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The Tasawwuf As the Character Education Solution in Indonesia

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Abstract

The research aims to analyse the importance of Sufism values as a solution and improvement of character education in Indonesia. The research method used is a qualitative method with a literature study approach. The data collected in this study were books and journals analysed using the content analysis method. Data analysis was conducted qualitatively through description, reduction, categorisation, and interpretation. This research has shown the importance of Sufism values used in the education and learning system to grow students' moral skills at school. Sufism values are very relevant to the substance of the teachings of the Qur'an and Sunnah to control morals. This research is expected to have implications for systematic efforts in fostering and instilling the character values of piety in students through social behaviour and spiritual attitudes as a provision for life.

Keywords: *Mental-moral, Character Education, Tasawwuf.*

Abstrak

Penelitian ini bertujuan untuk menganalisis pentingnya nilai-nilai tasawwuf sebagai solusi dan peningkatan pendidikan karakter di Indonesia. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan studi pustaka. Data yang dikumpulkan dalam

penelitian ini adalah buku dan jurnal yang dianalisis dengan metode analisis isi. Analisis data dilakukan secara kualitatif melalui deskripsi, reduksi, kategorisasi, dan interpretasi. Penelitian ini telah menunjukkan pentingnya nilai-nilai tasawuf yang digunakan dalam sistem pendidikan dan pembelajaran untuk menumbuhkan keterampilan moral siswa di sekolah. Nilai-nilai tasawuf sangat relevan dengan substansi ajaran Al-Qur'an dan Sunnah untuk mengendalikan akhlak. Penelitian ini diharapkan berimplikasi pada upaya sistematis dalam membina dan menanamkan nilai-nilai karakter kesalehan pada diri mahasiswa melalui perilaku sosial dan sikap kerohanian sebagai bekal hidup.

Kata kunci: *Mental-moral, Pendidikan Karakter, Tasawuf.*

Introduction

Education is an activity to prepare superior humans to build the country. The development of the times will make everything change so that education issues are related to it, affecting public opinion. Education is a strategic program and is needed by society. Education is believed to affect individuals, communities, and nations positively. Education must touch individuals' character so they can healthily use their minds to think and act. Character education becomes very important because the increasing moral crisis among adolescents aged 10-24 has reached 26.67% of the total adolescent population. The Indonesian Child Protection Commission (KPAI) found that between 2011 and 2016, there were 7,698 crimes involving children and adolescents. These cases included physical, psychological, and sexual violence, murder, theft, traffic accidents, firearms possession, kidnapping, and abortion. A weak understanding of religious, legal, and social norms is considered a major factor in the crisis of civilisation that can gradually destroy morality.¹

In life, a person does not only use knowledge, but the main character of an individual is morals, which can only be obtained through a good and correct understanding of the Islamic Religion. Organising life following religious rules and community norms is an absolute requirement for the good of individuals, communities, and nations. Education is the best way to shape the character and civilisation of a dignified nation that aims to develop human potential

¹ Irwan Abdullah and others, 'Beyond School Reach : Character Education in Three Schools in Yogyakarta , Indonesia Irwan Abdullah Bambang Hudayana Setiadi Pande Made Kutanegara Agus Indiyanto', *Journal of Educational and Social Research*, 8.3 (2019), 145-59 <<https://doi.org/10.2478/jesr-2019-0032>>.

to become a human being who believes and is devoted to God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, and independent. Advances in science and technology can cause social change, so society experiences a drastic and rapid shift. The groups most vulnerable to technological disruption are children and adolescents. They are all school-age, so it is possible to violate the norms of life in the community. They tend to have morals or behaviour that is not appropriate in the community.

Islamic education, which only emphasises aspects of science without being based on a spiritual spirit based on tasawwuf, has the potential to eliminate the consistency of the essential human nature towards insan kamil and greatly allows discrepancies with the ideals of Islamic teachings.² The degradation of Islamic education is also influenced by studying only worldly aspects without the foundation of moral education.³ The prophet disseminated the moral aspect that the prophet was sent to perfect morals, and the prophet said: *"I was only sent to perfect the morals of His servants."*

Character is an important component of a person.⁴ Character is always inherent in an individual, wherever he is. The implementation of education is to shape the character of the nation's generation. The virtue of life must be implemented in the Islamic Religious Education curriculum. The solution is none other than ma'rifatullah (knowing Allah), and the teaching of marifat only exists in the study of tasawwuf. Tasawwuf will underlie tawhid to overcome discrepancies that will reduce Islamic values, such as the absence of honesty, weak faith, weak Islam, and loss of shame.⁵ Consensus related to the problems of Islamic education is often found in European parts, such as intolerance and spiritual stagnation, resulting in the retreat of Islamic religious

² Ainal Gani and Siti Zulaikhah, 'The Effectiveness of Team Assisted Individualization Learning Model Using the Sociodrama Method in Increasing the Concept of Mastery Ability in Islamic Education Learning', *International Journal of Society, Culture & Language*, 10.2 (2021), 128–33 <<https://doi.org/10.22034/ijsc.2021.247369>>.

³ Cucu Setiawan, Maulani Maulani, and Busro Busro, 'Sufism as The Core of Islam: A Review of Imam Junayd Al-Baghdadi's Concept of Tasawwuf', *Teosofia: Indonesian Journal of Islamic Mysticism*, 9.2 (2020), 171–92 <<https://doi.org/10.21580/tos.v9i2.6170>>.

⁴ A M Ali, 'Character Education Concept and Implementation', *Jakarta: Prenadamedia*, 2018.

⁵ Abd Misno, Kholil Lur Rochman, and Abdullah Idi, 'Development of Islamic Education (PAI) Curriculum Based on Anti-Corruption Fiqh', 24.03 (2020), 2434–46 <<https://doi.org/10.37200/IJPR/V24I3/PR201891>>.

knowledge.⁶ Implementing Islamic education, which is not based on tasawwuf, will affect verbalism in teaching.⁷ It is difficult to penetrate the qolbiyah area, whereas Islamic education is to mention the heart because that is how a servant can get closer to Allah with a clean heart.⁸

Sufism provides understanding and teaching to humans to have the nature of sharpness, inner strength, and sincerity of character (morals) that focus on the interests of humanity for every problem being faced to be free from actions that deviate from religious values. Humans have a way of thinking, which is a special potential (fitrah). Character education is a human need to be good so that fitrah can be optimized.⁹ Among the practices of Sufism in the form of uzlah, is a person's effort to isolate himself from the world's deception. It is a very important understanding to free oneself from the various traps of life that prioritise world affairs that enslave them. Tasawwuf is a medium to cleanse the heart of various low qualities and adorn it with praiseworthy qualities.

