

## **Psycho-Sufistic Values in Hadith and Their Role in Fostering Positive Character among University Students**

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### **Abstract**

Research on hadith with psychosufi values and positive character formation remains limited, particularly in Sufism and Psychotherapy programs at Islamic universities. This study examines students’ understanding of psychosufi hadith and its relationship to positive character formation in the Sufism and Psychotherapy Study Program at UIN Syeikh Wasil Kediri. Psychosufi hadith promote moral and spiritual values, including honesty, patience, empathy, responsibility, discipline, and self-control. Using a descriptive qualitative case study, data were collected through interviews with 12 purposively selected informants and analyzed using the Miles and Saldana interactive model. The findings indicate that a strong understanding of psychosufi hadith in psychological (self-control, emotional regulation) and spiritual dimensions (*tawakal*, gratitude, patience), reinforced through memorization and lecturer assessment, positively shapes students’ character. The study contributes to Islamic value-based character education and offers recommendations for curriculum development in Islamic higher education.

Keywords: Psychosufi hadiths, Students, Positive character building, Character education, Sufism and Psychotherapy Study Program

### Abstrak

Penelitian mengenai hadis dengan nilai psikosufistik dan pembentukan karakter positif masih terbatas, khususnya pada program studi Tasawuf dan Psikoterapi di perguruan tinggi Islam. Penelitian ini bertujuan untuk menganalisis pemahaman hadis psikosufistik serta kaitannya dengan pembentukan karakter positif pada mahasiswa Prodi Tasawuf dan Psikoterapi UIN Syekh Wasil Kediri. Hadis psikosufistik mengandung nilai-nilai moral dan spiritual seperti kejujuran, kesabaran, empati, tanggung jawab, kedisiplinan, dan pengendalian diri. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi kasus. Data dikumpulkan melalui wawancara terhadap 12 informan yang dipilih secara purposive. Analisis data menggunakan model interaktif Miles dan Saldana. Hasil menunjukkan bahwa pemahaman mendalam terhadap hadis psikosufistik, pada dimensi psikologis (kontrol diri, regulasi emosi) dan spiritual (tawakal, syukur, sabar), yang diikuti oleh praktik berkelanjutan melalui hafalan dan penilaian dosen, berdampak positif terhadap pembentukan karakter mahasiswa. Penelitian ini berkontribusi pada pengembangan pendidikan karakter berbasis nilai Islam serta memberikan rekomendasi bagi pengembangan kurikulum di perguruan tinggi keagamaan Islam.

Kata kunci: Hadis psikosufistik, Mahasiswa, Pembentukan karakter positif, Pendidikan karakter, Program Studi Tasawuf dan Psikoterapi

### Introduction

Student character in Islamic higher education has become a pivotal issue amid the diverse moral and social challenges facing youth. The phenomenon of moral degradation among college students, manifested in declining academic integrity, deficient social empathy, and increasing consumerist-materialistic behavior, signifies a discrepancy between the comprehension of religious values and their actualization in everyday life (Widodo & Muis, 2022). Research conducted by Widodo and Muis across several State Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam Negeri*, PTKIN) found that a proportion of students continued to exhibit attitudes and behaviors that did not align with the Islamic ethical values emphasized in the institutions' educational frameworks. This situation underscores the necessity for a more profound and holistic approach toward the internalization of Islamic values among students (Widodo & Muis, 2022). Within this context, the study of hadiths containing psychosufistic values emerges as highly relevant, offering an alternative approach to character formation that integrates both spiritual and psychological dimensions.

One highly pertinent approach to fostering positive character among students is through understanding Sufistic traditions (hadiths). Hadiths containing psychosufistic values represent a concept that integrates two distinct dimensions within the prophetic traditions, including the psychological dimension, which centers on personality development, and the spiritual dimension, which underscores the human connection with Allah. Operationally, hadiths containing psychosufistic values are defined as traditions that explicitly or implicitly encompass values of self-purification (*tazkiyatun nafs*), the regulation of carnal desires, the development of positive emotions, and the enhancement of spiritual awareness, all of which directly influence individual behavior and character (Pranilinsyia et al., 2025, p. 4). These hadiths provide a moral and ethical foundation that can help students internalize positive values in their daily lives (Nikmah, 2023, p. 87). However, empirical studies on the influence of understanding hadiths containing psychosufistic values in shaping students' positive character, particularly within the Sufism and Psychotherapy study program at Universitas Islam Negeri (UIN) Syeikh Wasil Kediri, remain very limited. In fact, this study program specifically explores the psycho-spiritual dimensions of Islam rooted in the Qur'an and Hadiths.

