



## Revitalizing Tarekat Values in Islamic Character Education in the Digital Age

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### Abstract

This study aims to explore and revive the values of tarekat in Islamic character education that are relevant and contextual in the digital age. Amidst the rapid development of information technology, character education faces increasingly complex challenges, such as the rise of cyberbullying, digital copyright infringement, the spread of hoaxes, and a decline in ethics and morals in online interactions. This shows that an educational approach that only emphasizes cognitive aspects is no longer adequate. An approach that can instill spiritual and moral values deeply is needed. This study uses a descriptive qualitative method through a literature review, analyzing various works that discuss Sufi values and their relevance to contemporary Islamic education. This study shows that Sufi values, such as zuhud, wara', sabar, ridha, and tawakal, have a strong influence in shaping an honest, disciplined, humble, and resilient religious character. The revitalization of these values can be achieved by integrating them into the Islamic education curriculum, strengthening the role of teachers as spiritual guides, digitizing Sufi teachings to make them easily accessible to the digital generation, and establishing virtual communities that prioritize Sufi values. Another important strategy is collaboration with Muslim influencers who have credibility and commitment to these values, to convey moral messages creatively and communicatively to the younger generation. This research is expected to make a real contribution to the development of a spiritual, relevant, and dynamic Islamic character education model that is capable of facing the challenges of the digital age.

**Keywords:** Revitalization, Tarekat, Character Education, Digital Age.

### INTRODUCTION

In this fast-paced and open digital age, people live in a very different environment compared to previous generations. The development of information technology has drastically changed the way we learn, communicate,

and interact socially.<sup>1</sup> Widespread access to the internet and social media presents enormous opportunities, but also brings new challenges to the world of education. Students today are growing up amid an unstoppable flow of information, a culture of instant gratification, and intense digital social pressures. This situation demands serious attention from various parties, especially in terms of character building.<sup>2</sup>

Character education that is implemented effectively can create individuals who are responsible, ethical, and highly empathetic. This contributes to strengthening social cohesion and increasing a nation's competitiveness. More than just cognitive development, character education also plays an important role in shaping good attitudes and behavior in students. Therefore, character must be a main pillar in the education system in order to produce a generation that is not only intellectually intelligent, but also has strong morals.<sup>3</sup>

Character education in the modern era faces complex and multidimensional challenges, especially amid the rapid pace of globalization and digitalization. Moral values, which should be the foundation for shaping students' personalities, are often marginalized by instant culture, hedonism, and a lack of role models in both social and digital environments. In addition, the lack of synergy between educational institutions, families, and communities in instilling ethical values further weakens the effectiveness of character education. Students are faced with an increasingly permissive reality, where the line between right and wrong has become blurred, thus requiring an educational approach that touches on spiritual and emotional aspects, not just cognitive ones. Therefore,

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<sup>1</sup> Almira R. Bayanova et al., "Student Online Services Consumption: Routine Practices or Mistrust to Digital Service", *Contemporary Educational Technology* 11, no. 1 (2020): 47-54. DOI: <https://doi.org/10.30935/cet.641767>.

<sup>2</sup> Moch Kalam Mollah, "Tantangan Pembelajaran di Era Digital dalam Membentuk Karakter Religius Siswa di Sekolah Menengah Atas Muhammadiyah Surabaya", *Jurnal Pemikiran dan Pendidikan Islam* 14, no. 1 (2024): 49-50. DOI: <https://doi.org/10.54180/elbanat.2024.14.2.203-220>.

<sup>3</sup> Adinda Khairunisa, Kumala Sari, and Fitri Rahmadani, "Pentingnya Pendidikan Karakter Dalam Membangun Generasi Berintegritas Di Era Globalisasi", *Jurnal Pendidikan Dirgantara* 2, no. 2 (2025): 194-205. DOI: <https://doi.org/10.61132/jupendir.v2i2.288>.

character education requires a comprehensive and adaptive strategy in order to respond to the challenges of the times and shape a generation that is morally resilient.<sup>4</sup>

The value of tarekat has great potential to be revitalized in the context of character education, especially as a response to the increasingly complex challenges of the times. In Islamic tradition, tarekat is known as a path of self-cultivation that emphasizes spiritual dimensions, ethics, and inner depth.<sup>5</sup> Amidst the moral crisis and degradation of values that have afflicted students, the Sufi approach in tarekat can be a gateway to strengthening character education, which has tended to be normative and cognitive in nature. With a foundation of values that have been tested in shaping personality, the values of the tarekat need to be reexamined and adapted to be relevant to the dynamics of education today. This revitalization requires the right strategy so that these spiritual values can be integrated contextually into both formal and non-formal educational environments.<sup>6</sup>