Sufism gives full attention to the spiritual aspects of the belief system. Sufism greatly impacts the interconnection of the human mind and heart in the key to self-change.¹⁰ Sufism provides moral urgency in guarding the eyes, the heart, and the ears from discrepancies with the teachings of the prophet Muhammad.¹¹ According to Gurer, sufism is dialectic in the theoretical and practical study of Islam with certain characteristics to find truth.¹² According to Sayyid Alawi's view in

⁶ (Akib et al., 2022;

⁷ Gent et al., 2021)

⁸ Muhammad Faqih, *An-Nushush Al-Islamiyyah Fi-Ar-Rad Ala Madzhab Al-Wahabiyah*, ke-3 (Depok: Sahifa publishing, 2018) <<https://sahifa.id>>.

⁹ Ismail Ismail, Hapzi Ali, and Kasful Anwar Us, 'Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia : Self-Concept , System , Tradition , Culture . (Literature Review of Tslamic Education Management)', *DINASTI INTERNATIONAL JOURNAL OF MANAGEMENT SCIENCE*, 3.3 (2022), 407–37 <<https://doi.org/10.31933/dijms.v3i3>>.

¹⁰ Mahyuddin Ismail, Nurkarimah Yusof, and Anita Abdul Rani, 'Subconscious Mind: A Perspective from Aqidah, Sharica, and Tasawwuf', *Humanities and Social Sciences Reviews*, 7.4 (2019), 555–58 <<https://doi.org/10.18510/hssr.2019.7475>>.caqidah, tasawwuf, Islamic medicine practice, and psychology. The data gained were analysed by using induction and deductive approaches. The comparison method was also used to test the similarities and differences between the subconscious mind and Islamic approaches. Main Findings: Results from this study showed that the subconscious mind concept is not a really accurate approach to personality changes. It can be seen from four points: (1

¹¹ Laura Cull Ó Maoilearca and Alice Lagaay, *The Routledge Companion to Performance Philosophy*, *The Routledge Companion*, 2020 <<https://doi.org/10.4324/9781003035312>>.

¹² Betül Gürer, 'Nazarî Tasavvuf Geleneğinin El Kitabı: Muhtevası ve Tesirleri

Dimiyathi,¹³ explains that the knowledge that must be learned for every Muslim is knowledge related to faith (imu tauhid), knowledge related to worship (fiqh), and knowledge related to morals or also called tasawwuf. All knowledge is fardu kifayah, but the knowledge is categorised as fardu' ain to be learned in making humans perfect creatures, namely the science of belief in the ultimate.¹⁴

The increasing role of humans must return to religious values. The virtue of Islamic teachings is the science of Sufism. Sufism can be used to overcome various moral problems that occur in society due to cultural shifts. Sufism has practical uses to see and overcome individual and community character problems. Sufism is the understanding of God until it reaches the degree of makrifat. The teaching of Sufism aims to gain a direct relationship with al Khalik. This attitude is very much needed by modern society, which experiences mental problems in responding to various problems.

Previous research studies found that prayer and prayer as Islamic psycho-therapy methods align with faith, worship, and Sufism psycho-therapy in realising student character education.¹⁵ The second study states that Sufism values such as repentance, tafakkur, tadabbur, and consistency in dhikr have become the main tools of makrifatullah. Its relevance in Islamic learning strengthens the five main components of learning: learning objectives, learning materials, learning approaches, lecturers, and students in higher education¹⁶. The strong character of students can be obtained from a brilliant education system based on faith and piety¹⁷. conveyed that Sufism is the core of Islam and far from the understanding of misguidance so that the substance of Sufism can be accepted as a teaching model for Muslims and as a solution to character building.¹⁸

Bağlamında Sadreddin Konevî'nin Miftâhu'l-Ġayb'ı', *Cumhuriyet İlahiyat Dergisi*, 21.2 (2017), 883–912 <<https://doi.org/10.18505/cuid.356917>>.

¹³ (2014)

¹⁴ Ibnul Jauzi, *Mukhtashar-Shaidul-Khatir* Mukhtashar Shaidul Khatir (Jakarta: Darul Haq, 2016) <<https://wisatabuku.com>>.

¹⁵ Akib, Ferdaus., and Ishak.

¹⁶ M. Abdul Somad Fahrudin and others, 'Ali Jum ' Ah Sufistic Thinking And Its Relevance On Islamic Education (Pai) In Higher Education', *Jurnal Ilmu Tarbiyah Dan Keguruan*, 24.2 (2021), 238–54 <<https://doi.org/10.24252/lp.2021v24n2i7>>.

¹⁷ KR K Hayah, 'Character Education in Islamic Boarding School and The Implication to Students' Attitude and Critical Thinking Skills on Biodiversity Learning', *Journal of Physics: Conference Series*, 755.1 (2016), 2–7 <<https://doi.org/10.1088/1742-6596/755/1/011001>>.

¹⁸ Setiawan (2020)

Given the importance of understanding Sufism in shaping good character, it is necessary to transform the value of Sufism in the nation's generation through Islamic educational institutions and as a whole in the national education system. Research objectives. It analyses the importance of Sufism values as a solution and improvement to character education in Indonesia.

Method

This research uses a literature approach. Literature research uses descriptive analysis techniques to obtain data through written documents. Validation of the data presented is based on valid and credible reference sources and based on conceptual and theoretical facts. The data were analysed using several documents in the form of textbooks and journal articles directly related to the science and practice of tasawwuf. The rapid development of education today in Indonesia has led to various case studies of moral crises in various schools. Therefore the approach taken in this research uses a qualitative approach. Literature studies generally use various tools, such as films, tapes, journals, books, and videos. In this research, data were collected in three ways; (1) Literature study from various books and journals, (2) Previous research results, (3) Other relevant literature sources.

