

Exploring Sufistic Morality in A.R. Fachrudin's *Light Questions and Answers* as Educational Material for Didactic Story Writing

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ABSTRACT

This study aims to explore the Sufistic values found in *Soal Jawab yang Ringan-Ringan* (Light Questions and Answers) by A.R. Fachrudin, a prominent Islamic preacher and Muhammadiyah leader from 1968 to 1990. The research emphasizes the educational relevance of these values, particularly their application in moral and character education through literature. A descriptive qualitative method was used, focusing on textual analysis rather than numerical data. The data consisted of written discourse, field notes, personal documents, and other official records. The analysis involved data reduction, presentation, interpretation, and verification. The semiotic approach was employed to identify the symbolic representations of Sufistic values within the text. The findings reveal that A.R. Fachrudin's writings convey key aspects of moral Sufism, including repentance (*taubah*), fear and hope (*khauf and raja'*), asceticism (*zuhud*), poverty (*faqr*), patience (*sabr*), contentment (*ridha*), and constant awareness of God (*muraqabah*). These values are categorized as "index" signs in semiotic analysis, indicating their observable and practical manifestations in daily behavior. The Sufistic values expressed in Fachrudin's work hold significant educational potential, especially for moral instruction in literary contexts. These values can be effectively integrated into writing and literature curricula, such as through the creation of didactic short stories. The study suggests that incorporating spiritual and ethical dimensions into education can enhance students' moral development and engagement with religious texts in meaningful, reflective ways.

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1. INTRODUCTION

In recent years, there has been growing concern over the moral and ethical decline in the behavior of both adults and adolescents. This deterioration in character is frequently associated with increased exposure to online pornography and sexually explicit content, which can contribute to promiscuous behavior and diminished self-control (Doornwaard et al., 2015). In addition, the misuse of illegal drugs

has become a persistent problem, further complicating efforts to foster healthy and responsible lifestyles. In light of these issues, cultivating moral awareness and resilience through strong role models is more important than ever—especially in a nation like Indonesia, where cultural and religious values can serve as a powerful foundation for character development.

One such exemplary figure is Kiai Haji Abdur Rozak Fachruddin, more commonly known as A.R. Fachruddin. He led Muhammadiyah, one of Indonesia's largest Islamic organizations, for a remarkable 22 years (1968–1990). His legacy continues to inspire many, particularly because of his personal virtues—simplicity, honesty, and sincerity. According to Amien Rais, as cited in Saputra (2020), A.R. Fachruddin embodied a lifestyle deeply rooted in Sufistic values—an ascetic and spiritual dimension of Islam that emphasizes inner purification and moral integrity. These values, if integrated into education and literature, can play a pivotal role in moral formation.

Sufistic values, which emphasize humility, sincerity, and inner discipline, offer meaningful lessons for today's youth, particularly when conveyed through relatable media such as literature. One effective medium is the didactic short story—a literary form designed not just to entertain but to educate. Kosasi (2012) underscores that literature, especially short stories, can function as a tool for moral instruction. By embedding Sufistic principles within the narrative structure of short stories, educators and writers can subtly foster ethical awareness and self-reflection among students.

A short story is a concise prose narrative that typically focuses on a single theme or moral lesson. As Rasyid (in Rachmat, 2008) explains, it belongs to the category of fiction writing and is structured as a narrative essay. Sudarman (2008) elaborates that a well-crafted short story is characterized by imaginative elements, subjective perspectives, educational and informative content, and an engaging style. Notably, many Indonesian authors affiliated with the *Forum Lingkar Pena*—such as Asma Nadia, Helvy Tiana Rosa, Gola Gong, and Pipiet Senja—frequently use short stories as a vehicle to express Islamic and moral themes.

Previous research has explored how Sufistic values can influence education. For instance, a study by Al-Hana and Yusuf (2021) investigated the character Semar from traditional Javanese wayang as a representation of Sufistic thought, revealing its pedagogical and philosophical implications. Such findings affirm the potential of Sufi-based characters to be integrated meaningfully into educational discourse.