Research by Rahman and Sutanto titled *The Impact of Prophetic Traditions on Character Development: A Study of University Students*, showed that understanding the hadiths of Prophet Muhammad (peace be upon him) plays a significant role in shaping students' character. Values such as patience, honesty, and empathy become more prominent in students who have a deep understanding of the hadiths. The study used a quantitative method with a sample of 200 students from three universities in Pakistan and found that teaching methods based on hadiths case studies yielded positive results in developing student behavior (Rahman & Sutanto, 2021). This research supports the assumption that hadiths play a strategic role in character building. Yet, it has not specifically discussed hadiths containing psychosufistic values, which possess unique characteristics in merging spiritual and psychological dimensions (Rahman & Sutanto, 2021). This finding serves as an entry point to explore more deeply how students in Islamic higher education institutions can internalize hadiths with a psychosufistic nuance.

Hasan and Arifin, in their separate studies, stated that deepening understanding of Islamic values derived from hadiths can improve emotional control and empathy and contribute significantly to the formation of a mature, positive character. Hasan, in his

study of 150 students at Universitas Islam Negeri Malang, found that hadiths-based spiritual reflection practices increased emotional intelligence scores by 23 percent after a six-month intervention (Hasan, 2019, p. 92). Meanwhile, Arifin, in his qualitative research at Institut Agama Islam Negeri Surakarta, concluded that character building is not merely about shaping good behavior without a basis, but requires a strong foundation and true role models for one's conduct (Arifin, 2021, p. 52). As evidenced by Sulaiman, Fadhilah, Hafidh, and Zain, Islamic values contained in the hadiths, when implemented as a project that identifies key character-building elements, will effectively enable students to understand these concepts academically while simultaneously gaining the accompanying spiritual experience. The integration of this knowledge and experience is key to developing an authentic and sustainable character (Sulaiman, 2020, p. 130).

The existing research gap lies in the lack of empirical studies that specifically examine how students of the Sufism and Psychotherapy study program understand hadiths containing psychosufistic value within an academic context and how this understanding directly connects to their character transformation. Most existing studies remain theoretical or rely on quantitative approaches that are less capable of capturing the internalisation process, which is subjective and contextual. In addition, research on character education in Islamic institutions remains largely limited to primary and secondary school levels. Therefore, studies at the higher education level, particularly within study programs that specifically study Sufism and Psychotherapy, become highly important to fill this gap (Sarhini et al., 2025, p. 5). This study aims to reveal how the understanding of hadiths containing psychosufistic values among Sufism and Psychotherapy students shapes positive student character at UIN Syekh Wasil Kediri. Theoretically, this research contributes to the development of psychosufistic studies and character education. In terms of practical contribution, this research provides recommendations for educational institutions for designing character development programs based on hadiths that contain psychosufistic values. It can serve as a reference for curriculum development in Sufism and Psychotherapy study programs at PTKIN.

This research uses a descriptive qualitative approach with a case study method to provide a deep understanding of students in the Sufism and Psychotherapy Study Program at the Faculty of Ushuluddin, UIN Syekh Wasil Kediri, regarding hadiths containing psychosufistic values and their connection to positive character building. The qualitative approach was chosen because the objective of this research is to gain a deep

understanding of the experiences, perspectives, and meanings constructed by the informants, which cannot be adequately explained through a quantitative approach (Miles et al., 2014). The case study design allows the researcher to explore phenomena within a real-world context with clear boundaries, thereby fully capturing the uniqueness and depth of the informants' experiences, in line with previous studies on character education (Sarhini et al., 2025). Primary data were obtained through semi-structured in-depth interviews with 12 informants who were selected purposively (purposive sampling) based on specific criteria, including having completed the psychotherapy hadiths course, maintaining a minimum GPA of 3.00, and being active in religious activities within the campus environment. A total of 12 informants was deemed adequate because the research had reached data saturation, at which point additional informants no longer produced substantial new information (Miles et al., 2014). To comply with ethical standards, the identities of all informants were anonymized using codes MH-01 to MH-12, and secondary data were obtained from lecturers' assessment records, the Semester Learning Plan (*Rencana Pembelajaran Semester*, RPS) for the psychotherapy hadiths course, and students' reflective notes.

