

THE DEVELOPMENT OF SUFISTIC ‘CORE’ CHARACTER-BASED QURANIC STORIES LEARNING MODEL IN ISLAMIC EDUCATION FOR THE IMPROVEMENT OF THE STUDENTS’ BEHAVIOR

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Abstract: Good character or attitude is one of the aim of national education in Indonesia. Good character education in Islamic perspective is the character (moral) education based on Islamic faith and belief to achieve the status of *Insân Kâmil* (whole human being). Universitas Pendidikan Indonesia, since 1986, has been implementing Religious Education (including Islam) more seriously than other universities. However, concerning the quality of the students’ character or behaviors and the learning model that is more effective to improve students’ moral, there has not been any study with a more comprehensive roadmap. An-Nahlawi (Egyptian Islamic Education Professor) develops a conceptual model of Quran-based learning, consisted of seven areas. Then, based on the best practice of SMA and STT Pomosda, it is found that sufism ‘core’ character-based learning model is effective to improve students’ religiosity and good character (moral) (Rahmat, 2010). The sufism ‘core’ character-based Quranic Stories learning model is proven to be more effective to improve UPI students’ moral, based on the model’s testing (Rahmat, et. al., 2013). Therefore, in this second stage of the study, the learning model is developed further (through model validation). The research instruments are inventories to measure the quality of students’ moral (character) and the strength of students’ sufism ‘core’ character. Each inventory consists of 40 items. The data is processed quantitatively (through statistical descriptive and inferential) and qualitatively. The conclusions of this study are: *first*, the quality of students’ moral and behaviors after the learning (8 sessions) improves. The improvement on their knowledge of moral and good characters is very high. *Second*, the strength of students’ sufism ‘core’ characters after the learning (8 sessions) increases. The improvement on their knowledge of sufism ‘core’ characters is very high. *Third*, the sufism ‘core’ character-based Quranic Stories learning model is proven to be effective in improving students’ moral and character. This study recommends that the learning model based on sufism ‘core’ characters need to be implemented in Islamic Education lessons to improve students’ moral and good character.

Keywords: Islamic Education subject, moral and good character, learning model, Quranic Stories, sufism ‘core’ character.

INTRODUCTION

Moral education is one of the aims of national education in Indonesia (UU No. 20 Year 2003 Article 3). Moral education in the Islamic perspective is the moral or character education based on Islamic faith and belief to achieve the status of *Insân Kâmil* (whole human being). Moral education is a mission of the Prophets. In a hadith, the Prophet Muhammad states: “I was only sent (to this world) to perfect moral character.” This implies that moral and good character in human perspective

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still needs to be perfected; i.e. have to be based on Islamic values. The role model of an *Insân Kâmil* is the Prophet Muhammad (Qs. 33/Al-Ahzab: 21).

What learning or education model can take the students to achieve the 'perfection' of moral? Surely it is the learning model that is congruent with the mission of the Prophets. Quran-based learning model is considered to be the most appropriate model. In 2013, the Quranic Stories learning model based on sufism 'core' characters in Islamic Education subject to improve students' moral was field-tested. The result of this study is that the Quranic Stories model is proven to be effective in improving the whole components of moral or good character.

In the field testing of the model last year, there were two things that needed to be revised. First, the components of moral and sufism 'core' character needed to be reduced (due to the limited time of Islamic Education lessons). In this study, the model validation stage, the component of moral is reduced into three (from five) and the component of sufism 'core' character is reduced into five (from eight). Consequently, the number of items are also reduced, from 70 to 40 items. Second, the design of the lesson is focused more on the teaching of the three components of moral, based on the five components of sufism 'core' character. The primary question in this model validation stage is: how is the effectiveness of the sufism 'core' character-based Quranic Stories learning model in improving the quality of students' moral?