To analyze the Sufistic teachings of A.R. Fachruddin, particularly those found in his book *Soal Jawab yang Ringan-Ringan* (Light Questions and Answers), this study employs a semiotic approach. Semiotics—the study of signs and symbols—provides a valuable lens for understanding the deeper meanings embedded in texts. According to Rohinah (2011), every sign consists of two aspects: the signifier (the form that conveys meaning) and the signified (the concept it represents). Literary texts, when examined semiotically, reveal a layered structure of meaning that connects directly to both religious thought and moral philosophy.

In applying this approach to A.R. Fachruddin's work, the focus is on interpreting how his responses to everyday religious and ethical questions convey Sufistic ideals. As noted by Eco in Ratna (2012), textual semiotics is particularly relevant in literature that deals with philosophical or moral substance. Thus, examining *Soal Jawab yang Ringan-Ringan* through this lens enables a nuanced exploration of how Sufistic concepts are embedded in language, structure, and narrative choices—thereby enriching the moral discourse in Indonesian literary and educational contexts.

2. METHODS

This research uses descriptive qualitative methods and Sufistic analysis techniques for the figures of A.R. Fachruddin in the book *Soal Jawab yang Ringan-Ringan* to contribute to learning to write didactic short stories. Qualitative research is descriptive research. The data collected takes the form of words or images rather than numbers. Written research results contain quotations from the data to illustrate and provide presentation evidence. This data includes discourse transcripts, field notes, photography, videotapes, personal documents, memos and other official records. In their search for understanding, qualitative

researchers do not reduce page after page of narrative and other data to numerical symbols. The data analysis used reduction techniques, data presentation, data interpretation, and data verification.

This research examines the Sufism of the figure A.R. Fachrudi, uses Al-Ghazali's Sufistic theory through semiotic studies using analytical description technique research methods. Writing in the form of text is the source of data in this research in the form of a concept study of A.R. Fachrudin in the book Soal Jawab yang Ringan-Ringan by AR. Fachrudin Printed 2 of 2012 with a total of 287 pages. Researchers play various research instruments.

3. FINDINGS AND DISCUSSION

3.1 Findings

Religious values suggest that there is a spirit within the human soul that awakens social awareness and fosters tranquil societal harmony. This societal sensitivity can be revived through literature. For this reason, the researchers elevate the value of literature by studying how to develop didactic genre short stories based on the Sufistic philosophy from A.R. Fachrudin work. Sufism contains the Islamic religion which is a reference for every human being towards the center of human existence, namely Allah SWT, in every activity in the world (Thoughts of Kiai Sholeh Darat in Qoyimah, 2023).

A short story is a prose literary work. Rohina (2011: 41), through the cultivation and development of sensitivity to social standards, literature plays a significant influence in the formation of moral, social, and human psychology (values both in individual and social contexts). Literary works should provide good wisdom to enlighten readers with morals and knowledge.

One of the pathways to attaining *ma'rifat*—a deep, intuitive knowledge of God—is through Sufism. As Erviena Arianie (2018) explains, Sufistic literature serves as a powerful medium for expanding one's spiritual insight and understanding the vastness of divine knowledge. This type of literature is not meant to be dissected or treated as mere academic material; rather, it should be embraced holistically as a complete and unified source of spiritual wisdom. Tebba (2003) states that Sufistic intelligence can be seen from the concept of Sufism, including knowledge, meditation, makrifat, and makrifat isyraqiyah. Sufistic attitudes at the level of makrifat, including zuhud, wara, patience, gratitude, sincerity, tawakal, istiqamah. According to Al-Ghazali (Sanusimsul Munir; Amin,, 2012: 214) morals/good deeds include (a) repentance, (b) khauf (fear) and raja (hope), (c) zuhd (asceticism), (d) fakir (poor), (e) patient, (f) rida (be happy and pleased with God's destiny), (g) muraqabah (mindfulness).