Data analysis used the interactive model from Miles, Huberman, and Saldana (2014), which consists of three interconnected steps, including data collection, data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). Data reduction was carried out by selecting, simplifying, abstracting, and transforming the raw data from field notes. In contrast, the data were presented as narrative text to facilitate understanding and analysis. Data validity was ensured through source triangulation (comparing informant interviews with lecturer assessment documents and the RPS) and method triangulation (comparing interviews with students' reflective notes). In addition, the researcher conducted member checking by reconfirming the main findings with the informants to ensure that the researcher's interpretation matched the intended meaning. This analysis process aligns with Fajri's recommendation, which emphasizes the importance of a systematic approach to qualitative data analysis for evaluating the internalization of spiritual values in Islamic higher education institutions (Fajri et al., 2023, p. 30).

This research involves 12 informants (MH-01 to MH-12) who are active students of the Sufism and Psychotherapy Study Program at UIN Syeikh Wasil Kediri, currently in their 5<sup>th</sup> to 7<sup>th</sup> semesters. All informants have completed the psychotherapy hadiths

course, which is compulsory in the study program, and have experience systematically studying hadiths containing psychosufistic values for at least one full semester. The informants' average GPA is 3.42 (ranging from 3.21 to 3.78), indicating good academic engagement and adequate intellectual capacity to understand relatively complex hadiths material. The composition of the informants consists of 7 female and 5 male students, aged between 20 and 23 years. The majority of the informants (9 out of 12, or 75 percent) are also active in religious activities outside the classroom, whether in Islamic boarding schools (*pesantren*), the campus mosque, or Islamic study communities, indicating an intrinsic motivation to deepen their religious understanding beyond formal academic requirements. Several informants even serve as committee members of spiritual organizations at the faculty or university level, which enriches their experience in internalizing spiritual values. The diverse characteristics of the informants in terms of gender, organizational background, and religious experience provide a fairly comprehensive perspective on the variations in understanding and implementing hadiths containing psychosufistic values among students.

## **Understanding the Psychological Dimension in Hadiths Containing Psychosufistic Values**

Hadiths containing psychosufistic values that contain psychological dimensions are taught in the psychotherapy hadiths course, with a specific emphasis on self-control, emotion regulation, and the development of emotional intelligence. One of the main hadiths that becomes the focus of the study is the hadiths narrated by Bukhari and Muslim regarding the meaning of true strength:

*Hadith 1: "The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself when he is angry" (Narrated by Bukhari and Muslim).*

The informants' understanding of these hadiths shows varying degrees of depth, yet overall reflects a progressive process of internalization. Informant MH-03 stated:

*"These hadiths completely changed how I perceive the meaning of strength. Since I was a child, I was taught that strength is a physical ability, like being able to run fast or win a fight. But after studying these hadiths in depth in class, I realized that true strength lies in the ability to restrain oneself when emotions run high. I started training myself to pause and take a deep breath before reacting*

*whenever there's a conflict with friends. It was difficult at first, but over time it became a habit." (MH-03, 2025)*

The statement from informant MH-03 shows a significant cognitive transformation, with a shift in the framework of thinking about strength, moving from a physical-materialistic perspective to a psychological-spiritual one. Furthermore, the statement also indicates a concrete behavioral change, namely the application of an emotion regulation strategy in the form of a pause before reacting. This finding aligns with Hasan's study, which concluded that the spiritual values of hadiths containing psychosufistic values contribute significantly to increasing students' emotional intelligence, especially in managing angry emotions, which often become a source of interpersonal conflict (Hasan, 2019). The study also found that students who routinely reflected on the hadiths regarding anger control showed an 18 percent decrease in aggressiveness scores compared to the control group.

Informant MH-07 added a dimension of spiritual practice that strengthens the understanding of the hadiths:

*"In class, our Ustaz not only explained the textual meaning of the hadiths, but also taught us practical techniques to control anger. He explained that uncontrolled anger is a form of spiritual defeat, and he taught us to recite ta'awudh whenever we feel anger starting to surface. I practice this every day, especially when facing situations that trigger my emotions. Now, reciting ta'awudh has become an automatic response whenever I feel angry. Over time, this habit has helped me become a calmer person who is not easily triggered by emotions." (MH-07, 2025)*

The experience of informant MH-07 demonstrates a process of hadiths internalization that goes beyond mere cognitive understanding, namely through concrete spiritual practices integrated into daily life. The recitation of *ta'awudz* (*a'ūzu billāhi min ash-syaythān ar-rajīm*), taught as a response to anger, represents a direct application of the hadiths' values, which possess both a theological and psychological foundation. This finding aligns with the concept of *tazkiyatun nafs*, as explained by Pranilinsyia et al., who assert that the purification of the soul is not merely passive but requires active practices that continuously cultivate self-control (Pranilinsyia et al., 2025). This process reflects what positive psychology refers to as emotion regulation, namely an individual's ability to influence which emotions they have, when they experience them, and how they express

them, which constitutes one of the core pillars of psychological well-being (Goleman, 1995, p. 43).