Strategies for revitalizing the values of tarekat in character education need to be designed systematically and contextually in order to respond to the challenges of education in the digital age.<sup>7</sup> Given the strong influence of technology on students' mindsets and behavior, a conventional approach is no longer sufficient. Therefore, efforts are needed to rediscover the wealth of spiritual values in Sufism and adapt them to various aspects of education, whether through the curriculum, assessment methods, the role of educators, or the use of digital media. This strategy must take into account the social and

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<sup>4</sup> Indra Gunawan, "Pendidikan Karakter, Tantangan Dan Solusi Di Era Globalisasi", Disajikan pada Seminar Nasional Pendidikan Fakultas Keguruan dan Ilmu Pendidikan Universitas Tanjungpura, 2024, 159-172. DOI: <https://doi.org/10.26418/jppk.v1i01.87332>.

<sup>5</sup> Nur Hadi Ihsan, "Sufism Reborn: Revitalizing Traditional Wisdom for Contemporary Challenges", UNIDA Gontor Press, 2025.

<sup>6</sup> Abdul Malik Usman, "Revitalisasi Pendidikan Karakter Berbasis Sufisme Merespon Era Revolusi Industri 4.0," *Saliha: Jurnal Pendidikan & Agama Islam* 2, no. 2 (2019): 93-106. DOI:<https://doi.org/10.54396/saliha.v2i2.32>.

<sup>7</sup> Hero Gefthi Firnando, "Strategies for Fostering Nationalism through Buya Hamka's Sufism Educational Lens in the Digital Era", *Teosofia: Indonesian Journal of Islamic Mysticism* 13, no. 1 (2024): 41-64. DOI: <https://doi.org/10.21580/tos.v13i1.20390>.

cultural conditions of today's students and be able to bridge the gap between Sufi values and the realities of the modern world. Revitalizing Sufi values in character education is a relevant step in responding to the ever-changing dynamics of the times.<sup>8</sup>

This study differs from previous studies in that it focuses more specifically on Sufism, which is aimed at tarekat values. These tarekat values are then revitalized to address the challenges of character education, in which the character of students is the main objective in education and is a form of output from the spirituality of students.<sup>9</sup> In line with this, there are three questions that can be asked in this study. First, what are the challenges of Islamic character education in the digital age? Second, how can tarekat values be actualized in the Islamic character education system? Third, what strategies can be used to revitalize tarekat values in the context of Islamic character education in the digital age?.

This research is highly urgent in response to the major challenges in character education in the digital age, where the rapid and widespread flow of information often has a negative impact on students' morals. In this context, tarekat values are used as a means of revitalization, which are expected to shape students' characters to be good, noble, and resistant to the negative influences of the digital world. By integrating Islamic spiritual values through tarekat values, this study is expected to make a real contribution to enriching the discourse on Islamic character education. This is intended to highlight the need for character education that is not only relevant and contextual but also capable of responding to the dynamics of the modern era. This research is a conceptual idea that combines the dimensions of spirituality and morality in education, which is expected to shape a generation that is not only intellectually intelligent but also

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<sup>8</sup> Irham and Yudril Basith, "Revitalisasi Makna Guru dari Ajaran Tasawuf dalam Kerangka Pembentukan Karakter", *Ulul Albab: Jurnal Studi Islam* 19, no. 1 (2018): 44-68. DOI: <https://doi.org/10.18860/ua.v19i1.4901>.

<sup>9</sup> Robertus Suraji and Istianingsih Sastrodiharjo, "Peran Spiritualitas Dalam Pendidikan Karakter Peserta Didik," *JPPI (Jurnal Penelitian Pendidikan Indonesia)* 7, no. 4 (2021): 570-575. DOI: <https://doi.org/10.29210/020211246>.

emotionally and spiritually mature.

METHODS

This study uses a literature review approach to examine in depth the revitalization of tarekat values as a model for Islamic character education in the digital age. The initial stage of the literature review is to determine the research variables, which in this case are five variables: Revitalization, Tarekat, Character Education, and Digital Age. Next, the researcher searched for each variable in the subject encyclopedia, selected the necessary descriptions from available sources, chose sources in line with the direction of the research, and then examined the index containing the variables and topics being studied.<sup>10</sup>

The more specific stage is when researchers look for articles that are relevant to the research problem. To find these articles, researchers use Google Scholar, Scopus, and Publish or Perish with works published between 2020 and 2025. After finding various literature, the researcher then reviews and compiles them in accordance with the research problem, namely the challenges of Islamic character education in the digital age, the values of tarekat that can be actualized in the Islamic character education system, and the strategies that can be used to revitalize the values of tarekat in the context of Islamic character education in the digital age.<sup>11</sup>

RESULTS

Based on 10 journal articles that met the inclusion criteria, the research results are presented in Table 1.