The fundamental moral principles—patience, gratitude, wara (abstinence), zuhd, qana'ah (contentment and satisfaction), trust, sincerity, and rida—are laid out by (Chusnan Masyitoh, 2009). Repentance, taqarrub (propinquity), piety, dhikr (remembrance of God), khusyu (solemnity), tawadhu (humility), khauf, raja, muraqqabah, and istiqamah (consistency) are all parts of the spiritual dimension. In fact, the backwardness of the current modernization creates negative changes that lead to a moral and ethical crisis. For example, the chaos of the regional head election, and politicians' corruption show the loose national identity and solidarity. To help students in literary writing classes learn to compose didactic short stories, this study investigates the Sufistic idea of A.R. Fachrudin. This research aims to describe the Sufistic concept of A.R. Fachrudin and include it in lecture material for learning to write literature at UHAMKA.

This research examines the Sufistic values of the figure A.R. Fachrudin to provide optimal contributions in learning to write didactic short stories for students in literary writing courses. The didactic short story will focus on the Sufistic values of the character A.R. Fachrudin. Sufistic values tend to have an Islamic pattern, the emergence of which was pioneered by Sufism experts (Ahmadi, 2013).

The figure for A.R. Fachrudin is more often known as Pak AR. Musyafa (2020) conveys that he is friendly, polite, smiling, easy to get along with, generous, and very gentle and cool in preaching. Not only was he successful in preaching as a preacher who united Muslims, but he also achieved the role of religious leader and role model, as well as intelligence and skill in packaging complex Islamic teachings into light language. Good morals are clearly illustrated from this presentation which contains

Sufistic values. These Sufistic values are aimed at being used as teaching materials. One example of noble moral values in Wewarah Osing is very relevant and can be applied today (Fitroh, 2023).

Based on the formulation of the problem that has been stated previously, the results and discussion in this study are examining (a) the Sufistic concept of A.R. Fachrudin in the book "*Soal Jawab yang Ringan-Ringan*"; (b) the relevance of Sufistic concept of A.R. Fachrudin in the book "*Soal Jawab yang Ringan-Ringan*" on learning to write didactic genre short stories; and (c) the Sufistic concepts consisting of repentance, *khauf* (fear) and *raja* (hope), *zuhd* (asceticism), *fakir* (poor), patient, *rida* (be happy and pleased with God's destiny), and *muraqabah* (mindfulness). Meanwhile, semiotic studies found the index application of each Sufistic concept as follows.

Further explanation of the concept of Sufism and textual evidence of the Sufistic value of A.R. Fachrudin according to Imam Al Ghazali, namely repentance, *khauf* and *raja'*, *zuhud*, *fakir*, patience, pleasure and *muraqabah*.

3.1.1 Taubat (repentance)

At this level, repentance entails rejecting anything and everything that can divert from the way of Allah SWT.

"Asking Allah for forgiveness for our forefathers and the parents of Muslim fellow believers is strongly advised. Even, there is a special order just for our mother and father....."

(Fakhruddin, A.R., 2012: 15)

"Based on Islamic Belief, we still can repay the kindness of our parents which have passed away by always praying for mercy to Allah SWT for our parents." (Fakhruddin, A.R., 2012: 46)

"The responsibility for us whom are still alive is praying mercy from Allah SWT when we still have a chance and after *Shalat* or the other praying time." (Fakhruddin, A.R., 2012: 51)

"Let's pray to Allah SWT and also try as hard as we can to become members of heaven" (Fakhruddin, A.R., 2012: 73)

"Let us make a request to the One who controls all things, intending seriously to be able to repay the kindness of our parents." (Fakhruddin, A.R., 2012: 81)

This quote describes the plea for forgiveness that humans can make to please Allah SWT.

3.1.2 Khauf (fear) dan raja' (hope)

Khauf is a feeling of anxiety or fear, while *raja'* is hopeful or optimistic.

"Until now, I have not dared to choose to pray in the local language or Indonesian. I believe that prayer is a unique form of devotion and that the manner and the words used during it should be in accordance with the Prophet's lead. This is simply an illustration of the actions of the Prophet Sallahu'alaihiwassalam, not because I am fanatical about the Arabic language."