LITERARY REVIEW

The Meaning and Scope of Moral

Moral (*akhlak*) is not merely a concept, it is a real action. It is a practice, rather than just theory. More specifically, it is a permanent practice of good character, rather than a temporary one. Moral should be integrated and embedded in behaviors and attitudes in daily life. Ibn Miskawaih (1994: 3) states that moral is an embedded character or disposition that cause a person to do act gladly and without too much thinking, analyzing, or outside force. It means that an action can be called character (or moral) if it is conducted automatically and permanently, without too much thinking, analyzing, or force from other people with authority, because it has been a character, disposition, and habit of the person; it is a behavior or attitude that has been deeply embedded in his daily life (Munawar Rahmat, 2010b; Sofyan Sauri, 2011). Muthahhari (1995) notes that moral action is a good behavior conducted based on responsibility.

Muhammad Abdullah Dzar (Sauri, 2011: 10) and Ilyas (2001) categorize the scope of moral (character) into five aspects: (1) character or attitude towards Allah,

i.e. always remembering and worship Allah in an appropriate and sincere way; (2) character or attitude towards the Prophet Muhammad, i.e. follow his lead and examples; (3) character or attitude toward self, consists of *taubat* (acknowledge one's sins and repent), *zuhud* (afterlife-oriented), *'uzlah* (prepared to act in the name of truth, even if he is alone), *qona'ah* (destroying the animal instinct in himself), *tawakkal 'alallah* (let his affairs to be decided by Allah), and *sabr* (be patient); it also consists of the avoidance of *takabur* (arrogant), *ujub* (proud of oneself), *riya* (show-off), and *sum'ah* (wants people to know his good deeds); (4) character or attitude towards parents, family, and siblings; and (5) character or attitude towards peers, neighbors, and society (Rahmat, 2012: 14).

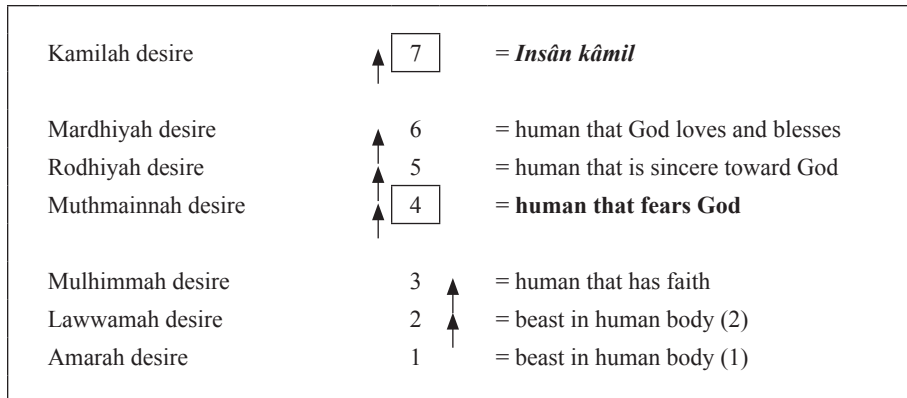
Moral Education to Achieve the Status of *Insân Kâmil*

Moral education is inseparable from the holistic human education. Moral education even aims to achieve the status of being a whole human being; or in Islamic term, *Insân kâmil*. *Insân kâmil* is the creation of Allah who practices Islam *kâffah* (total) optimally, i.e. to obey Allah's commands *udkhulû fis-silmi kâffah* (Qs. 2/Al-Baqarah: 208). According to KH Muh. Munawwar Affandi (2002, 2004), practicing Islam *kâffah* means practicing Islam in the four elements of human being: physical, mental, soul, and emotional. This is in line with Al-Qusyairi (Praja, 1990: 149-150) who states that there are three tools in human body, in his relation with Allah; i.e. *qolb* (mental) that serves to know the nature of Allah, *ruh* (heart) that serves to love Allah, and *sirr* (emotion) that serves to see Allah. Javanese Sufi, Pangeran Mangkunegoro IV (1811–1881 AD), implicitly states the four elements of human being that worship Allah: *sembah raga* (physical worship), *sembah cipta* (=mental worship), *sembah jiwa* (=soul worship), and *sembah rasa* (=emotional worship) (Ardani, 1995).