Another hadiths containing psychosufistic values taught in the Psychotherapy Hadiths course relates to verbal control and communication ethics:

*Hadith 2: "Whoever believes in Allah and the Last Day, let him speak goodness or remain silent" (Narrated by al-Bukhari and Muslim).*

Informant MH-05 reflected on their transformative experience after deeply studying this hadiths:

*"This hadiths completely changed the way I communicate, especially on social media. I used to be someone who commented without thinking, often getting caught up in pointless debates, and sometimes even participating in cyberbullying without realizing it. But after studying this hadiths deeply in class, I began to realize that every word I say will be held accountable. Now, I apply a simple principle from this hadiths: if what I am about to say is not useful to others or does not bring goodness, it is better to remain silent. I also apply this principle when writing comments on social media." (MH-05, 2025)*

This statement by informant MH-05 reinforces Arifin's (2021) study, which found that the understanding and internalization of Islamic values sourced from the hadiths contribute significantly to student character development, particularly in the aspects of empathy, communicative responsibility, and awareness of the social impact of one's words (Arifin, 2021). Arifin's study involving 75 students at Institut Agama Islam Negeri Surakarta found that implementing hadiths values on communication ethics in project-based learning led to a significant increase in linguistic politeness and a reduction in verbal bullying among students (Arifin, 2021). This finding is also in line with Lickona's concept of moral knowing, which states that a cognitive understanding of right and wrong must be followed by moral feeling and moral action to form a holistic character (Lickona, 2013, p. 51) In the context of the hadiths on verbal control, students do not merely understand cognitively that speaking goodness or remaining silent is an Islamic teaching; they also feel emotionally the importance of guarding their tongue, and subsequently actualize it into concrete actions in their daily communication.

## **Understanding the Spiritual Dimension in Hadiths Containing Psychosufistic Values**

The spiritual dimension in hadiths containing psychosufistic values focuses on humanity's vertical relationship with Allah and horizontal relationships with others, which are grounded in spiritual awareness. This dimension encompasses noble values such as *tawakkul* (trust in Allah), *shukr* (gratitude for blessings), and *sabr* (patience in the face of trials). The central tradition taught within this spiritual dimension is the hadiths regarding the wondrous nature of the believer's affairs:

*Hadith 3: "How wonderful is the affair of the believer, for his affairs are all good for him. If something good befalls him, he is grateful, and that is good for him. If something of harm befalls him, he is patient, and that is good for him" (Narrated by Muslim, No. 2999)*

Informant MH-01 revealed their transformative experience after deeply exploring this hadiths:

*"This hadiths fundamentally changed my outlook on life. Before studying it, I tended to view the events in my life dichotomously: there was either good or bad. When I got a poor exam grade, I immediately saw it as an unfair misfortune. But after exploring this hadiths deeply in class, I began to see that every event—whether I consider it pleasant or distressing—is actually part of Allah's plan, which has been beautifully arranged for me. Now, when I get a bad grade, I no longer panic excessively or blame the system. I choose to be patient, engage in self-reflection, and then study harder for future improvement." (MH-01, 2025)*

This statement by informant MH-01 clearly illustrates how understanding hadiths containing psychosufistic values contributes to the development of psychological resilience and emotion regulation rooted in strong spiritual beliefs. The concept that 'all of their affairs are good for them' reflects what positive psychology refers to as cognitive reappraisal, the ability to reinterpret an event from a more adaptive and meaningful perspective (Peterson & Seligman, 2004). This finding is in line with the study by Wahdati and Lessy, which states that the concept of self-efficacy from the perspective of the Qur'an and hadiths is a combination of self-confidence, maximum effort, and spiritual steadfastness, which simultaneously contribute to the formation of character, resilience, and positive attitudes in students (Wahdati & Zuhdan Lessy, 2026, p. 80). In other words, students who understand this hadiths not only become more resilient in facing difficulties but also more productive and proactive in seeking solutions, because they view hardship as part of a meaningful learning process rather than as an unfair punishment or failure.