(Fakhruddin, A.R., 2012: 7)

Because so many people commit sins and frequently disregard Allah, the above statement alludes to a sense of anxiety or fear that Allah may become enraged with them.

3.1.3 Zuhd

Zuhd is characterized as a mindset of emancipation from material pressures and a sense of dependence on worldly existence.

“...Let us encourage and revitalize efforts to establish schools, madrasas, universities and Islamic boarding schools. ...”

(Fakhruddin, A.R., 2012: 31)

The remark refers to the mentality of accepting one's means of subsistence while maintaining a sense of neutrality about one's wealth or lack thereof.

3.1.4 *Fakir* (poor)

Fakir means a lack of possessions that a person needs in carrying out life in the world.

“Let's carefully consider it and give it some serious thought. Is it worth our time and effort to shape ourselves in this way? According to the Qur'an, humans were made in the finest possible way compared to other creatures. Humans live by being given all the adequacy, like instincts, thoughts, feelings.”

“.... Let's memorize the prayers below, but at the same time also continue our *Tabligh* Movement, foster our religious studies, help orphans, continue to help madrasas, continue to provide assistance for our ongoing charity.” (Fakhruddin, A.R., 2012: 21)

“Let's all help and give assistance. Don't just enjoy reading these prayers without caring about our brothers and sisters who still really need help.” (Fakhruddin, A.R., 2012: 32)

“Let's as strong people, the poor, the elderly, and take care of them.” (Fakhruddin, A.R., 2012: 192)

“... If there is, we will gather people who are able to be invited to think about caring for orphaned children so that they are not abandoned and neglected.” (Fakhruddin, A.R., 2012: 211)

“... Then we try to provide help to them by inviting people who happen to be lucky, rich people.” (Fakhruddin, A.R., 2012: 233)

“We must try, in what way we can raise the fate of those who are in need to a better level.” (Fakhruddin, A.R., 2012: 233)

The quote explains the attitude of accepting what you already have, not asking for more and being content with it rather than asking for more.

3.1.5 *Patience*

Patience is a person's ability to control himself against something that happens, whether they like it or not.

“... Such minor issues or concerns, in my opinion, should not be exaggerated, and don't let that minor issue lead to the dissolution of a fraternity so that there is no greeting and only separation. What a loss it would be if the mere question of reading "AMIN" led to the dissolution of fraternal bonds, relationships, and keeping one's mouth shut toward one another.”

(Fakhruddin, A.R., 2012: 7)

“... Let's maintain our relationship with each other. We do not need to envy each other; we do not need to belittle each other. Let us together maintain our name and honor...” (Fakhruddin, A.R., 2012: 42)

"We do not need to argue, we do not need to be divided, and we do not need to be hostile; do not break the bonds of brotherhood between us as Muslims just because of arguing over a few rakat." (Fakhruddin, A.R., 2012: 113)

"Let's together maintain the brotherhood and unity of Indonesian Muslims." (Fakhruddin, A.R., 2012: 114)

The quote describes a consistent attitude in carrying out all God's commands to face difficulties and being steadfast in trials while struggling to achieve goals.

3.1.6 Rida'

Rida means to accept with satisfaction what God has bestowed.

"In actuality, we are all God's creations—men and women, big and little, elderly and young, rich and poor, intelligent and foolish. We are only alive because we were created to be alive. We are born with a noble mother, a scholar mother, a director mother, a mother with a law degree, and so on; all of these things we have to accept and cannot change. Naturally, no one would desire to be born to a woman who is poor, ignorant, or who is homeless and resides in a rickety, run-down home. But since everything is according to the will of Allah Almighty, All-Wise, All-Knowing, and All-Just, we must accept it."