To achieve the status of *insân kâmil*, human needs to undergo the process of *taroqi* (ascending) to God by controlling or defeating his human desires at least to the level of *muthmainnah* desire (Qs. 89/Al-Fajr: 27-30).

Sufism experts, including Imam Ghazali (1989), describe 7 desires to be defeated or controlled as the process of *taroqi* (ascending) to God, including: *amarah*, *lawwamah*, *mulhimah*, *muthmainnah*, *radhiyah*, *maardhiyah*, and *kamilah*.

Ibn Arabi (Masataka Takeshita, 2005) categorizes human into three groups: *Insân kâmil* (*Kamilah* desire), beast in human body (*Amarah* and *Lawwamah* desires), and human who is in the process towards *Insân kâmil* (*Mulhimah* to *Mardhiyah* desires). The following diagram represents the process of *taroqi* (ascending) of human to God:



**Figure 1: The process of *taroqi* of human to his God
(Munawar Rahmat, 2010)**

To achieve the status of *Insân kâmil*, our desires should be at the seventh level (*kamilah* desire), but we cannot acknowledge it. We cannot say that we have *ilmul-yaqin*, *ainul-yaqin*, and *haqul-yaqin*. We cannot do that because as Qs. 12/ Yusuf verse 53 states: *innan nafsa la-ammarrôtun bis-sû`i* (=because verily, human [desires] is inclined to evil). It means that, even *kamilah* desire will be regarded as a bad desire (which will put human in hell); *illâ mâ rohima robbi* (except when my Lord bestows His Mercy [upon whom He wills]). The human desires that God blesses are the good desires (*mulhimah*, *muthmainnah*, *radhiyah*, *mardhiyah*, and *kamilah*) as the process of *taroqi* (ascending) of human due to his obedience towards Allah and His Prophets, not due to his own admission of achievement of *mujahadah*, *riyadhoh* and *riyalat*.

Moral and Religion Education Learning Model

An-Nahlawi proposes several models of Quranic learning that need to be developed; including Quranic Stories, *tarhib-tarhib*, and *hiwar Qurani*.

Quranic Stories are Al-Quran's reports on previous people who always defied the Prophets sent to them, and the worst consequences of their actions, with fascinating language. With Quranic Stories, the readers of Al-Quran are expected to learn a good lesson; to follow the Prophets. The development of Quranic Stories learning model follows the pattern of Joyce and Weil's Models of Teaching (Joyce & Weil, 1980; Joyce, Weil, and Calhoun, 2011; and Dahlan, 1990).

Achieving the status of *insân kâmil* can only be done through *riyadhoh* (special and continuous practice) to control desires. The Prophet Muhammad calls this process the greatest war; i.e. the war to defeat and control one's desires so that the person is under the command of his conscience (total obedience to Allah and the Prophet), not his desires. There are seven religious attitudes that need to

be internalized through *riyadhoh*, including: *taubat*, *zuhud*, *qona`ah*, *tawakkal `alallah*, *uzlah*, *mulazimatu dzikr*, and *shabr*.

Relevant Previous Studies

A holistic study on the quality of moral attitude has not been conducted. However, studies on the dimensions of moral are plenty. In 2013, Rahmat et. al., conducted a study on Sufism 'core' character-based *Tarhib-Tarhib* learning model. This learning model is effective to improve only one of five components of students' moral. The study also found that, first, Sufism 'core' character learning model can strengthen students' faith, moral, and worshipping habit; and, second, the students know the correct and appropriate foundations of religion as the basis for developing their moral. However, in the practical level, the students still find difficulties to personalize (internalize) and practice the moral characters.