Informant MH-09 adds a reflective practice dimension that reinforces the internalization of the hadiths' values:

*"Our lecturer not only taught this hadiths theoretically, but also gave us practical assignments that greatly helped the internalization process. We were required to write a weekly reflection journal in which we connected the events we experienced during the week to the hadiths we were studying. So, for example, if I experienced a failure in a project this week, I had to write about how the hadiths on patience and gratitude helped me respond to that failure. This weekly reflection writing exercise made me truly internalize the meaning of gratitude and patience, rather than just knowing it theoretically. I became more sensitive to the small blessings that I had been ignoring all this time." (MH-09, 2025)*

The reflective journal practice implemented by this lecturer is a highly effective method for helping students internalize Sufistic hadiths values. This method is in line with the character education model proposed by Sarbini et al., which posits that forming moderate attitudes and religious character in PTKIN is insufficient through cognitive understanding alone; meaning-making and habituation are also urgently needed. (Sarbini et al., 2025).

The reflection journal facilitates both processes simultaneously: the meaning-making process occurs when students connect hadiths values with their personal experiences, while the habituation process takes place when this reflective activity is carried out routinely every week, thereby forming a habit of reflective and introspective thinking. This finding further reinforces Sulaiman's research, which demonstrates that the spiritual values within Hadiths are more effective for character development when integrated with active, reflective, and contextual learning methods (Sulaiman, 2020). Learning methods that rely solely on lectures and memorization, without providing space for reflection and practical application, tend to yield superficial and unsustainable understanding.

Hadiths concerning internal orientation and sincere motivation also constitute a vital focus of study within the spiritual dimension:

*Hadith 4: "Verily, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds" (Narrated by Muslim).*

Informant MH-11 deeply reflects on how this hadiths impacts their life orientation:

*"This hadiths truly fundamentally transformed my life orientation. I used to be highly focused on physical appearance and seeking recognition from others. I always wanted to look good in people's eyes, wished to be acknowledged as an achiever, and often, my motivation for doing good deeds was simply to be praised by others. However, after understanding this hadiths in class, I began to realize that Allah does not look at any of that. What Allah looks at is our hearts—whether our intentions are sincere for Allah or merely to be praised by humans. Gradually, I started training myself to correct my intentions every time I was about to do something. As a result, I feel more at peace; I am no longer anxious about others' judgments, and I am not easily swayed by praise or unconstructive criticism." (MH-11, 2025)*

The value transformation experienced by Informant MH-11 reflects a highly significant deepening of the spiritual dimension. The shift from extrinsic motivation (seeking approval from others) to intrinsic motivation (sincerity for the sake of Allah) constitutes the core of authentic and sustainable character building. From a psychological perspective, this motivational shift from extrinsic to intrinsic is positively correlated with enhanced psychological well-being, reduced social anxiety, and increased resilience against social pressure (Goleman, 1995). This finding aligns with Fadhilah's research, which states that the contribution of Islamic teachings to shaping student personality is highly significant when these teachings are internalized at the level of motivation and inner orientation, rather than merely at the level of outward behavior (Fadhilah, 2023, p. 63). In this context, the hadiths on inner orientation serve as a moral compass, guiding students to continually correct their intentions and purify their motivations in every deed. Consequently, the character formed is not merely one that appears good on the outside yet is empty within (a hypocritical character), but rather an authentic character rooted in a clean and sincere heart.

### **Positive Character Formed Through the Understanding of Hadiths Containing Psychosufistic Values**

Based on a thematic analysis of the in-depth interviews with all 12 informants, further supported by secondary data from students' reflective journals and lecturers' assessment documents, six primary positive characters were formed or significantly strengthened through understanding of Hadiths containing psychosufistic value in the Hadiths Psychotherapy course. These six positive characters are outlined as follows:

First, Self-Control and Emotional Regulation. All informants (12 out of 12, or 100%) reported an enhanced ability to control their emotions, particularly anger, which had previously been a frequent source of interpersonal conflict. Informant MH-04 explicitly stated:

*"Now, I am better able to 'pause' before reacting in conflict situations. I used to be someone who would quickly explode with anger, but after studying the hadiths on true strength and practicing reciting ta'awudh whenever I feel angry, I have become much calmer. In fact, my own friends have remarked that I have changed and become more mature in handling problems."* (MH-04, 2025)

This improvement in emotional regulation skills is also reflected in the lecturers' assessment documents, where the students' average score for self-control in the Hadiths Psychotherapy course increased from 72 before the intervention to 85 after one semester of learning. This finding is consistent with Hasan's research, which found that interventions grounded in spiritual values from the hadiths significantly enhance students' emotional intelligence, particularly in emotion management and empathy. (Hasan, 2019).