Data analysis began with description, reduction, categorisation, interconnection, and interpretation. Metadata analysed data in documents and literature until the main data was obtained for policy improvement in character education in Indonesia. Referring to Mirzan and Purwoko's opinion, there are several steps of literature research, namely; (1) determining the objectives to be achieved; (2) defining important terms; (3) determining the units to be analysed; (4) searching for relevant data; (5) constructing rational or conceptual relationships to explain how the data relate to the objectives; (5) planning the determination of data (documents); (6) formulating category coding.¹⁹ The research steps used are: (1) the objectives to be achieved must be determined in advance; (2) define and establish important terms; (3) determine the units to be analysed; (4) search for relevant data; (5) coding; (6) data analysis; (7) Conclusion The research instrument used

¹⁹ M. H. Furqan and others, 'Content Analysis of the Value of Love for the Motherland (Nationalism) in Geography Curriculum Subject Materials', *Jurnal Serambi Ilmu*, 21.1 (2020), 48–63 <<https://doi.org/https://doi.org/10.32672/si.v21i1.1882>>.

a documentation sheet containing literature titles, authors, summaries, and analysis results. Content analysis is used to obtain valid conclusions and can be checked again based on the context. It was done by selecting, comparing, combining, and choosing several meanings until relevant data was found. Maintained the review process's accuracy and prevented and overcame information errors, inter-library checks were carried out, and expert comments were considered. Data analysis was carried out based on the opinion of Miles and Huberman, who continuously focused on content analysis until the data was considered sufficient.²⁰ The stages of analysis carried out are during and after data collection with the following process: data reduction, data display, and conclusion drawing/verification. Data analysis was conducted qualitatively through the description, reduction, categorisation, interconnection, and interpretation.²¹ Around 40 data were obtained. Six data were not used further because they were not following the topic under study. After that, the data were grouped and classified, and then conclusions were drawn from character education in Indonesia. The collected data were then meta-analysed and discussed to obtain inputs to improve policies in character education in Indonesia.

Results and Discussion

Tasawwuf-Based Character Education

The science of tasawwuf aims to purify the self, fight lust and desires that damage faith, find the path of purity in enlightenment towards ultimate immortality, remind each other, and hold fast to the promises of Allah and the Prophet Muhammad in the process of getting closer (makrifat) to the Creator and achieving His pleasure. Tasawwuf is essentially a serious exercise in purifying the soul. Everything is done to get closer to God, and everything in this life is only for God. Tasawwuf is closely related to the promotion of morality and the construction of spirituality. Through asceticism and renunciation of worldly things, life will become calm. Imam Siri Suqthi in Abbas said that tasawwuf has three elements, namely a person who is not inferior to his nur makrifat, does not preach the inner sciences that

²⁰ Titik Haryati and Nor Khoiriyah, 'Analysis of Character Value Contents in Pancasila and Citizens Education Textbooks in Class VII Junior High School', *Jurnal Pendidikan Karakter*, 7.1 (2017), 1–9 <<https://doi.org/10.21831/jpk.v7i1.15493>>.

²¹ Haryati and Khoiriyah.

are contrary to the Shari'ah and Sunnah, and a person who does not violate God's prohibition with the existence of the sacred.²² Describes tasawwuf as noble morals born from a noble among noble people, such as purity, love for Allah, love for the prophet, generosity, patience, and sincere acceptance of Allah's provisions.²³ The importance of tasawwuf teachings in character education is inseparable from the role of teachers and parents.²⁴

Teachers and parents must work together in educating children with good character based on the teachings of tasawwuf, in essence the teachings of tasawwuf in the Qusyairiyah treatise contain thirty-five teachings that are in accordance with the Qur'an and Sunnah, namely: (1) Taubat (regretting all mistakes), (2) Mujahadah (being serious in worship), (3) Uzlal (Silence in performing worship), (4) Taqwa, (5) Waro' (guarding against subhat and sin), (6) Zuhud (not excessively loving the world), (7) Shamat (Silence), (8) Khauf (fear of Allah), (9) Raja (hope for mercy), (10) Hazan (accustomed to grief), (11) Ju'wa Tarkus Syahwat, (12) Khusyu and Tawadhu, (13) Mukhalafatun Nafsi, (14) Qona'ah, (15) Tawakkal, (16) Gratitude, (17) Belief, (18) Patience, (19) Muroqabah, (20) Ridho, (22) Ubudiyah, (23) Irodah, (24) Istiqomah, (25) Ikhlas, (26) Shiddiq, (27) Haya, (28) Dhikr, (29) Al-Futuwah, (30) Firasah, (31) Khuluq, (32) Jud was Sakha, (33) Gairah, (34) Region (35) Prayer.²⁵

The goal of tasawwuf is to try to know Allah (makrifatullah) in totality so that the veil between a servant and God can be revealed so that the secrets of divinity become clear to him²⁶. The path of tasawwuf can lead a person to the pleasure and closeness of God by feeling his existence fused with the spirit of the soul, not just knowing that God exists. Therefore, Sufism requires perfect obedience to religious obligations as a pattern of daily life.²⁷ The goal of Sufism also means

²² (Abbas, 2017)

²³ Abdul Qodir al-Jailani (2016)

²⁴ Al-Hafidz Ibnu hajar Atsqolani, *Bulughul Maroom* (Mesir: Daru lAqidah, 2003) <<https://islamiqes.net/download-bulughul-maram>>.

²⁵ Abdul Qosim Abdul karim Hawazin Al Qusyairi, *Risalah Qusyairiyah* (Jakarta: Pustaka Amani, 2013).

²⁶ Sharipova Oygul Tursunovna and Gulamova Munisxon, 'The Subject of Dhikr in the Teachings of Tasawwuf by Hoja Muhammad Porso', *Central Asian Journal of Literature, Philosophy and Culture*, 2.3 (2021), 13–17 <<https://cajlp.centralasianstudies.org/index.php/CAJLPC/article/view/77>>.