According to Azra (2002), the culture of religion in universities is not built based on sound planning from the rectorate and the curriculum developer. It is usually developed by the groups of '*usrah*' who are related with certain discipline of Islam. These groups commonly build an exclusive, and frequently extreme, culture of religion. The expert of religion and government label these groups as Islam "*sempalan*" group; it means that their movement is outside the mainstream of religious practice in the society.

Most Muslim understands and practices the religion in an ordinary way, in the sense of 'traditional' and 'conventional'. Some of them even do not care about religion; and those who do, practice the religion in the way that they learn from their parents and society (Azra, 2002: 224). The '*sempalan*' group wants to practice and spread the 'true' Islam, the way it had been practiced in the early age of the Prophet Muhammad's leadership and the *Khulafaur Rasyidin*, according to their own interpretation. For example, they believe that Moslem nowadays should wear hijab and veil (for the women) and *damis* and beard (for the men). If people do not do so, they are considered to have defied Islam and followed *thaghut*. In the political level, they see non-Islamic government as a *thaghut* government that needs to be fought (Azra, 2002; Ali, 2002; Mukawi, 2002).

Moral attitude and moral education have never been planned in a mature and research-based design.

FINDINGS

Quality of students' good character and Sufism core character (before and after the treatment with the developed learning model): The quality of students' good character after the learning (8 meetings) improves, although the improvement is still on 'medium' category. However, a few of the respondents improve to a higher level, from 'low' category (having bad character) into 'medium' category and

from 'medium' category to 'high' category (having good character). The detailed summary is displayed in the following table.

TABLE 1: QUALITY OF STUDENTS' GOOD CHARACTER

No.	Components of Character/Attitude	Quality of Behavior with Character	Pre-test		Post-test	
			f	%	f	%
1.	Attitude toward self (self-character)	Good	6	15.0	10	25
		Medium	31	77.5	27	67.5
		Bad	3	7.5	3	7.5
		TOTAL	40	100	40	100
		Mean		2.25		2.33
2.	Attitude toward Parents and Siblings (family character)	Good	1	2.5	8	30.0
		Medium	32	70.0	31	67.5
		Bad	7	27.5	1	2.5
		TOTAL	40	100	40	100
		Mean		2.11		2.26
3.	Attitude toward Peers and People (social character)	Good	15	37.5	20	50.0
		Medium	24	60.0	19	47.5
		Bad	1	2.5	1	2.5
		TOTAL	40	100	40	100
		Mean		2.34		2.47
4.	All Components	Good	2	5.0	10	25.0
		Medium	36	90.0	30	75.0
		Bad	2	5.0	0	0
		TOTAL	40	100	40	100
		Mean		2.24		2.35

The quality of students' Sufism 'core' character also improves after the learning (8 meetings), although the improvement is still on the 'medium' level. There are few respondents who improve to a higher level, from the 'weak' to 'medium' and even to 'strong' level, as displayed in the following table.

TABLE 2. QUALITY OF STUDENTS' SUFISM 'CORE' CHARACTER

No.	Components of Sufism 'Core' Character	Quality of Sufism 'Core' Character	Pre-Test		Post-Test	
			f	%	f	%
1.	Foundation of Repetency	Strong	5	12.5	15	37.5
		Medium	28	70.0	24	60.0
		Weak	7	17.5	1	2.5
		TOTAL	40	100	40	100
		Mean		1.50		1.62