(Fakhruddin, A.R., 2012: 80)

... If we have declared that we have embraced Islam, of course we must completely submit ourselves to Allah's provisions, Allah's commands and stay away from or abandon everything that Allah has forbidden... (Fakhruddin, A.R., 2012: 48)

This phrase exemplifies the attitude of being happy to comply with Allah's wishes while avoiding an attitude of resistance and regret.

3.1.7 Muraqabah (mindfulness)

Muraqabah is introspective, which implies that it is constantly attentive and ready to assess its own state.

"We need to find provisions to face death so that we all pay attention to what the situation is like after death...." (Fakhruddin, A.R., 2012: 49)

"Because visiting graves will remind us who are still alive that eventually we too will die following them. "(Fakhruddin, A.R., 2012: 53)

"... Let's live carefully. We prepare provisions for eternal life in the afterlife." (Fakhruddin, A.R., 2012: 70)

"We realize that we are all God's creatures. Everything we get is simply accepted as it is." (Fakhruddin, A.R., 2012: 80)

"Let's strive to be servants of Allah Subhanahu wata'ala who are sincere, confident and trust completely and surrender and trust in Allah with a clean heart." (Fakhruddin, A.R., 2012: 82)

"We feel and realize that our sinful actions are due to the weakness of our souls, the weakness of our hearts, and our inability to overcome the evil of our own actions." (Fakhruddin, A.R., 2012: 83)

"Hopefully we can be useful servants of Allah SWT in our life together." (Fakhruddin, A.R., 2012: 84)

"Therefore, it is very important for us to know and understand the conditions of the pillars of prayer, then we do them as well as possible so that we can feel the results and benefits of the enormous prayer. (Fakhruddin, A.R., 2012: 93)

"Therefore, to maintain the safety of us all, we should read the shahada and take it to heart." (Fakhruddin, A.R., 2012: 110)

"Let's worship Allah sincerely and only seek the pleasure of Allah Subhanallah wata'ala." (Fakhruddin, A.R., 2012: 114)

"Let's search and dig up more hadiths related to this....." (Fakhruddin, A.R., 2012: 123)

"... We as Muslims believe that we live because of Allah's grace." (Fakhruddin, A.R., 2012: 130)

"Carrying out a marriage in accordance with Islamic guidance is also to carry out worship to Allah." (Fakhruddin, A.R., 2012: 131)

"Husband and wife should love each other because of Allah..." (Fakhruddin, A.R., 2012: 136)

"Let's make efforts, make efforts seriously, with all sincerity, with mature thinking and full of caution. " (Fakhruddin, A.R., 2012: 154)

"Our prayers, our devotion, our life and death, all of it is only directed to Allah who controls the entire universe. And all of it belongs to Allah." (Fakhruddin, A.R., 2012: 156)

"We are given a mind, so with that mind let us think about the incident." (Fakhruddin, A.R., 2012: 157)

"So, we Muslims believe that Allah really exists..." (Fakhruddin, A.R., 2012: 158)

"All of that is a normal, common thing, because this world has a creator, a maintainer and a watcher, namely Allah the Almighty." (Fakhruddin, A.R., 2012: 159)

"Therefore, we must be careful, we must be vigilant and..." (Fakhruddin, A.R., 2012: 161)

"We humans, whatever we do, whatever we say, Allah certainly knows, sees and hears." (Fakhruddin, A.R., 2012: 161)

"Therefore, we must always be vigilant. In this world, we are not long. We must use this short time as best we can..." (Fakhruddin, A.R., 2012: 175)

"Therefore, if we follow the contents and instructions of the Qur'an, surely our lives, our households, our villages, our communities will be peaceful." (Fakhruddin, A.R., 2012: 179)

"We who are willing to follow the Prophet's command will certainly be happy in life in this world and the hereafter." (Fakhruddin, A.R., 2012: 182)

"Therefore, we as Muslims must be careful. Whatever we say, we say, we do, whether in a crowded place or in a quiet and lonely place, everything must be recorded, nothing is missed at all." (Fakhruddin, A.R., 2012: 190)