²⁷ Nawawi Muhammad, *Syarah Sulamiut Taufiq* (Surabaya: Sinar Baru Algesindo, 2021) <<https://archive.org/details/sullamuttaufiq-id>>.

purifying the soul, the heart and using feelings, thoughts, and all the faculties that a Salik (practitioner of Sufism) has to stay on the path of Allah and live spiritually. Tasawwuf also allows a person to deepen his awareness of his service and devotion to God through practices that are istiqamah in his devotion to God. Tasawwuf refers to two main things, namely, the purification of the soul (tazkiyy al-nafs) and self-approach (muraqabah) to God.²⁸ Tasawwuf may influence the West by presenting Islam in a more attractive form so that people can find the true practices of tasawwuf. So, Muslims must be able to present and preach Islam to humankind in a more attractive way, namely the balance between worldly and ukhrawi activities. This method has been practiced successfully in the propagation of Islam in India, Indonesia, and West Africa. Tasawwuf introduces the living teachings of Islam to remind and awaken sleeping souls and be eager to help others in their quest for Islam. Its social aspects. Tasawwuf is a living tradition that is rich with metaphysical, cosmological, and psychological doctrines as well as religious psycho-therapy, meaning that tasawwuf or Sufism will be able to revive various aspects of humanity's spiritual life that have been neglected and forgotten.²⁹

Sufism education is guidance, teaching, and training carried out by a murshid for students that lasts throughout life to purify the soul and clear the heart by getting closer to Allah SWT so that it can reach (wusul) to Him to achieve happiness in the world and the hereafter.³⁰ Meanwhile, according to Hamka, Sufism education leads to doing

²⁸ Sofyan Sauri, Sandie Gunara, and Febby Cipta, 'Establishing the Identity of Insan Kamil Generation through Music Learning Activities in Pesantren', *Heliyon*, 8.7 (2022), e09958 <<https://doi.org/10.1016/j.heliyon.2022.e09958>>. Islamic values through poetry can play an essential role as a medium of entertainment, da'wah, and media for building the character of students in Islamic boarding schools. This study aims to analyze music learning activities in Islamic boarding schools as a medium for forming students' character towards the generation of Insan Kamil through learning marawis, tambourine, qasidah, and nasyid. The method used in this research is qualitative with a descriptive analysis approach. Data sources were dug up by interviewing techniques from seven Islamic boarding schools in West Java. The data analysis technique uses data triangulation by comparing the results of interviews, observations, and documentation in making conclusions. This study concludes that music learning activities in Islamic boarding schools require moral messages and educational values that greatly support students' characters who have human behavior. The importance of Syauq (longing

²⁹ Siti Maryam Munjiat, 'Peran Tasawuf Dalam Pendidikan Karakter: "Membangun Pendidikan Melalui Karakter Tasawuf"', *Al-Tarbawi Al-Haditsah*, 3 (2018).

³⁰ Ali Mustofa, 'Sufism Education The Solution to the Formation of Spritual Intelligence and Character', *NOVATIF: JURNAL PENELITIAN PENDIDIKAN, AGAMA DAN KEBUDAYAAN*, 4.1 (2018), 111-39 <<https://doi.org/10.55148>>.

good and submitting to serving al khaliq. He has deviated from his nature if some humans do not do virtue. Hamka added that in humans, three main elements support their duties as Khalifah fi al-ardh and 'abd Allah. The three elements include reason, the heart, and the five senses.³¹ All three will measure worship and social struggle for each individual. Sufism is one of the fields of Islamic studies that focuses on efforts to cleanse the inner aspects of humans that can revive the excitement of noble morals. As a scientific study, since the beginning of Sufism cannot be separated from tazkiyah al-Nafs (purification of the soul). This effort is then theorised in certain stages of self-control and discipline from one stage to the next to arrive at a level (maqam) of spirituality termed by Sufis as shuhud (testimony), wujud (encounter), or fana' (self-annihilation). With a clear heart, according to the Sufistic perspective, a person is believed to be able to sincerely perform his acts of worship and maintain his life behavior because he can feel close to Allah, who is always watching every step of his actions.

The Nature of Character Education

Character education in all its discussions includes two words combined from the terms education and character. Combining the two will result in character education. The meaning of education in Arabic is 'at tarbiyah', and experts usually use the word tarbiyah to mean education. Ahmad Fuad Ahwani, Ali Kholil Abu Ainain, Muhammad Athiyah Al- Abrasyi, Muhammad Munir Mur-syi and others interpret education at tarbiyah. The word tarbiyah comes from. The etymology of 'robah, yarub' means 'to grow and develop'. Character education can also be referred to as a deliberate effort to help a person understand, pay attention to, and practice good ethical values.³²

While Winnie in Anwar understands the term character is taken from the Greek, which means 'to mark.' The term focuses on behaviour or action. The character has two meanings; first, it shows a person in behaviour. If cruel and dishonest mean a form of bad behaviour, but helpful and honest means a form of good behaviour. Secondly, a character is closely related to "personality." A person can be called a person of character if their behaviour is following moral

³¹ Sofyan Rofi, Benny Prasetya, and n Bahar Agus Setiawa, 'Pendidikan Karekter Dengan Pendekatan Tasawuf Modern Hamka Dan Transformatif Kontemporer', *Intiqod: Jurnal Agama Dan Pendidikan Islam*, 11 (2019).

³² El-Thoyyib Zain Abidin, 'Al-Minhajiyah Al-Islamiyah Wal 'UlumAl-Sulukiyah W Al-Tarbawiyah', *Virginia Usa: Al-Ma'had Al-'Alam Li Fikri Al-Islam*, 1992.

values. "Character is a person's disposition, character, morals or personality that is formed from the internalisation of various virtues that are believed and used as a basis for perspective, thinking, acting and behaving."³³

Meanwhile, the Indonesian government's policy on strengthening character education is contained in the objectives of National Education in Indonesia as stipulated in the National Education System Law No 20 of 2003. In addition, policy support is contained in Minister of Education and Culture Regulation No 75 of 2016 on School Committees to prepare learning facilities and infrastructure. Government Regulation No 19 of 2017 on teachers and Permendikbud No 23 of 2017, as well as the National Medium-Term Development Plan, which includes strengthening character education for school-age children at all levels of education.