No.	Components of Sufism 'Core' Character	Quality of Sufism 'Core' Character	Pre-Test		Post-Test	
			f	%	f	%
2.	Foundation of <i>Zuhud</i>	Strong	0	0	2	5.0
		Medium	32	80.0	36	90.0
		Weak	8	20.0	2	5.0
		TOTAL	40	100	40	100
		Mean		1.43		1.52
3.	Foundation of <i>Qona`ah</i>	Strong	6	15.0	4	10.0
		Medium	27	67.5	29	72.5
		Weak	7	17.5	7	17.5
		TOTAL	40	100	40	100
		Mean		1.51		1.50
4.	Foundation of <i>Tawakkal`alallah and shabr</i>	Strong	1	2.5	1	2.5
		Medium	23	57.5	23	57.5
		Weak	16	40.0	16	40.0
		TOTAL	40	100	40	100
		Mean		1.36		1.33
5.	Eradicating negative 'core' character	Strong	13	32.5	9	22.5
		Medium	25	62.5	27	67.5
		Weak	2	5.0	4	10.0
		TOTAL	40	100	40	100
		Mean		1.56		1.55
6.	All Components	Strong	0	0	2	5.0
		Medium	37	92.5	38	95.0
		Weak	3	7.5	0	0
		TOTAL	40	100	40	100
		Mean		1.47		1.50

Effectiveness of Sufism 'Core' Character-Based Quranic Stories Learning Model in Improving Good Character (Model Validation Stage)

The preparation and implementation process of Sufism 'Core' Character-based Quranic Stories learning model through quasi-experimental study is conducted in the following stages:

First, Planning Stage

In this stage, learning objectives and learning approach are stated. The objective of the learning is to make the students have high quality of good character, including:

(1) self character (good attitude towards self), (2) good attitude towards parents and siblings, and (3) good attitude towards society. The approach used is learning through Sufism 'core' character-based Quranic Stories, focusing on the mental dimension of good character as an effort to get close to Allah. The sufism values (characters) focused in the model are the four positive 'cores' of sufism (*taubat, zuhūd, qona`ah, and tawakkal`alallah and shabr*) that the students need to develop and the four negative 'cores' of sufism (*takabur, ujub, riya, and sum`ah*) that the students need to avoid.

Second, Learning Stage

The validation of Sufism 'core' character-based Quranic Stories learning model on UPI students is conducted through quasi-experimental study in Islamic Education class, on the Bahasa Indonesia Education Department. In the beginning of the lesson (session 1, 2, 3, and 4), the learning is focused more on reviewing the nature of Islam and sufism 'core' character. On the next sessions (5, 6, 7, and 8), the lesson is focused Sufism 'core' character-based moral. Each session is 100 minutes (2 Credits).

Third, Evaluation Stage

At the beginning and the end of the lesson (Session I and Session X), the students are given moral attitude quality test and Sufism 'core' character strength (pre-test and post-test). The effectiveness of the model is found by comparing the results of pre- and post-tests. The calculation of score differences in pre- and post-tests result is conducted using t-test. The result is that there is significant improvement of moral or character for all components of moral. The result of the t-test is displayed in the following table.

TABLE 4. T-TEST RESULT ON THE QUALITY OF STUDENTS' MORAL BEHAVIOR USING QURANIC STORIES LEARNING MODEL

No.	Components of Moral	Mean Score		t-test	t-table	Significance
		Pre-Test	Post-Test			
1.	Attitude towards self	40.53	41.88	3.38	2.46	Sign. 0.99
2.	Attitude towards parents/ family	21.22	22.63	4.75	2.46	Sign. 0.99
3.	Attitude towards peers/ society	28.08	29.68	7.62	2.46	Sign. 0.99
Total		89.70	94.13	17.72	2.46	Sign. 0.99

n = 40

Students' Sufism 'core' character improves significantly for the components of *taubat* and *zuhud*, while the other components do not improve significantly. The result of t-test on this matter can be seen in the following table.