Table 1. Literatur Review

| No | Author, Title, and Link                                                                                                    | Result                                                                                                                                            |
|----|----------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Aulia Rahmi dan Arisnaini (2025): <i>Revitalisasi Nilai-Nilai Tasawuf dalam Pendidikan Karakter Islam Di Era Digital</i> . | The revitalization of Sufi values in education can be achieved through strengthening spirituality in the curriculum, adopting a holistic approach |

<sup>10</sup> Rahmadi, "Pengantar Metodologi Penelitian", Antasari Press, 2011.  
<sup>11</sup> Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam," *Adabuna : Jurnal Pendidikan dan Pemikiran* 3, no. 2 (2024): 102-113.  
DOI: <https://doi.org/10.38073/adabuna.v3i2.1563>.

| No | Author, Title, and Link                                                                                                                                                                                                                                                                                                  | Result                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    | <a href="https://ejournal.unsuda.ac.id/index.php/edu/article/view/1666/1002">https://ejournal.unsuda.ac.id/index.php/edu/article/view/1666/1002</a>                                                                                                                                                                      | to assessment, and utilizing technology for preaching and character education.                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 2. | Armyn Hasibuan, dkk. (2024): Tarekat in the Digital Age: Transforming Spirituality for the Age of Technology. <a href="https://ejournal.uingusdur.ac.id/Religia/article/view/2306/2530">https://ejournal.uingusdur.ac.id/Religia/article/view/2306/2530</a>                                                              | Digital technology has had a significant impact on spiritual practices in Sufism. This includes easier access to spiritual guidance through online platforms, the proliferation of Sufism apps and digital content, and the formation of online communities that facilitate spiritual connection.                                                                                                                                                                                                                 |
| 3. | Abdulloh Hanif, (2024): The Virtual Relationship Between Teachers and Students in Digital Spaces: A Study of the Syadziliyah and Naqshbandi Haqqani Sufi Orders' Websites. <a href="https://ejournal.uinsuka.ac.id/ushuluddin/ref/article/view/5769">https://ejournal.uinsuka.ac.id/ushuluddin/ref/article/view/5769</a> | There has been a change in the pattern of spiritual relationships between teachers and students, which was initially based on physical intimacy, to a virtual representation that relies on symbolism and spiritual narratives as a medium shown through the use of websites.                                                                                                                                                                                                                                     |
| 4. | Agus Darmawan dan Siti Aminah (2024): <i>Peran Tasawuf dalam Transformasi Sosial di Dunia Pendidikan Modern</i> <a href="http://ejurnal.staitaswirulafkar.ac.id/index.php/annafah/article/view/49">http://ejurnal.staitaswirulafkar.ac.id/index.php/annafah/article/view/49</a>                                          | In facing various challenges of an increasingly complex era in the modern world, the role of Sufism in social transformation in the world of education is very important. Integrating Sufism values into the educational curriculum can shape individuals who are not only academically intelligent but also have noble morals and high social awareness.                                                                                                                                                         |
| 5. | Hilma Ayunina, dkk. (2025): Revitalization of moral education through sufism: a study of Ribath Nouraniyyah Hashimiyyah. <a href="https://ejournal.upi.edu/index.php/tarbaw/article/view/76250/32950">https://ejournal.upi.edu/index.php/tarbaw/article/view/76250/32950</a>                                             | 1) utilizing technology as a medium for Islamic preaching, 2) utilizing the lecture method and giving examples, 3) familiarizing dhikr and tawajuh in growing - developing mahabbah ila Allah, 4) reviving maulid Simthdurror in growing - developing mahabbah ila Rasulullah, 5) familiarizing repentance as a method of self-purification (tazkiyatun nafs), 6) familiarizing pilgrimage as a connector of silaturruh, and 7) building the family principle of the Majelis through family gathering activities. |