"Therefore, let us all have faith, believe in Allah and always depend on Him; Islam or surrender to Allah, and Ikhlas; do good according to the commands, rules and guidance of Allah's religion." (Fakhruddin, A.R., 2012: 195)

"But we have to try hard, make efforts, work diligently and diligently and be strong. After that, we put our trust in it, surrendering ourselves to Allah." (Fakhruddin, A.R., 2012: 199)

"We must not despair, we must not give up hope. We strive with confidence that Allah will provide help." (Fakhruddin, A.R., 2012: 200)

"We must be able to guard and keep the secrets of our fellow Muslims." (Fakhruddin, A.R., 2012: 201)

"Let's Muslims work hard, be diligent and like to strive while praying to Allah. ..." (Fakhruddin, A.R., 2012: 205)

"We as Muslims must not trust fortune tellers, even though predictions are made using careful calculations and in various ways." (Fakhruddin, A.R., 2012: 206)

"Therefore, let us not be happy to think badly of other people" (Fakhruddin, A.R., 2012: 211)

"Begging or expecting mercy from others by not wanting to work, not wanting to make an effort, that is an act that humiliates oneself." (Fakhruddin, A.R., 2012: 214)

"We as Muslims are obliged to maintain our brotherhood. Do not suffer losses, and do not cause losses to others. (Fakhruddin, A.R., 2012: 215)

"We do not want to be harmed, so do not harm others." (Fakhruddin, A.R., 2012: 230)

"Don't we already know that the Prophet is an example for all Muslims?" (Fakhruddin, A.R., 2012: 231)

"Be careful of our brothers who are suffering from deprivation and are having bad luck." (Fakhruddin, A.R., 2012: 233)

"We should be flexible in our social interactions, and do not be indifferent, indifferent, and only think of ourselves." (Fakhruddin, A.R., 2012: 2344)

"A believer must have a good character, be useful and bring prosperity to the community." (Fakhruddin, A.R., 2012: 235)

"We must always be kind to our friends. Be honest, trustworthy, polite, humble, willing to help, self-aware and so on." (Fakhruddin, A.R., 2012: 235)

"We must not ruin our lives." (Fakhruddin, A.R., 2012: 236)

"A Muslim who is asked for help is obliged to help." (Fakhruddin, A.R., 2012: 237)

"We Muslims are obliged to maintain our descendants." (Fakhruddin, A.R., 2012: 237)

"The Islamic religion does not allow us as Indonesian Muslims to live luxuriously, wastefully, waste money on things that are not useful, but we must be thrifty and careful in spending money." (Fakhruddin, A.R., 2012: 239)

"Let us as Indonesians who have embraced Islam, not act or act by wasting money that is of no use." (Fakhruddin, A.R., 2012: 241)

3.2 Discussion

The integration of A.R. Fachrudin's Sufistic values into literary education, particularly in the context of writing didactic short stories, holds significant pedagogical relevance. In literature courses, especially those taught at institutions such as UHAMKA, the study of moral and spiritual values derived from Islamic teachings offers a meaningful way to foster both creative expression and character development. A.R. Fachrudin's book *Soal Jawab yang Ringan-Ringan* presents Sufistic values in an accessible format, providing a strong foundation for didactic storytelling that can be effectively utilized as educational material in the classroom.

Short stories, as Agus Nuryatin (2016) explains, are a form of prose literary work that encapsulates human life issues under a single theme and plot within a limited word count, typically around 10,000 words. Due to this concise form, the values and themes embedded in short stories must be impactful, clear, and meaningful. The incorporation of A.R. Fachrudin's Sufistic values into short stories can enrich this narrative form by offering deep moral and spiritual lessons to readers. These values include repentance (*taubah*), fear and hope (*khauf* and *raja'*), asceticism (*zuhud*), poverty (*faqr*), patience (*sabr*), contentment (*ridha*), and God-consciousness (*muraqabah*), all of which contribute to the development of inner character and ethical behavior.