Second, Patience and Resilience. A total of 10 out of 12 informants (83%) reported a meaningful increase in fortitude when facing academic pressures and life hardships. Informant MH-08 mentioned that the values of patience contained in the hadiths regarding the wondrous affairs of a believer helped them not to give up easily when encountering various difficulties, including working on their undergraduate thesis, which took months to complete.

*"In the past, if there was a difficult assignment or if I failed an exam, I tended to get frustrated and wanted to give up. However, after studying the hadiths on patience and its benefits, I became more resilient. Now, I view failure as a learning process rather than the end of everything."* (MH-08, 2025)

This finding reinforces the research by Wahdati and Lessy, which asserts that the concepts of patience (*sabr*) and trust in Allah (*tawakkul*), as understood in the Qur'an and hadiths, significantly contribute to the development of students' psychological resilience (Wahdati & Zuhdan Lessy, 2026). The resilience formed is not merely psychological. Still, it is built on a solid spiritual foundation, making it more enduring and less likely to collapse under severe pressure. Resilience rooted in the spiritual basis of Islam can be strengthened through various religious activities, one of which is practicing the holy verses of the Qur'an in daily life (Cahyandari et al., 2023).

Third, Gratitude and Contentment. Meanwhile, 9 informants (75%) reported a significant increase in gratitude, which directly enhanced subjective contentment and happiness. Informant MH-02 revealed:

*"I now find it much easier to see the positive things in my life after understanding the concept of gratitude in the hadiths. I used to feel inadequate and envious of other people's achievements frequently. Now, I focus more on counting the blessings that Allah has given me, no matter how small they are. As a result, I feel happier and less anxious about what other people have." (MH-02, 2025)*

This finding is consistent with research on the integration of positive psychology and Islam, which discovered that regular gratitude practices enhance psychological well-being and reduce symptoms of depression and anxiety (Peterson & Seligman, 2004). In the context of students, this increase in gratitude also positively impacts academic achievement, as students become more motivated to study as a form of gratitude for the blessing of knowledge, rather than purely due to external pressures.

Fourth, Honesty and Integrity. Meanwhile, 8 informants (67%) reported an increased commitment to the values of honesty, including in academic contexts such as avoiding plagiarism, not cheating during exams, and being transparent in assignment reporting. One informant specifically mentioned:

*"The hadiths about 'speaking good words or remaining silent' make me more cautious in my speech, including within the academic context. Consequently, I do not dare to cheat or take someone else's work without permission, as I realize that it is a form of dishonesty that contradicts the teachings of the hadiths."*

This finding is highly relevant given the rampant cases of academic integrity violations in higher education, such as plagiarism and exam cheating, which Widodo and Muis reported as an indicator of the character gap in PTKIN (Widodo & Muis, 2022). The internalization of honesty values through Hadiths containing psychosufistic values offers a more effective approach than mere academic sanctions, as it addresses students' moral and spiritual aspects rather than mere compliance with regulations.

Fifth, Empathy and Social Concern. A total of 10 informants (83%) reported a significant increase in their empathetic capacity. The hadiths about loving one's brother as one loves oneself (narrated by Bukhari and Muslim) became the most frequently cited foundational value text among informants, serving as a source of inspiration for enhancing social concern.

*The hadiths about loving one's brother as oneself make me more sensitive to others' difficulties. Now, if a friend is struggling, I cannot just stand by and do nothing because I imagine how it would feel if I were in their shoes."*

This finding aligns with research by Hafidh and Zain, which demonstrates that learning from Hadiths containing Sufistic values significantly enhances students' spiritual development, which in turn has a direct impact on positive behaviors such as tolerance, social responsibility, and discipline. (Hafidh & Zain, 2022, p. 228).

Sixth, *Tawakal* (Trust in Allah) and Inner Peace. A total of 11 informants (92%) reported an increase in inner peace when facing uncertainty and various life pressures, which they directly attributed to their understanding of the concept of *tawakal* in hadiths containing Sufistic values. Informant MH-10 stated:

*"Now, I am more at peace when facing an uncertain future. I used to be anxious about where I would work after graduation and whether I would be successful. But after understanding tawakkal in the hadiths, I realized that my only duty is to do my absolute best, while the outcome is entirely up to Allah. The feeling of relief and peace is beyond words." (MH-10, 2025)*

This finding demonstrates that *tawakal* does not imply passive resignation without effort, but rather an inner peace born of the conviction that Allah is the best of planners, following an individual's utmost effort. This inner peace serves as a crucial indicator of positive mental health (Pranilinsyia et al., 2025).

