurnal Edumaspul*, 6(1), 974–980.
- Ainiyah, Q., & Tohari, A. A. (2021). Pembelajaran Praktik Dalam Peningkatan Pemahaman Peserta Didik Mapel Fiqih di MTs Roudlotut Tholibin Kediri. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 10(2), Article 2. <https://doi.org/10.54437/urwatulwutsqo.v10i2.324>
- Alansyari, R. (2021). *Pendidikan Karakter Melalui Tasawuf Akhlaki Perspektif Al-Quran* [Doctoral, Institut PTIQ Jakarta]. <https://repository.ptiq.ac.id/id/eprint/475/>
- Alfiah, N., Noor, A. M., Farhan, A., & Furqon, A. (2024). Tasawuf dan Pengembangan Diri: Upaya Optimalisasi Karakter dan Potensi Manusia Secara Holistik. *JOUSIP: Journal of Sufism and Psychotherapy*, 4(2), 165–182. <https://doi.org/10.28918/jousip.v4i2.9252>
- Arif, M., Hassan, H. B., Sakdiyah, N. H., & Umah, F. (2025). Implementation of Islamic Religious Education for Children with Special Needs: A Systematic Literature Review 2020-2025. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(2), Article 2. <https://doi.org/10.54437/urwatulwutsqo.v14i2.2060>
- Ash Sidiq, H., Nurmal, I., & Idris, M. (2024). *Pengembangan Sikap Spiritual dan Sosial dalam Pembelajaran Pendidikan Agama Islam di SMAN 9 Rejang Lebong* [Masters, Institut Agama Islam Negeri Curup]. <https://e-theses.iaincurup.ac.id/6293/>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023a). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), Article 1. <https://ejournal.pdtii.org/index.php/ngaos/article/view/2>
- Azizah, M., Jariah, S., & Aprilianto, A. (2023b). Pembentukan Karakter Religius Siswa Melalui Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 1(1), Article 1. <https://doi.org/10.59373/ngaos.v1i1.2>

- Bahri, S. (2022). Pendidikan Akhlak Anak dalam Perspektif Imam Al-Ghazali. *At-Tadzkir: Islamic Education Journal*, 1(1), 23–41. <https://doi.org/10.59373/attadzkir.v1i1.6>
- Bandura, A. (1986). Social foundations of thought and action. *Englewood Cliffs, NJ*, 1986(23–28), 2.
- Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*. <http://digilib.uinsgd.ac.id/id/eprint/32855>
- de Kervenoael, R., Schwob, A., Hasan, R., & Ting, Y. S. (2021). Consumers' perceived value of healthier eating: A SEM analysis of the internalisation of dietary norms considering perceived usefulness, subjective norms, and intrinsic motivations in Singapore. *Journal of Consumer Behaviour*, 20(3), 550–563. <https://doi.org/10.1002/cb.1884>
- Good, M., & Willoughby, T. (2008). Adolescence as a Sensitive Period for Spiritual Development. *Child Development Perspectives*, 2(1), 32–37. <https://doi.org/10.1111/j.1750-8606.2008.00038.x>
- Hakim, F., Fadlillah, A., & Rofiq, M. N. (2024). Artificial Intellegence (AI) dan Dampaknya Dalam Distorsi Pendidikan Islam. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), Article 1. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1330>
- Hasan, M. S. (2024). Integration of Islamic Moderation Values in Islamic Education Curriculum as an Effort to Prevent Radicalism Early on. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*.
- Hasan, M. S., Rozaq, A., & Saifullah, R. (2014). Peningkatan Pemahaman Siswa Pada Pembelajaran Akidah Akhlak Melalui Model Pembelajaran Kooperatif Mind Mapping. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 4(2), Article 2. <https://doi.org/10.54437/irsyaduna.v4i2.1669>
- Hasan, M. S., Sintasari, B., & Mujahidin, M. (2025). Integration of Spiritual and Cognitive Dimensions in Hadith Learning Jala'ul Afkar. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 5(1), Article 1. <https://doi.org/10.54437/irsyaduna.v5i1.2049>
- Hashim, C. N., & Langgulung, H. (2008). Islamic religious curriculum in Muslim countries: The experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 1–19.