Character development in Indonesia tends to use an education strategy, namely, a classroom education strategy that incorporates character education through the curriculum and classroom learning, and there is also a classroom-based Strengthening Character Education (PPK) policy, school culture, community participation, and school management and governance. This PPK policy is carried out through the Presidential Regulation (Perpres) of the Republic of Indonesia (2017) with 5 Core Values: Religius, Nasionalis, Gotong Royong, Integrity, and Mandiri.³⁴

Education plays a very important role in all aspects of human life and is directly related to the way of life and character formed from him. Unfortunately, character education implementation in Indonesia

³³ Nadri Taja and others, 'Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education', *International Journal of Learning, Teaching and Educational Research*, 20.11 (2021), 132–53 <<https://doi.org/10.26803/ijlter.20.11.8>>; Zainut Tajdid, 'Tasawwuf Philosophy and Its Implementation Zainut Tajdid Abstract', *Journal Of Comprehensive Science*, 1.1 (2022), 57–71 <<https://jurnal.wu-institute.com/>>; Muhammad Tayyeb Nadeem and others, 'Building Good Character In Muslim Youth: A Way Forward In The Light Of The Fundamentals Of Islamic Ethics', *Webology*, 19.2 (2022), 2022 <<http://www.webology.org>><https://orcid.org/0000-0002-5002-7522><http://www.webology.org>>.causing several moral problems. The learning process tends to promote the cognitive aspect, while the affective aspect tends to be neglected. This research aims at offering a learning model that promotes religious ethical values through religious education in junior high schools (SMP/Sekolah Menengah Pertama

³⁴ Kemdikbud, *Konsep Dan Pedoman Penguatan Pendidikan Karakter Tingkat Sekolah Dasar Dan Sekolah Menengah Pertama*, Kementerian Pendidikan Dan Kebudayaan Republik Indonesia (Jakarta, 2019) <<https://cerdasberkarakter.kemdikbud.go.id/?wpdmprom=buku-konsep-dan-pedoman-ppk>>.

is running the place nationally.³⁵ Therefore character education has not produced the expected results. Earnest efforts are needed to build individual character. The individual values cultivated and instilled into students during character development at school include many things that must be carried out. These are all related to personality.³⁶ Personality can be categorised into thought, practice, *rasa* and *karsa* activities. The four psychosocial processes are interrelated and complementary so that they will produce character and noble values that are realised. Mursi,³⁷ state that three values interact in building a Muslim's character. First, the value of interacting with al Khalik. Second, the value of interacting with fellow humans. Third, the value of interacting with himself, the environment, and society.

If these three values are manifested in life, then these behavioural indicators can characterise a person with physical and mental health; a) does not lose concern for others, there are no fatal mistakes such as; envy, spite, and prejudice. b) has a balance between meeting physical, mental, and spiritual needs through activities realised in personal or social development; c) always gets along well, loves each other, and never antagonises anyone. d) obey the leader unless ordered to do evil; e) feel enough with what has been given by Allah. f) Allah as the purpose of his life and only Allah SWT as his protector. g) earnestly develop their potential. h) do good deeds and are very happy to do good deeds. j) loyal to philanthropy and future-oriented.³⁸

Good character must be implemented for all humans by exercising rights towards fellow creatures of God because the prophet stated very clearly in a hadith, "*Associate with people with good manners.*" This hadith statement is based on the fact that the prophet ordered

³⁵ Muhammad Resky and Yayat Suharyat, 'PERAN PENDIDIKAN PONDOK PESANTREN DALAM MENDIDIK KADER ULAMA DAN MEMBINA AKHLAK UMAT ISLAM DI PERUMAHAN GRAHA', *Attadib: Journal of Elementary Education*, 6.2 (2022), 364–81 <<https://doi.org/10.32507/attadib.v6i2.1605>>.

³⁶ Ayi Suherman, Tedi Supriyadi, and Sulthan Hadist Ismaiedh Cukarso, 'Strengthening National Character Education through Physical Education : An Action Research in Indonesia', *International Journal of Learning, Teaching and Educational Research*, 18.11 (2019), 125–53 <<https://doi.org/10.26803/ijlter.18.11.8>>; Mohamad Joko Susilo, Mohammad Hajar Dewantoro, and Yuningsih Yuningsih, 'Character Education Trend in Indonesia', *Journal of Education and Learning*, 16.2 (2022), 180–88 <<https://doi.org/10.11591/edulearn.v16i2.20411>>.

³⁷ Putri Mahanani and others, 'Educational Analysis to Develop Character in Malaysia and Indonesia', *International Journal of Instruction*, 15.3 (2022), 377–92 <<https://doi.org/10.29333/iji.2022.15321a>>.

³⁸ Zain Abidin.

Muadz to Yemen as a teacher who taught Islam and became a judge there.³⁹ argues that if people pay attention to the rights of Allah without being accompanied by rights to fellow creatures (good manners), then that person does not essentially reach the degree of glory in the sight of Allah. As the hadith narrated from Abu Darda, the prophet, said:

“Nothing is placed on the scales heavier than good character, and indeed the possessor of good character can truly reach the degree of the possessor of fasting and prayer with his good character.” (Hadith narrated by Tirmidhi).⁴⁰

Character education for students indicates the goal of instilling piety values. Piety is carrying out all obligations from Allah, avoiding His prohibitions, and relying on His laws.⁴¹ It can be interpreted that students internalising character education cannot be separated from the teachings of tasawwuf.⁴² The teachings of tasawwuf will lead to Allah’s pleasure by cleaning the heart and having a social spirit such as helping, helping others, and looking at Allah’s creatures with compassion.⁴³

Character education’s purpose is to cultivate values in humans and renew a standard life system that respects individual freedom. At the same time, the purpose of character education in Indonesia’s Islamic Religious Education perspective is to make a person accustomed to doing good deeds so that human interactions with Allah SWT and other fellow creatures are always well-maintained and harmonious. The essence is, of course, to obtain the good, one must compare it with the bad or distinguish between the two. Modern society today has experienced a collection of intellectual and spiritual visions so that its life is uprooted from divine values.

Contemplating life with all its realities is essential in developing the ability of the inner eye (basila), which is the only element of nature. As a result of intellectual dysfunction, modern humans who stand on the brink of dullness have only fragmented and incomplete knowledge

³⁹ Ahmad bin Ustman al-Mazyad (2016)

⁴⁰ (Ghazaly, 2003;

⁴¹ Ghazaly, 2017)

⁴² Atik Wartini, ‘Education Character In View Of Al-Ghazali And Its Relevance With The Education Character In Indonesia’, *Ta’dib*, 20.2 (2015), 293–310 <<https://doi.org/10.19109/td.v20i2.222>>.