| No  | Author, Title, and Link                                                                                                                                                                                                                                                                                                                                       | Result                                                                                                                                                                                                                                                                                                                                                                                 |
|-----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6.  | Sunarno, dkk. (2022):<br><i>Pendidikan Keluarga dan Riyadhah dalam Pembentukan Karakter: Penelitian terhadap Pengamal Tarekat Qodiriyah Naqsyabandiyah Pondok Pesantren Suryalaya Tasikmalaya.</i><br><a href="https://jurnal.konselingindonesia.com/index.php/jkp/article/view/688">https://jurnal.konselingindonesia.com/index.php/jkp/article/view/688</a> | There are two patterns of family education, namely good patterns and bad patterns; there are four patterns of riyadhoh, namely general patterns, special patterns, special patterns, and assignment patterns; and there are three patterns of character education, namely the pattern of blessing education, the pattern of crisis education, and the pattern of repentance education. |
| 7.  | Abdul Maskur, dkk. (2025):<br><i>Urgensi Tasawuf Dalam Mengatasi Dekadensi Moral di Era Digital.</i><br><a href="https://journal.unindra.ac.id/index.php/akhlak/article/view/4359">https://journal.unindra.ac.id/index.php/akhlak/article/view/4359</a>                                                                                                       | Sufism is an Islamic value that emphasizes not only the achievement of individual piety but also the achievement of social piety, which is demonstrated through noble behavior.                                                                                                                                                                                                        |
| 8.  | Jujun Junaedi (2020): Tarekat Da'wah through the Islamic Educational Institutions at Pesantren Suryalaya.<br><a href="https://journal.uinsgd.ac.id/index.php/idajhs/article/view/10708">https://journal.uinsgd.ac.id/index.php/idajhs/article/view/10708</a>                                                                                                  | The basic concepts, principles, and ethics of tarekat preaching applied in Islamic educational institutions are based on the values of TQN, the Tanbih manuscript, Untaian Mutiara, and the exemplary character of Abah Anom.                                                                                                                                                          |
| 9.  | Ahmad Hinayatulohi (2024):<br><i>Implementasi Relationship Marketing Jamaah Tarekat Naqshabandiyah sebagai Jaringan Pemasaran Pendidikan Formal.</i><br><a href="https://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/3718">https://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/3718</a>                               | The principle of Relationship Marketing at the Al-Hidayah Foundation in building long-term relationships with the congregation is based on the principle of commitment to maintaining communication through routine activity agendas and maximizing monthly activities in each Mosque Prosperity Council which is the base of the congregation of the tarekat.                         |
| 10. | Zulfan Taufik dan Muhammad Taufik (2021):<br><i>Mediated Tarekat Qadariyah wa Naqshabandiyat in the Digital Era: An Ethnographic Overview.</i> <a href="https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/2511">https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/2511</a>                                                        | The use of online media by TQN through various platforms is evidence of the congregation's adaptive efforts in the internet-based era, which provides information about Islamic teachings and Sufism, news, activity schedules, and fundraising.                                                                                                                                       |

The results of research from ten journals show that character education has its own challenges in this digital age, including negative content, cyberbullying, unethical behavior in the virtual world, and dependence on social media. Based on the results of a literature review, the values of tarekat that can be actualized into a character education system include zuhud, wara', fakir, sabar, tawakal, and ridha, which in this case are highly relevant to forming a strong, balanced, and dignified personality. Furthermore, Sufi values can be revitalized in character education through several means, namely the digitization of Sufi values, integration into the curriculum, and collaboration with Muslim influencers.

## **DISCUSSION**

### **1. The Challenge of Islamic Character Education in the Digital Age**

The rapid development of information technology has brought about major changes in various aspects of human life, including how we communicate, obtain information, and carry out daily activities. This transformation has greatly affected children and adolescents, who are the most vulnerable to both the negative and positive impacts of digital technology.<sup>12</sup> They grow up with instant information and virtual interactions, which indirectly shape their mindsets, behaviors, and values. Therefore, in the process of shaping the character of the younger generation, digital influence is a very strong external factor that cannot be ignored. The challenges and opportunities brought about by technological advances must be responded to with the right approach in order to support positive and balanced character development among the next generation.<sup>13</sup>

Character education is an appropriate approach in shaping the personality and morals of the nation's future generation. A strong and good character is believed to be a protective shield for every child in facing various negative influences, especially in this challenging and distracting digital age. Through

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<sup>12</sup> Adiyono, dkk, "Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities", *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 287-304. DOI: <https://doi.org/10.35723/ajie.v8i1.493>.

<sup>13</sup> Alfiana Syifa and Auliya Ridwan, "Pendidikan Karakter Islami Di Era Digital: Tantangan Dan Solusi Berdasarkan Pemikiran Sosial Imam Al-Ghazali," *Social Studies in Education* 02, no. 02 (2024): 107-122. DOI: <https://doi.org/10.15642/sse.2024.2.2.107-122>.

character education, children are expected to develop positive values such as honesty, responsibility, empathy, and discipline that will guide them in making decisions and acting ethically. However, implementing character education amid the massive development of information technology is not easy, as there are many challenges that must be faced.<sup>14</sup>

Based on the available facts, the majority of students show a high tendency to use technology for non-academic activities. As many as 66.7% of them prefer to open social media as their main activity when accessing the internet, while another 23.3% prefer to play online games. Only a small percentage of students use their time and internet access to visit educational websites or search for information related to education. This data shows that technology use among students is still dominated by entertainment and social interaction, rather than supporting the learning process. This poses a challenge for the education sector in guiding students to use technology more productively and in a way that supports their character development and academic achievement.<sup>15</sup>

Character education in the digital age faces increasingly complex challenges as technology advances rapidly and social dynamics change. Children and adolescents now have easy access to a wide range of information that is not always in line with the moral and ethical values that character education seeks to instill. Exposure to negative content, cyberbullying, unethical behavior in the virtual world, and dependence on social media have the potential to greatly influence their character development.<sup>16</sup> Other challenges include technological distractions, lack of supervision and guidance from parents and educators, social isolation, and an imbalance between digital activities and real-world interactions.