TABLE 5. RESULT OF T-TEST ON THE STRENGTH OF STUDENTS' SUFISM 'CORE' CHARACTER

No.	Components of Sufism 'core' Character	Mean Score		t-test	t-table	Significance
		Pre-Test	Post-Test			
1.	Taubat	12.00	12.95	3.65	2.46	Sign. 0.99
2.	Zuhud	11.38	12.25	1.85	1.70	Sign. 0.95
3.	Qona'ah	12.05	12.00	-0.22	-	Not sign.
4.	Tawakkal `alallah and Shabr	10.90	10.65	0.75	-	Not sign.
5.	Negative 'core' character	12.48	12.40	0.26	-	Not sign.
Total		58.85	60.10	3.57	2.46	Sign. 0.99

n = 40

DISCUSSION

Based on the result of model validation, Sufism 'core' character-based Quranic Stories learning model is proven effective to improve the quality of students' moral. It is also proven to be effective in improving the components of moral attitude (attitude towards self, parents and family, and peers and society). The result of this study confirm the previous study (Stage I study) in 2013, i.e. the model field-testing stage. On that first stage, it is found that the Sufism 'core' character-based Quranic Stories learning model is effective in improving the quality of all components of students' moral.

The Sufism 'core' character and the Quranic Stories learning models are new models of learning. These learning model might be known only in UPI, because it seems that only the Islamic Education lecturers of UPI who found and developed these models. However, the effort to develop these learning models is hindered by the routine teaching activities (which always use conventional methods). Quranic learning models have been discussed among the Islamic Education lecturers of UPI since 20 years ago, although the practical development is still rare.

The development of these learning models is only hypothetical (based on the conceptual findings of Abdurrahman An-Nahlawi) following the pattern of Models of Teaching developed by Bruce Joyce and Marsha Weil (1980) and *Model-Model Mengajar*, and adaptation of Joyce and Weil's models developed by Dahlan (1990). The validation of this Quranic Stories learning model will surely enrich the references of learning models.

The Sufism 'core' character learning model is developed by Rahmat in his dissertation, published as a book (2010: 236-9), which is then developed further in research (2012). In general, Sufism 'core' character is the *maqomat* (the steps) of spiritual journey a Sufi takes to reach God. Abu Nashr al-Siraj al-Tusi in *Al-Luma`*

fit Tashawwuf (Simuh, 1996: 49-71) proposes seven types of *maqom suluk*; i.e. *taubat*, *waro`*, *zuhud*, *faqir*, *sabar*, *tawakkal*, and *ridho*. Nicholson (1998: 30-37) describes the explanation concerning *maqomat taubat* of several famous Sufi. These seven *maqom* (steps) are the stations of heart cleansing, so that it becomes clear without any speck of worldly desire on it. Al-Ghazaly asserts that every Sufi who wants to comprehend *ma`rifat* should be able to turn his back to the world completely (Simuh, 1996: 51). Therefore, the first step is *taubat* (repent from sins) and the last step is *ridho* (sincerely believe). In this final *maqom* (step), the heart will be free of all worldly bonds, and will only work to get close to God.

In the Sufi School of Pomosda (located in Desa Jogomerto Kecamatan Tanjunganom Kabupaten Nganjuk Jawa Timur), these *maqomat* are known as the foundations of religion (Rahmat, 2010: 236-9), which then are dubbed Sufism 'core' character (Rahmat, 2012). According to Kyai Muhammad Anwar Muttaqien (Teacher of Mursyid Tarekat Syaththariah in Jogomerto Nganjuk), to achieve the state of God's blessing (the highest foundation of religion), a student (someone who needs to go back to God, not to a place God prepares) should climb the steps of the foundation of religion (there are 10 foundations), from the lowest (*taubat*) to the highest (*ridho*). However, in the practice, he emphasizes to his students to practice only six foundations of religion: *taubat* (by being *al-faqir*; i.e. always feel that he is the most sinful person so that he continuously repent), *zuhud* (care about others but with afterworld orientation), *uzlah* (prepared to defend the religion, even if he is alone, but still live in harmony with the society), *qona`ah* (killing/reducing the beast nature in himself), *tawakkal`alallah* (let Allah decides all his affairs, and gladly receive the decision, whether good or bad), and *being patient* (forcing himself to follow the commands of Allah and the teaching of His Prophets) (Muttaqien, 2014: 71-76). The students should also avoid four characters that can destroy moral; i.e. *takabur* (arrogant), *sum`ah* (want people to know his good deeds), *riya* (want to be higher than other), and *ujub* (pride) (Muttaqien, 2014: 73).