## **The Relationship Between the Understanding of Hadiths Containing Psychosufistic Value and Positive Character Building**

Based on the findings above, the relationship between the understanding of hadiths containing psychosufistic values and the formation of students' positive character occurs through three interrelated stages that form a continuous cycle. These three stages can be explained as follows:

### *The Stage of Cognitive Internalization*

At this stage, a deep understanding of the content, context, chain of narrators (*sanad*), textual substance (*matan*), and meaning of hadiths containing psychosufistic values systematically shapes a new moral framework in students. Students do not merely memorize the texts of the hadiths but also understand the *asbāb al-wurūd* (the historical

context of the hadiths), the socio-cultural context in which the hadiths were spoken, and their relevance and application in contemporary contexts. This stage is facilitated by classroom learning through various methods: deep and contextual explanations from lecturers, interactive group discussions, structured memorization exercises, and critical analysis of commentaries on hadiths (*sharh*) from classical to contemporary scholars. The outcome of this stage is the formation of moral knowing, which serves as the foundation for the subsequent stages. As Lickona explains, moral knowing encompasses moral awareness, knowledge of moral values, perspective-taking, moral reasoning, moral decision-making, and self-knowledge regarding moral values (Lickona, 2013, 53-54). Without a strong foundation in moral knowing, character-building efforts will be fragile and easily shaken by challenges. An individual's ability to conduct cognitive evaluation through deep reflection can lead to a change in emotions from negative to positive (Asyadily et al., 2025).

### *Stage of Spiritual Reflection*

At this stage, students connect the values contained in the hadiths with their daily personal experiences through various reflective activities: weekly reflective journals, routine practices of *muhasabah* (self-introspection), small-group discussions of real-world cases, and worship practices accompanied by deep contemplation. This stage generates a profound emotional internalization that, in turn, fosters intrinsic motivation to become a better individual. Within Lickona's framework, this stage corresponds to moral feeling, which encompasses conscience, self-esteem, empathy, loving the good, self-control, and humility (Lickona, 2013, 56-58). This study finds that students who routinely engage in spiritual reflection demonstrate a higher and more sustainable level of motivation for change than students who understand the hadiths cognitively without reflection. This finding aligns with the concept of meaning-making proposed by Sarbini et al., which suggests that meaning-making serves as a bridge between knowledge and action, transforming abstract information into a personally meaningful experience (Sarbini et al., 2025). In the reflective process, individuals are encouraged to realize the deepest meaning of cognitive and emotional changes to gain a broader and deeper awareness of their relationship with Allah (Asyadily et al., 2025).

### *The Stage of Behavioral Actualization*

At this final stage, students begin to apply hadith values in concrete, daily actions, whether in academic contexts (such as honesty in exams, responsibility in group assignments), social contexts (such as empathy and care for friends in distress), or personal contexts (such as emotional regulation and increased patience). These actions are then reinforced through lecturer evaluation mechanisms that provide constructive feedback, as well as positive feedback from the social environment, including classmates, family, and the community. The repetition of actions, supported by this positive feedback, gradually forms automatic habits, and these habits ultimately shape a stable and entrenched character. Within Lickona's framework, this stage corresponds to moral action, which encompasses competence, desire, and the habit of doing the right thing (Lickona, 2013). The relationship pattern of these three stages, from cognitive internalization to spiritual reflection to behavioral actualization, does not fundamentally differ from the character model proposed by Lickona. However, this study finds that hadiths containing psychosufistic values possess a specific advantage in filling these three components simultaneously and integratively: providing a solid moral knowing (the content of the hadiths), awakening a profound moral feeling through spiritual resonance (the spiritual dimension of the hadiths), and driving concrete moral action through various active learning methods (value implementation).