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<sup>14</sup> Farhan Ahmad Nashir et al., "Integration of Islamic Values in Character Education in the Digital Age: Approaches and Implications," *Social Criticism of Islamic Studies (SCIS)* 1, no. 2 (2024): 96–107. DOI: <https://doi.org/10.35723/scis.v1i2.25>.

<sup>15</sup> Ika Kartika and Opan Arifudin, "Implementasi Manajemen Berbasis Sekolah Dalam Meningkatkan Mutu Pendidikan Di Sekolah Menengah Atas", *Jurnal Al-Amar (JAA)* 1, no. 1 (2020): 137–150.

<sup>16</sup> Fitri Barokah, Zalia Sari, and Chanifudin, "Peluang Dan Tantangan Pendidikan Karakter Di Era Digital", *Al Muaddib: Jurnal Kajian Ilmu Kependidikan* 6, no. 3 (2024): 721–737. DOI: <https://doi.org/10.46773/muaddib.v6i3.1209>.

In addition, the lack of education on digital ethics makes students less prepared to deal with risks in the virtual world.<sup>17</sup>

Based on various expert opinions and analysis of relevant literature, there are a number of key challenges that must be considered when implementing character education in the digital age. These challenges include the importance of maintaining a balance between the use of technology and non-digital activities, in order to prevent dependence that could damage children's character development.<sup>18</sup> In addition, digital safety and security are crucial aspects, given the increasing risks faced by children in the virtual world, such as cyberbullying, the spread of inappropriate sexual content such as sexting, as well as copyright infringement and plagiarism. These issues not only interfere with the process of positive character building, but can also have an impact on the mental and emotional health of students.<sup>19</sup>

The current phenomenon of digital development shows that digitization has great potential in shaping the mindsets, attitudes, and behaviors of children and adolescents, both positively and negatively. On the one hand, the wise use of technology can be an effective tool to support the development of positive character traits, such as fostering a sense of responsibility, enhancing creativity, and training critical and reflective thinking skills.<sup>20</sup> However, on the other hand, if not balanced with proper supervision and guidance, the digital world can also have a profound negative impact on the moral and ethical development of the younger generation. The main challenge currently faced is how to ensure that the negative influences of digital exposure do not dominate, and instead use technology as a means of instilling noble values. In this context, revitalizing Sufi values as part of a character education model in the digital age can be a relevant alternative solution. The values of spirituality, discipline, simplicity, and

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<sup>17</sup> Indra Gunawan, "Pendidikan Karakter, Tantangan..."

<sup>18</sup> Farhan Ahmad Nashir, et. al., "Integration of Islamic Values..."

<sup>19</sup> Kartika Sagala, Lamhot Naibaho, and Djoys Anneke Rantung, "Tantangan Pendidikan Karakter Di Era Digital", *Jurnal Kridatama Sains Dan Teknologi* 6, no. 01 (2024): 1-8. DOI: <https://doi.org/10.53863/kst.v6i01.1006>.

<sup>20</sup> Farhan Ahmad Nashir, "Integration of Islamic Values..."

togetherness taught in the Sufi tradition can be integrated into the modern education system to balance children's intellectual, emotional, and moral development amid the increasingly rapid flow of digitalization.<sup>21</sup>



**Figure 1. Challenges of Character Education**

## **2. Tarekat Values Can Be Actualized in the Islamic Character Education System**

In character building for students, Sufi values can be actualized. Sufi values such as *zuhud* (asceticism), *wara'* (restraint), *fakir* (poverty), *sabar* (patience), *tawakal* (trust in God), and *ridha* (contentment) are highly relevant in shaping a strong, balanced, and dignified personality.<sup>22</sup> *Zuhud*, which in Sufism is defined as an attitude of not being overly attached to the world, can be actualized in character education by instilling a simple lifestyle and encouraging students to

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<sup>21</sup> Zulfan Taufik, et. al., "Mediated Tarekat Qadiriyyah Wa Naqshabandiyah in the Digital Era: An Ethnographic Overview", *Esinsia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (2021): 35-43. DOI: <https://doi.org/10.14421/esensia.v22i1.2511>.