⁴³ Ali Usman, A.A. Dahlan, and D Dahlan H, M, *Hadits Qudsi: Pola Pembinaan Akhlak Muslim* (Bandung: Diponegoro, 2016); Imam Tirmidzi, *Asy-Syamailul Muhammadiyah* (Bandung: Diponegoro, 2014).

and wisdom to see the nature of the universe as a whole, the mirror of the oneness and omnipotence of God of the universe becomes difficult to capture the mind. The teachings of Sufism propose three principles for cleansing the heart and perfecting deeds, the first of which is the principle of *tahalli*, abandoning reprehensible morals. According to Shaykh Muhammad Amin Al-Kurdi, morals encompass two realms: morals and morality. Morals (*akhlak adzdzamīmah*) and the realm of praiseworthy morals (*akhlak al-hamīdah*). According to him, vile morals and manners are *najis manawiya*. With these dispositions and character traits, a person can't become *taqarrub* to God the Most Holy. Bad character leads people to destruction because Allah forbids believers and Muslims to have bad character. The vile character that must be avoided includes all words and deeds forbidden in the Qur'an and all things forbidden by Allah, vile, bad, and sinful deeds that cause harm. The Qur'an, revealed by Allah and conveyed by the prophet, is intended to keep Muslims away from vile characters and all the threats Allah threatens. According to Imam Al Ghozaly, moral traits or despicable personality types are unfriendly, thinking profit and loss in worship, quarrelsome, liars, talkative, and so on.⁴⁴

The second principle is *takhalli*, filling the soul with praiseworthy qualities. This procession is carried out after cleansing oneself of the despicable traits that pollute the soul. *Takhalli* is an effort to eliminate all the evil deeds in oneself. If a person does not want to get rid of the spectacle in him so that it can disturb his soul, then the result is an unhealthy mentality. Three ways can be done to purify oneself: bathing, praying repentance, and multiplying *istighfar* to Allah SWT.⁴⁵ *Takhalli* means cleansing oneself from despicable traits and external and internal sins. Physical sins give birth to crimes that corrupt a person and disrupt society. The inner sins are even more dangerous because they are invisible, usually less recognised, and challenging to eliminate. The inner sins are the generators of the outer sins and always lead to new crimes committed by the human limbs. And these two sins pollute the human soul at every time and opportunity, which is done by oneself without realising it. All of this is a veil or wall that separates oneself from God. It can be achieved by abstaining from sin

⁴⁴ Imam Ghazaly, *Bidayatul Hidayah* (Kedah: Pustaka Darussalam, 1995) <https://ia600905.us.archive.org/12/items/BidayatulHidayah_201904/Bidayatul_Hidayah.pdf>.

⁴⁵ Ahmad Fawaid, 'Peningkatan Pendidikan Agama Islam Melalui Terapi Spiritual Islam Di Pp. Riyadus Sholihin Laden Pamekasan', *'Ullūmunā : Jurnal Studi Keislaman*, 6.2 (2020), 283–84 <<https://doi.org/https://doi.org/10.15548/ja.v14i2.4705>>.

in all its forms and trying to eliminate the urge of lust.⁴⁶

Third, the principle of tajalli is to feel the presence of divine existence that reaches the reality of God, namely feeling close to Allah without any separation because it has left human characteristics. In this stage, humans have recognised themselves on four main issues. Namely who humans are, where humans come from, and how they live. What humans exist for, and where to go after humans are gone. These four things are integrated into one keyword: the formation of a divine paradigm in humans.⁴⁷ After that, he fills himself with praiseworthy characteristics, and all his actions are always in the context of worship, multiply dhikr, and avoid everything that can physically and mentally reduce personal purity. The whole heart solely endeavours to obtain tajalli and receive the radiance of the Divine Nur. When God has penetrated His servant's heart with His Nur, His bounty is abundant. At this level, a servant will attain great light, and his chest will be expansive. At this time, all the essence of divinity that the defilement of the soul has obscured becomes clear.

The Portrait of Madrasah Education and Other Islamic-Based public Schools

The portrait of madrasah education and other Islamic-based public schools has a vision and mission to create a school culture that is religiously oriented, global, skilled, and superior in Islam, science, technology, arts, and culture. Madrasahs must be able to build an Islamic-orientated living culture as a basic capital for instilling the Islamic faith. The students are expected to be able to become obedient Muslims in carrying out Islamic religious obligations.

Character education through the approach of tasawwuf teachings as teaching guidance and training conducted by a murshid for students that lasts throughout life to purify the soul and clear the heart by getting closer to Allah SWT so that it can reach (wusul) to Him to achieve happiness in the world and the hereafter. Therefore, tasawwuf-based education is needed as a solution or a way out towards a character that is praiseworthy, blessed by Allah SWT, and

⁴⁶ Dwi Muthia and others, 'Konsep Pemikiran Tasawwuf Akhlaqi', *Medan Resource Center*, 1.2 (2021), 28–35 <<https://doi.org/https://doi.org/10.57251/ici.v1i2.88>>.

⁴⁷ Iskandar Ibrahim, 'Dakwah Tarekat Dan Tatanan Masyarakat Madani Aceh', *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, 26.1 (2020), 1–22 <<http://dx.doi.org/10.22373/albayan.v26i1.7854>>.

favoured by the community. Here are the important dimensions of tasawwuf-based character education that can be implemented in schools, namely:

- 1) Education to know God and have a vision of divinity. In this dimension, humans begin with an effort to understand and know God as well as possible. The appreciation of the meaning of tawhid to get closer and ma'rifat to God is taken to truly understand what God wants with all his qadha and qadar. From here, a person will realise that all that is presented in this nature is God's creation that makes it surrender to God, intensely dialogue through the kauniyah verses.
- 2) It combines reason and revelation. Sufism is often considered a way to find truths that cannot be explained according to rational rules. Applying akhlakul karimah is the main path for tasawwuf. The technique is through suluk, the salik will be transformed gradually towards moral perfection.⁴⁸ Noble morals will always adorn the behaviour of Sufis both towards God, nature, and their neighbours.

Practising righteous deeds. Righteous deeds are any endeavour to improve muamalah life, and environmental conditions. Social stability depends on a society that upholds good relations and mutual tolerance. Good and evil and the destruction of life depends on what people do. It can be said that there is no Sufism without righteous deeds, which are always related to the social dimension in people's lives, such as; supporting people experiencing poverty, empowering the economy of the lower community, caring for the preservation of nature, and playing an active-creative role in solving various kinds of problems in society and the environment. Many people tend to view the world and the hereafter dichotomously. For them, the way to get happiness hereafter is by distancing themselves from the world's life. Transformative Sufism believes that the afterlife is a projection of one's practice in the world.