The result of this study can develop the theory of foundations of religion from Teacher Mursyid. In this study, the strength of students' Sufism 'core' character improves, on the characters of *taubat*, *zuhud*, and *negative`core`character*. However, there is no improvement on the characters of *qona`ah* and *tawakkal`alallah*. It means that the 8 sessions of Islamic Education lesson can only improve three core characters. These three characters are important to develop students' religious life because they are the most basic characters. This study also proves that these three core characters can be implemented in Islamic Education lesson in university (not just in Islamic School).

Based on the observation and interview during the learning, it is found that *first*, the Sufism 'core' character learning model can strengthen students' faith, worship habit, and moral; and, *second*, the students know the correct and appropriate

foundations of religion as the basis for developing their moral. However, in the practical level, the students still find difficulties to personalize (internalize) and practice the moral characters. For example, the implementation of the 'core' character of *taubat*. *First*, all students understand *taubat* (repent) from the common sins; such as repent from the great sins (stealing, placing bets, drinking alcohol, fornicating, and killing). However, the main source of these sins is *syirik* (putting greater importance to worldly things and desires rather than God). After learning about *taubat*, the students know and realize that the greater *taubat* is to repent from the sins of *syirik*. They know why the Prophets do *taubat* the most, even though they are holy and purified human being that warrant a place in heaven. *Second*, their practices of *taubat* is more focused because human always follows desires and logic, rather than the commands of God. *Taubat* from the sins of *syirik* is hard, but students know the actions that they need to repent from. The interview with the students reveals that they will attempt to repent from these sins. Another example is the negative Sufim 'core' character (*takabur, ujub, riya, and sum'ah*). The students realize that these negative characters are deeply embedded in human nature. After the lesson, the students know that these four negative characters are dangerous because they can nullify all good deeds a person does. The students realize that they need to do *taubat* continuously because human always performs sins and cultivates the four negative 'core' characters. In the model field-testing stage in 2013, two of the students of Local Language Education Program (enrolling in Islamic Education class) lost their newly-bought notebook. They admitted that they were angry. However, they remember the lessons they learned in the Islamic Education class, concerning the Sufism 'core' characters. All worldly things belong to Allah, I just happened to hold it for a while. My losing the notebook is essentially the will of Allah. I have to practice letting go of things that belong to Allah to go back to Allah, although the way is through the thief. With this kind of realization, their anger decreased and they managed to accept the way things happen.

CONCLUSION

The conclusion of this study is that the implementation of sufism 'core' character-based Quranic Stories learning model in Islamic Education subject has been proven to be effective in improving students' good character. The result of this study confirms previous studies (the testing stage of the model) so that the model can be implemented in actual learning of Islamic Education subject.

The quality of students' moral after the learning improves, in all components of moral, although the improvement is generally on the 'medium' level. Few students improve to a higher level, from 'low' to 'medium' or from 'medium' to 'high' level.

The strength of students' Sufism 'core' character after the learning improves, on three of five components of Sufism 'core' characters, although the improvement

is generally on the ‘medium’ level. Few students improve to a higher level, from ‘low’ to ‘medium’ or from ‘medium’ to ‘high’ level.

The Sufism ‘core’ character-based Quranic Stories learning model is proven to be effective in improving all components of students’ moral. The study also finds that, *first*, the Quranic Stories learning model strengthens students’ Sufism ‘core’ character, which will improve their moral; *second*, Sufism ‘core’ character learning model can strengthen students’ faith, moral, and worshipping habit; and, *third*, the students know the correct and appropriate foundations of religion as the basis for developing their moral. However, in the practical level, the students still find difficulties to personalize (internalize) and practice the moral characters

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