<sup>22</sup> Siti Rohmah, *Akhlak Tasawuf: Memahami Esensi, Upaya Pakar Dan Ide Suatu Praktik Yang Berkembang Dalam Tasawuf*, Penerbit NEM, 2023.

use technology wisely and only when necessary, not to show off or pursue digital popularity. Meanwhile, *wara'*, which is caution in avoiding things that are dubious or questionable, can be applied through digital ethics training that emphasizes the importance of integrity, such as avoiding plagiarism, not opening negative content, and being polite on social media.<sup>23</sup>

The value of *fakir*, namely the awareness of absolute dependence on God, can train children to be humble and not arrogant about their academic or social achievements, as well as build spiritual dependence that balances dependence on technology.<sup>24</sup> Patience is also very important in dealing with a fast-paced and instant world, where students are taught not to be reactive when faced with social pressure, online provocation, or failure in the learning process. In this case, patience becomes a defense against impulsive actions such as digital revenge or escapism into negative content.<sup>25</sup>

In addition, *tawakal* as a form of surrender to Allah after trying hard teaches children not to easily become stressed when facing exams or academic targets, as well as to avoid cheating, which damages integrity.<sup>26</sup> Finally, acceptance as an attitude of accepting God's destiny with an open heart shapes children's characters so that they are not easily disappointed, jealous, or blame circumstances when they experience failure. This value fosters inner peace and gratitude in students, making them better prepared to face the realities of life and the challenges of the digital world in a healthy way.<sup>27</sup>

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<sup>23</sup> Herdian Kertayasa, et al., "Peran Tarekat Sufi Serta Relevansinya Terhadap Pendidikan Islam Modern", *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 2 (2021): 549-561. DOI: <https://doi.org/10.31004/edukatif.v3i2.358>.

<sup>24</sup> Maghfur Ahmad, et al., "The Sufi Order against Religious Radicalism in Indonesia", *HTS Theologiese Studies / Theological Studies* 77, no. 4 (2021): DOI: <https://doi.org/10.4102/hts.v77i4.6417>.

<sup>25</sup> Asriadi Rauf, "Pendidikan Karakter Berbasis Riyadhah Tarekat Qadriyah Naqsyabandiyah Suryalaya", *Istiqamah: Jurnal Ilmu Tasawuf* 4, no. 1 (2023): 81-105. <https://jurnal.iailm.ac.id/index.php/istiqamah/article/view/714>.

<sup>26</sup> Abhi Rizki Fadilah, "The Implications of Sufi Values in Islamic Religious Education in the Modern Era", *Ulumuddin: Journal of Islamic Studies* 1, no. 1 (2025): 12-21. DOI: <https://doi.org/10.62824/se74mg86>.

<sup>27</sup> Asriadi Rauf, "Pendidikan Karakter..."

The actualization of Sufi values such as asceticism, piety, poverty, patience, trust in God, and contentment can be a strategic solution to various challenges in character education in the digital age. Challenges such as the imbalance between the use of technology and non-digital activities can be overcome through the value of *zuhud*, which teaches a simple life and not depending on worldly pleasures, including the digital world. This helps students use technology wisely, functionally, and not excessively.<sup>28</sup> The value of *wara'*, which is caution in avoiding dubious matters, is very relevant in shaping ethical awareness to maintain digital safety and security, such as avoiding access to negative content, protecting personal data, and being careful when interacting in online spaces. Meanwhile, patience and *ukhuwah* (brotherhood) can protect children from involvement in cyberbullying, because the value of tarekat emphasizes the importance of self-control, compassion, and politeness in communication.<sup>29</sup>

In dealing with the phenomenon of sexting and the spread of inappropriate sexual content, the value of *mujahadah* (struggle against lust) which is part of spiritual training in Sufism can build self-control and awareness of personal honor. Meanwhile, copyright infringement and plagiarism can be suppressed by instilling the values of *amanah* and *wara'*, which foster intellectual honesty and responsibility towards the work of others.<sup>30</sup> Meanwhile, *tawakal* and *ridha* can be actualized by teaching children to accept the results of their efforts with an open heart, without being tempted to cheat or deceive for instant results. All of these tarekat values form the foundation of a strong, spiritual, and ethical character, enabling students to behave in a healthy, safe, and responsible manner

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<sup>28</sup> Amir Maliki Abitolkha and Ali Mas'ud, "Integration of Sufism Values into the Curriculum of Islamic Religious Education Subject in Junior High School", *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 9, no. 1 (2021): 1-16. DOI: <https://doi.org/10.15642/jpai.2021.9.1.1-16>.

<sup>29</sup> A. Ainul Yaqin and Badrun Badrun, "Tarekat Naqsabandiyah dan Pembangunan Karakter Bangsa Dalam Masyarakat Jawa", *Local History & Heritage* 2, no. 1 (2022): 45-52. DOI: <https://doi.org/10.57251/lhh.v2i1.343>.