Informant MH-06 illustrates this entire process with great clarity and reflection:

*"Previously, I knew the theory of patience (sabr); I knew that being patient was good, but I could not practice it when difficult situations arose. After taking the Psychotherapy Hadiths course for a semester, I experienced a significant change. I do not just know that patience is important anymore; I have begun to understand that patience does not mean passive silence. Patience is an active process within the soul, in which one keeps striving without complaint, keeps fighting while remaining reliant on Allah (tawakkal). I learned various techniques from the hadiths to cultivate patience, such as reciting specific supplications (dua) when facing difficulties, engaging in routine self-introspection, and practicing gratitude in every circumstance. Now, the people around me, including my parents and friends, often say that I look calmer and more mature in handling problems compared to before." (MH-06, 2025)*

This statement from informant MH-06 perfectly illustrates the transformative journey from cognitive knowledge to emotional internalization, and from emotional internalization to tangible character changes observable in the social environment. This finding reinforces the research by Hafidh and Zain, which demonstrates that hadiths

containing psychosufistic values-based learning significantly enhances students' spiritual aspects, thereby positively impacting behaviors such as tolerance, responsibility, and discipline (Hafidh & Zain, 2022). This finding is also aligned with Sulaiman's research, which emphasizes that spiritual values in the hadiths are effective for character formation when combined with active and reflective learning methods, rather than just a one-way lecture method that emphasizes memorization without understanding (Sulaiman, 2020). In other words, the approach used in the Psychotherapy Hadiths course within the Sufism and Psychotherapy Study Program at UIN Syekh Wasil Kediri, which integrates cognitive (understanding), affective (reflection and internalization), and psychomotoric (practice and actualization) aspects, is proven effective in shaping students' positive character holistically and sustainably.

In more depth, the effectiveness of positive character formation through psychosufistic hadiths is determined by three main factors based on the findings of this study. First, in terms of depth of understanding, students who not only memorize the hadiths' texts but also understand their context, meaning, and relevance to modern life demonstrate a greater degree of character change than those who merely memorize without understanding. Second, for consistency of practice, students who routinely and consistently practice hadith values in their daily lives, not only when there are course assignments or when they are on campus, show more permanent character changes that do not easily fade when they return to their home environments. Third, academic environmental support, the role of lecturers who not only teach but also serve as role models (*uswah hasanah*), an evaluation system that measures behavioral changes rather than just memorization, and the creation of a conducive learning community where students remind and support each other in the value internalization process, are highly significant external factors in determining the success of character building.

This finding on the importance of academic environmental support aligns with the research by Sarbini et al. on character education models in PTKIN, which emphasizes that the formation of moderate attitudes and religious character does not occur in a vacuum; rather, it is highly influenced by a learning ecosystem that includes the curriculum, lecturers, peers, and institutional policies. (Sarbini et al., 2025). Therefore, efforts to optimize character building through hadiths containing psychosufistic values cannot rely solely on classroom instruction; rather, they must be supported by an entire academic ecosystem that is conducive and consistent with the values being taught. This

study recommends that the Sufism and Psychotherapy Study Program, as well as all Islamic higher education institutions, integrate reflective learning methods, such as weekly journals and real-case discussions, into the curriculum on hadiths containing psychosufistic values. The reflective journal method, which has been empirically proven effective at UIN Syekh Wasil Kediri, needs to be adopted because it facilitates deep meaning-making and authentic character transformation. Islamic educational institutions are also advised to develop character-building programs that explicitly use hadiths containing psychosufistic values as the primary source of values, paired with measurable behavioral evaluation mechanisms. These programs should be integrated with Islamic courses, co-curricular, and extracurricular activities to create a holistic learning ecosystem. Future research is recommended to develop a more systematic learning model for hadiths containing psychosufistic values and to conduct longitudinal studies to examine the sustainability of character changes as students enter the workforce and post-campus community life.

## Conclusion

Based on the research findings, three main conclusions are drawn. First, students' understanding of hadiths containing psychosufistic values is integratively divided into two dimensions: the psychological dimension (self-control and emotional regulation through hadiths on true strength and verbal control) and the spiritual dimension (trust in Allah, gratitude, and patience through hadiths on the wondrous affairs of believers and inner orientation). Both dimensions are taught in the Psychotherapy Hadiths course through contextual memorization, interactive discussions, critical analysis of hadiths commentaries (*sharh*), and most importantly, reflection journals that connect hadiths' values with students' personal experiences. Second, the study proves a positive relationship between the understanding of psychosufistic hadiths and the formation of six positive characters: self-control and emotional regulation, patience and resilience, gratitude and life satisfaction, honesty and integrity, empathy and social care, as well as *tawakal* (trust in Allah) and inner peace. This relationship occurs through three continuous stages, namely cognitive internalization (moral knowing), spiritual reflection (moral feeling), and behavioral actualization (moral action); it is a unique pattern because

it stems from divine values that transcend mere moral rationality. Third, the effectiveness of character building is determined by three key factors: depth of understanding (not just rote memorization), consistency of practice in daily life, and academic environmental support, including role modeling by lecturers, a holistic assessment system, and a conducive learning community.

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