Hamka stated that tasawwuf character education is very important to be implemented in the education curriculum, Hamka mentioned several important points in tasawwuf that must be integrated into students.⁴⁹ This pattern of teacher-learner relationships

⁴⁸ Fahrudin and others.

⁴⁹ Rofi, Prasetya, and Agus Setiawa.

is a social form in the community. Character education for a learner is strongly influenced by the spirituality of the teacher and the teacher's character in getting closer and asking for help from Allah,⁵⁰ teachers who have a noble character and a calm heart transform morals into students.⁵¹ The role of tasawwuf theoretically and practically greatly influences students in shaping character.⁵²

Education experts in Indonesia have various opinions on the direction of character education. Firstly, education experts believe that character education is character education. Efforts to build noble values among students that reflect national identity. Noble values are adopted through religion and culture that grow within the family and society so that the strength of ethical and moral values is presented in life. Character education accompanied by fiqh education is a way to tazkiyat al-nafs (cleansing of the soul/body) to regulate good human life, behave according to sharia, worship according to Islamic teachings, which aims to increase social piety and religiosity of society.⁵³ The definition of character education is everything related to attitude. According to Syahputra, formed from the family environment, community environment, and educational environment. While character education is a process of transferring information that aims to form a person who has good attitudes and behaviour, the transfer of information can occur from informal education (family), non-formal education (community), and formal education.⁵⁴

Second, the importance of schools instilling character education.⁵⁵ Schools are believed to be able to carry out the mission of character

⁵⁰ Dudung Abdurrahman, *Sufisme Nusantara* (Yogyakarta: Penerbit Omabk, 2019) <<https://opac.perpusnas.go.id/DetailOpac.aspx?id=1197252>>.

⁵¹ Abdullah Amin Sholeh, 'Sufi Modern' (UNIVERSITAS ISLAM NEGERI KIAI HAJI ACHMAD SIDDIQ JEMBER, 2023) <<http://digilib.uinkhas.ac.id>>.

⁵² Hilda Ainissyifa and others, 'Contextualizing m Ahmad Yunus' Islamic Education Concept in Madrasah Aliyah', 7.1 (2022), 87–100 <<https://doi.org/10.15575/jpi.v8i1.19117>>.

⁵³ Khotib and Muhammad Ufuqul Mubin, 'Tazkiyat Al-Nafs Melalui Pendekatan Tasawuf Dan Fikih Dalam Membangun Kesalehan Sosial Dan Religiositas Masyarakat', *Ibda: Jurnal Kajian Islam Dan Budaya*, 17.2 (2019), 193–213 <<https://doi.org/10.24090/IBDA.V17i2.2257>>.

⁵⁴ Muhammad Candra Syahputra, 'Nilai-Nilai Pendidikan Karakter Dalam Budaya Nengah Nyappur', *Jurnal PAI Raden Fatah*, 2.1 (2020), 1–10 <<https://doi.org/https://doi.org/10.19109/pairf.v2i1.4301>>.

⁵⁵ Sarkadi, Syifa Syarifa, and Asep Rudi Casmana, 'The Policy of Education Based on Character Values for the Best Quality of Education " An Analysis of the Zoning System Policy Imposed by Ministry of Education and Culture in Indonesia "', *Universal Journal of Educational Research*, 8.8 (2020), 3423–29 <<https://doi.org/10.13189/ujer.2020.080816>>.

education by integrating values in lessons, self-development through extracurricular activities, and school management.⁵⁶ In line with this,⁵⁷ considers schools an excellent place to teach national character, and teachers are the right agents in turning students into honourable citizens. The limited role of schools in carrying out the transformational mission needs to be evaluated to determine its effectiveness in character building.⁵⁸

Third, the researchers stated that the effectiveness of character education in schools is primarily determined by teaching, exemplification, reinforcement, and habituation by teaching staff.⁵⁹ Therefore, all school components should build a conducive school culture. The role of teachers and school administrators is crucial in anticipating, identifying, and preventing inappropriate school activities.⁶⁰

Teachers should inspire students to develop their morality and ensure opportunities to grow ethically and in line with the country's values. At the same time, school management should create a challenging academic environment that assists students in building character. Many issues can be addressed through the involvement of various parties in the school, especially when identifying the importance of the school. Democratisation process and mutual social respect.⁶¹ However, some people appear skeptical of moral education taught in school settings.⁶² (In this regard, Abdullah criticised school education for prioritising the political context over the socio-cultural context. Experts explain character education.⁶³

⁵⁶ Hayah.

⁵⁷ Sokatch (2017)

⁵⁸ N Ilma, 'Peran Pendidikan Sebagai Moral Utama Membangun Karakter Bangsa', *TADBIR Manajemen Pendidikan Islam*, 3.1 (2015), 82–87 <<http://journal.iaingorontalo.ac.id/index.php/tjmpi>>.

⁵⁹ M Kurniawan, 'Tri Education Center as a Means of Character Education for Elementary School Children', *Journal Pedagogia*, 4.1 (2015), 41–49. <<https://doi.org/10.21070/pedagogia.v4i1.71>>.

⁶⁰ Stewart Waters and Natalie Mashburn, 'An Investigation of Middle School Teachers' Perceptions on Bullying', *Journal of Social Studies Education Research* (Bülent TARMAN, 2017), 1–34.

⁶¹ Abdullah and others.

⁶² Kristjan Kristjansson, .'. 2013.Ten Myths about Character, Virtue and Virtue Education – Plus Three Well-Founded Misgivings', *British Journal of Educational Studies*, 61.3 (2013), 269–87 <<https://doi.org/10.1080/00071005.2013.778386>>.

⁶³ Abdullah and others.