<sup>30</sup> Ahmad Farhan, "Tasawuf as a Pedagogical Foundation : Implementing Spiritual Values in Junior High School Education", *JOUSIP: Journal of Sufism and Psychotherapy* 5, no. 1 (2025): 17-34. DOI: <https://doi.org/10.28918/jousip.v5i1.11524>.

when facing the complexities of a digital world full of risks.<sup>31</sup>

**Tabel 2. Actualization of Tarekat Values**

| No | Tarekat Values | Actualization of Tarekat Values in Character Education                                                                                                                   |
|----|----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | <i>zuhud</i>   | instilling a simple lifestyle and encouraging students to use technology wisely                                                                                          |
| 2  | <i>wara'</i>   | building ethical awareness to maintain digital safety and security                                                                                                       |
| 3  | <i>fakir</i>   | teaching children to be humble and not arrogant about their academic or social achievements, and building spiritual dependence to balance their dependence on technology |
| 4  | <i>sabar</i>   | Students are taught not to react impulsively when faced with social pressure, online provocation, or failure in the learning process                                     |
| 5  | <i>tawakal</i> | teaching children not to get stressed easily when facing exams or academic targets, and to avoid cheating, which damages integrity                                       |
| 6  | <i>ridha</i>   | shaping children's characters so that they are not easily disappointed, jealous, or blame circumstances when they experience failure                                     |

### 3. Strategies that can be used to revitalize the value of tarekat in the context of Islamic character education in the digital age

Revitalizing Sufi values in Islamic education is a strategic step in responding to the challenges of character education in the digital age. Challenges such as cyberbullying, sexting, copyright infringement, plagiarism, and digital safety and security issues require a more profound and spiritual approach.<sup>32</sup> Islamic educational institutions must act as agents of spiritual-based social transformation that are not only academically oriented, but also foster noble character traits such as religiosity, honesty, discipline, and humility. Revitalizing the values of the tarekat can be a solution, with strategies that are structured and

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<sup>31</sup> Ali Ihwan, Mahmutarom, and Sari Hernawati, "Pendidikan Tarekat Pada Santri Di Era Milenial", *Al-Fikri: Jurnal Studi dan Penelitian Pendidikan Islam* 7, no. 2 (2024): 56-70. DOI: <http://dx.doi.org/10.30659/jspi.7.2.56-70>.

<sup>32</sup> M. Mas'ud and F. Fauzan, "Sufism Moral Education as an Effort to Strengthen Student's Character in the Era of Digital Disruption", *Research and Development in Education (RaDEn)* 5, no. 1 (2025): 121-129. DOI: <https://doi.org/10.22219/raden.v5i1.38364>.

adaptive to the times.<sup>33</sup>

a. Digitization of Tarekat Values

One of the main strategies is to digitize tarekat values through interactive platforms. Creating applications, websites, podcasts, and e-books that present tarekat values in context can expand students' access to Islamic spiritual values. Materials such as stories of the Prophet's companions, daily prayers, and Sufi reflections are presented in an engaging and accessible manner to align with the learning style of the digital generation. This strategy not only conveys information but also instills values through positive digital habits and interactions, while encouraging the healthy and ethical use of technology.<sup>34</sup>

b. Integration into the Curriculum

The integration of tarekat values into the curriculum and teaching methods is also part of the revitalization of tarekat values. Values such as simplicity, patience, and sincerity are internalized in the teaching of morals, fiqh, and daily activities at school or madrasah.<sup>35</sup> Spiritual practice projects such as morning prayers, contemplation, or personality reflection can be used as part of character assessment. To support this, teachers need to be positioned as murabbi or spiritual mentors who not only teach but also set a real example. Regular teacher training is important to strengthen the value of tarekat in character education.<sup>36</sup>

c. Collaboration with Muslim Influencers

Revitalization can also be achieved by building a digital ecosystem based on Sufi values. Virtual communities such as online dhikr assemblies, Sufi discussion forums, and social media-based Islamic mentoring involving can