The application of such values in student-written didactic short stories transforms the act of writing into a reflective process, allowing students to not only develop technical writing skills but also engage in ethical contemplation and personal development. This aligns with the broader goals of character education, which is increasingly emphasized in modern educational frameworks. As Anugraheny (2019) suggests, similar success has been achieved in literary learning through the incorporation of prophetic values into teaching materials. Therefore, A.R. Fachrudin's Sufistic framework serves as a suitable and impactful foundation for educational short stories with moral and spiritual dimensions.

The relevance of these Sufistic values can also be understood in light of literary traditions that prioritize moral instruction. Yundiafi et al. (2003) highlight this in their discussion of *Cerita Si Kancil dengan Kera*, where didactic elements are used to convey ethical truths, such as the need to acknowledge one's strengths and weaknesses without arrogance or inferiority. This traditional moral storytelling aligns with the essence of Sufistic values found in Fachrudin's work, where self-awareness before God becomes the core motivation for behavior. By integrating these Sufistic principles, students can write short stories that not only entertain but also instruct, reflecting inner spiritual struggles and triumphs in relatable, narrative forms.

Moreover, the use of semiotic analysis in the study of Fachrudin's Sufistic content provides an academic framework for interpreting religious themes in literature. Through this approach, Sufistic values are identified as "index" signs—observable behaviors and attitudes that point to deeper spiritual states. This method offers both students and educators a structured way to examine and apply abstract spiritual concepts in concrete literary expressions. The study of Fachrudin's text reveals how these values can be embedded in characters, settings, and plotlines, making them more accessible to learners and readers alike.

In practical educational settings, teaching materials based on Sufistic values can enhance both the writing output of students and their character formation. As students explore moral dilemmas and spiritual growth in their writing, they are simultaneously engaged in introspective learning. The writing process becomes an educational tool not just for academic achievement, but also for ethical and spiritual refinement. This dual function of didactic storytelling—as both literary training and moral cultivation—supports holistic education, which is central to many contemporary educational philosophies.

For educators, especially lecturers in literature and language courses, A.R. Fachrudin's work can be a valuable resource in designing modules or assignments that emphasize value-based writing. By guiding students through thematic development, character construction, and moral conflict resolution inspired by Fachrudin's Sufistic insights, instructors can facilitate the production of high-quality, didactic narratives. These stories are not only literary works but also reflections of students' ethical understanding and personal growth.

Ultimately, A.R. Fachrudin's Sufistic concept, when applied through literary education, bridges traditional Islamic teachings and modern pedagogical practices. It allows for the preservation and revitalization of spiritual values in contemporary learning environments. The use of these values in short story writing at the tertiary level is both a method of cultural transmission and a pedagogical strategy aimed at nurturing well-rounded, morally conscious individuals.

In conclusion, the study of A.R. Fachrudin's Sufistic values is profoundly relevant to the learning process of writing didactic short stories. These values provide students with rich thematic content and offer meaningful guidance for moral storytelling. As demonstrated through previous applications of religious and prophetic values in literature education (Anugraheny, 2019), the inclusion of Sufistic teachings serves to enhance both the quality of student writing and their ethical development. The educational significance of this integration is therefore critical for cultivating reflective, value-oriented literary skills among students.

4. CONCLUSION

This research concludes that A.R. Fachrudin's *Soal Jawab yang Ringan-Ringan* contains rich Sufistic values expressed through moral Sufism, including key concepts such as repentance, *khauf* and *raja'*, asceticism (*zuhud*), poverty (*fakir*), patience, acceptance (*ridha*), and spiritual vigilance (*muraqabah*). Analyzed through a semiotic lens, these values fall within the indexical category of signs, pointing to deeper spiritual meanings. The study found that these moral teachings offer valuable inspiration for writing didactic short stories, positioning Sufistic values as effective content for literary education. However, the research is limited by its narrow focus on a single work and figure, as well as the reliance on semiotic analysis without incorporating broader sociocultural or pedagogical perspectives. Future research should explore comparative analyses with other Islamic thinkers or texts and examine the practical integration of Sufistic values into creative writing curricula to enhance spiritual and moral development in educational contexts.

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