Experts explain character education through various aspects, covering various topics. For example, there is a great emphasis on the importance of the character's role in their personal development. In other words, the personalities of teachers, parents, or public figures are responsible for character formation. The behaviour of prominent figures at the leadership level often inspires and references the country's values for the young population. A party can change a person for the better in moral measures. Maryatun argues that education includes a source of knowledge,⁶⁴ while exemplary behaviour is a mediator in changing a person.⁶⁵ As said by Hanani, character education is a conscious effort from adults (parents and community leaders) to shape children's character to be responsible for their lives and build commendable traits.⁶⁶ The role of leadership needs to be considered because it has a very significant impact if ignored in character education.⁶⁷

Character focuses on good values in the form of actions that can deter a person from deviant behavior; furthermore, it can encourage others to be sincere and helpful to others. Therefore, a character is closely related to one's personality. A person is called a person of character if their behaviour is in accordance with society's moral and ethical rules.⁶⁸ Tasawwuf is a moral standard that comes from Allah and the Prophet, so the practice of tasawwuf includes emotional and spiritual based on tawhid. Tasawwuf will truly play a role in life in the face of disaster, happiness, opposition from others, life challenges, wealth, poverty, self-control, and self-potential development.⁶⁹

The birth of great Sufis such as Rabi'ah Adawiah, Al- Ghazali, Sari al- Saqothi, or Asad al-Muhasabi has provided good examples of tasawwuf education. through the process of self-improvement and personal development. The education developed is academic, brain, emotional, and spiritual intelligence, honesty, integrity, commitment, vision, creativity, spiritual resilience, justice, wisdom, the principle of

⁶⁴ Maryatun, 2016)

⁶⁵ (Rofi, Prasetya, & Setiawan, 2019

⁶⁶ Benawa et al., 2017)

⁶⁷ (Mujahid, 2021;

⁶⁸ Nigel Cooper and others, 'Aesthetic and Spiritual Values of Ecosystems : Recognising the Ontological and Axiological Plurality of Cultural Ecosystem " Services "', *Ecosystem Services*, 21.December 2015 (2016), 218–29 <<https://doi.org/10.1016/j.ecoser.2016.07.014>>.

⁶⁹ Dheen Mohamed Mohamed Meerasahibu, 'Some Early Definitions of TaS}awwuf: Exploring the Centrality of AbŪ YazĪd Al-BisṢāmi in Its History', *Afkar*, 23.1 (2021), 197–250 <<https://doi.org/10.22452/afkar.vol23no1.6>>.

trust, and control or synergy. As a result, the germination of crisis and degradation. It led to the emergence of narrow struggles or double denial in morality and human resources and the narrowing of thinking horizons.⁷⁰

In Sufism, intellectual quotient (*dzaka al-Dzihn*), emotional quotient (*tashfiat al-Qolb*), and spiritual quotient (*tazkiyah al-nafs*) are developed harmoniously, resulting in great utility both horizontally and vertically.⁷¹ It is ideal for implementing and developing spirituality-based education, which is the true empowerment of the original moral character of human life, focusing on the divine dimension. Sufi teachings in Sufism can be used as an ethical foundation to develop a more humane life while remaining productive in a modern lifestyle that creates social injustice and inequality. The functionalisation of Sufi teachings is becoming increasingly urgent as natural disasters have struck various parts of the country due to mismanagement. Political battles clash with every change of party leadership, and as elections begin for state leaders across the country, people experiencing poverty and victims of natural disasters are increasingly neglected, even as party and religion are increasingly neglected. Elites are caught up in the power struggle. Sufi doctrine teaches about human liberation from the trap of the lust for power and wealth that causes economic, political, and religious figures to become dehumanised. Realising Sufi teachings is not about avoiding, rejecting, or shunning material struggles but transcending and breaking material mechanics' boundaries. Sufi behaviour and lifestyle is freeing oneself from material traps in social, economic, and political actions and religious ceremonial activities (*zuhud*). It is the ethical foundation of all Sufi practices and permeates all social, economic and political human behavior in various academic activities. The essence of Sufism can be easily seen in all the teachings of the holy religions. Thanks to the foundation of Sufi ethics, one gladly alleviates the suffering of others, even in the face of hardship and suffering. The success of a Sufi in social, economic, and political life

⁷⁰ Nasrudin, 'Tazkiyah Al-Nafs Sebagai Terapi Dalam Permasalahan Masyarakat Modern', *Ibda: Jurnal Kajian Islam Dan Budaya*, 13.1 (2015), 114–33 <<https://doi.org/https://doi.org/10.15548/ja.v14i2.4705>>.

⁷¹ Roland R Griffiths and others, 'Psilocybin-Occasioned Mystical-Type Experience in Combination with Meditation and Other Spiritual Practices Produces Enduring Positive Changes in Psychological Functioning and in Trait Measures of Prosocial Attitudes and Behaviors', *Journal of Psychopharmacology*, 32.1 (2018), 50–51 <<https://doi.org/10.1177/0269881117731279>>.

has always depended not only on social status, wealth accumulation, and personal power (strength, popularity, charisma), but also on the spiritual qualities it is meant to achieve.

Conclusion

Tasawwuf is the study of self-purification, fighting destructive desires, finding the path of divinity with ma'rifat towards immortality, remembering other humans, keeping promises to Allah, and following the laws of the prophet Muhammad by getting closer and loving the Prophet Muhammad SAW because it is the path to happiness. The science of tasawwuf is the science of tawhid which is nothing but noble morals rooted in a noble being among his noble people, namely Muhammad SAW. Tasawwuf frames a lively tradition of metaphysics, cosmology, psychological theory, and psycho-religion rich in noble morals. Tasawwuf will enable the revival of various aspects of human spiritual life that have been abandoned and forgotten. Implementing and developing character education in schools by strengthening and practising Tasawwuf values and practising jointly with the school community as the principal patron is very important.

Character education can be drawn from the sources of life through experience and in the science of ethics and morals, but the real source of morals is the book of Allah and the Sunnah of the apostle of Allah. The true source of morals from the book of Allah and the sunnah is the core teaching of tasawwuf.

It is important to implement tasawwuf-based character in educational institutions for the benefit and good of the people in the future. Complex life challenges and multidimensional obstacles will increasingly burden the path to the hereafter if you do not have the strength of a calm soul. The behaviour of some political elites, bureaucrats, and community leaders who love the world too much (*hubbudn dunya*) can be overcome using the tasawwuf approach. If this is not addressed, it is feared that it will become a bad example for the current generation, so it is considered normal and natural. Allah SWT always sees and supervises the *amaliyah* of His servants; always doing good and avoiding disgraceful deeds is a form of *makrifatullah*.

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