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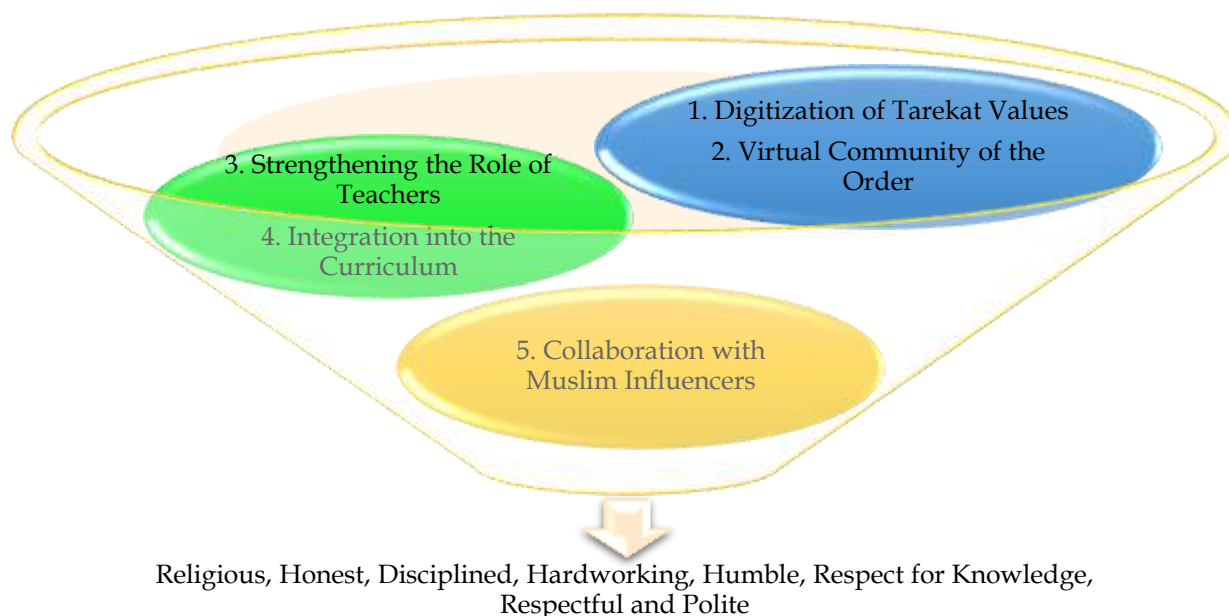
<sup>33</sup> Yaqin and Badrun, "Tarekat Naqshabandiyah..."

<sup>34</sup> M. Hidayat, A., & Nurfuadi, "Implementasi Nilai-Nilai Tasawuf Dalam Pendidikan Karakter Di Era Digital," *Jurnal Pendidikan Islam Nusantara* 2, no. 01 (2021): 78-92.

<sup>35</sup> Tulus, "Manajemen Berbasis Madrasah Dalam Meningkatkan Mutu Pembelajaran Di Mts N 01 Tulang Bawang," *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman* 8, no. 1 (2022): 1-9. <https://journal.an-nur.ac.id/index.php/annur/article/view/163>.

<sup>36</sup> Dea Ayunda et al., "Inovasi Pendekatan Sistem Pembelajaran Dalam Pendidikan Agama Islam: Strategi Pembentukan Karakter Di Era Digital Di Madrasah", *Concept: Journal of Social Humanities and Education* 3, no. 4 (2024): 145-153. DOI: <https://doi.org/10.55606/concept.v3i4.1580>.

become spaces for sustainable character growth. Collaboration with Muslim influencers who creatively express Sufi values is also an effective approach in reaching students. Educational institutions can facilitate the production of creative content (short videos, infographics, daily quotes) that convey Sufi-based moral messages to build awareness and active participation among students in the digital space.<sup>37</sup>



**Figure 2. Tarekat Values Revitalization Strategy**

## CONCLUSION

Islamic character education in the digital age faces serious multidimensional challenges. Technological advances that should support the learning process often give rise to new problems, such as an imbalance in the use of digital media, threats to digital safety and security, the prevalence of cyberbullying, sexting, copyright infringement, and an increase in cases of plagiarism among students. This situation shows that character education is not enough if it relies solely on normative and textual approaches, but requires interventions that touch on the spiritual and inner dimensions of students.

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<sup>37</sup> Muhammad Hanif Abdillah and Achmad Khudori Soleh, "Konsep Insan Kamil Al-Jili Dan Relevansinya Terhadap Masyarakat Sosial Perspektif Ilmu Tasawuf", *Mukaddimah: Jurnal Studi Islam* 8, no. 2 (2023): 210–232.

In this context, Sufi values offer an educational paradigm that can fill the spiritual void in the modern Islamic education system. Sufi values such as *zuhud* (asceticism), *wara'* (restraint), *fakir* (poverty), *sabar* (patience), *tawakal* (trust in God), and *ridha* (contentment) can form the basis for deep character building, as they encourage students to develop self-awareness, simplicity, and sincerity in their behavior. When these values are actualized contextually, not only as moral doctrines but as practices integrated into education, a holistic character building model will emerge that is relevant to the needs of the digital generation.

To revitalize the values of Sufism in character education, innovative and applicable strategies are needed. Some forms of these strategies include digitizing Sufi values through interactive media, integrating Sufi values into the Islamic education curriculum, and forming virtual communities that serve as spaces for discussion and moral guidance. This can be done by collaborating with Muslim influencers. This research implies that the Sufi approach is not only a solution to the character crisis, but also capable of building an Islamic education ecosystem that is more spiritual, contextual, and adaptive to the dynamics of the digital era.

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