- Ikhwan, A. (2024). Mengintegrasikan Wahyu dan Akal dalam Pendidikan Islam Kontemporer. *Chalim Journal of Teaching and Learning*, 4(2), 128–140. <https://doi.org/10.31538/cjotl.v4i2.2244>
- Kamali, A. N., & Sugiyanto, S. (2024). Strategi Guru Mata Pelajaran Fiqh Dalam Peningkatkan Pemahaman Agama. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 2(2), Article 2. <https://doi.org/10.59373/ngaos.v2i2.63>
- Khairul Anam, R. (2024). *The Concept Of Moral Education According To Imam Al Ghazali And Relevance To Education In Indonesia* (SSRN Scholarly Paper No. 5151582). Social Science Research Network. <https://doi.org/10.2139/ssrn.5151582>
- Kolb, D. A. (1993). The process of experiential learning. In *Culture and Processes of Adult Learning*. Routledge.

- Krapp, A. (2013). Moral Motivation from the Perspective of the Self-Determination Theory and the Person-Object Theory of Interest. In *Handbook of Moral Motivation* (pp. 113–140). Brill. <https://brill.com/display/book/9789462092754/BP000011.xml>
- Kuhn, D. (1979). The application of Piaget's theory of cognitive development to education. *Harvard Educational Review*, 49(3), 340–360.
- Kusuma, A. (2025). *Fenomena Pernikahan Dini di Jombang Picu Masalah Sosial*. Rri.Co.Id - Portal Berita Terpercaya. <https://rri.co.id/kediri/daerah/1819023/fenomena-pernikahan-dini-di-jombang-picu-masalah-sosial>
- LICKONA, T. (2006). Character Education: Restoring Virtue to the Mission of Schools. In *Developing Cultures*. Routledge.
- Menteri PPPA: Banyak Perempuan dan Anak Korban Kekerasan Tidak Berani Melapor. (2025). <https://www.kemenpppa.go.id/siaran-pers/menteri-pppa-banyak-perempuan-dan-anak-korban-kekerasan-tidak-berani-melapor>
- Mujieb, M. A. (2009). *Ensiklopedia Tasawuf Imam Al-Ghazali*. Hikmah.
- Mukti, A., Drajat, A., & Kahwash, M. A. M. H. (2021). Moral Education According To Ibn Miskawayh And Al-Ghazali. *JURNAL TARBIYAH*, 28(1), 56–88. <https://doi.org/10.30829/tar.v28i1.972>
- Muslim, A. B., Nawaji, I. K., & Sain, Z. H. (2025). The Relevance of The Concept of Moral Sufism In Islam to Islamic Education Practice. *Edukais: Jurnal Pemikiran Keislaman*, 9(1), 1–8. <https://jurnal.unibo.ac.id/index.php/edukais/article/view/5>
- Nahdliyah, K. A., & Naelasari, D. (2024). Interaksi Edukatif Guru Pendidikan Agama Islam Dan Siswa Dalam Membentuk Kepribadian Muslim. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 2(2), Article 2. <https://doi.org/10.59373/ngaos.v2i2.69>
- Remiswal, R. (2021). Islamic sufism and spiritual education: Moral transcendence and its impact on society. *TAJDID: MAJALAH ILMU PENGETAHUAN DAN PEMIKIRAN KEAGAMAAN*, 24(1). <https://scholar.uinib.ac.id/id/eprint/1061/>
- Rif'ah, N. (2025). *Konseptualisasi Digital Emotional Intelligence dalam Pendidikan Agama Islam (DEI-PAI) melalui Kerangka Kompetensi DEI-PAI dan Strategi Implementasinya* [Thesis, Universitas Islam Indonesia]. <https://dspace.uui.ac.id/handle/123456789/57109>
- Schnitker, S. A., Williams, E. G., & Medenwaldt, J. M. (2021). Personality and Social Psychology Approaches to Religious and Spiritual Development in Adolescents. *Adolescent Research Review*, 6(3), 289–307. <https://doi.org/10.1007/s40894-020-00144-z>
- Subagiya, B. (2023). *Penelitian kepustakaan (library research) dalam penelitian pendidikan PAI*.
- Ubudiyah, A. A., Bukhori, I., & Wagianto, R. (2025). Membangun Karakter Siswa Berbasis Tasawuf Di Mi Khalafiyah Syafi'iyah Zainul Hasan Genggong. *Jurnal Al-Fatih*, 8(1), 154–171. <https://doi.org/10.61082/alfatih.v8i1.448>
- Ulwan, A. N. (2007). Pendidikan anak dalam Islam. *Jakarta: Pustaka Amani*, 22.