

“ISLAMIC EDUCATION: STRENGTHENING THE STUDENTS' TASAWUF-BASED CHARACTERS”

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ABSTRACT:

The aim of this study is that students are not only intelligent in their knowledge, but they must also have a praiseworthy character based on the values of Sufism. This research is a qualitative study, meaning that the data that has been obtained is presented in the form of words and not in the form of statistics. Research data obtained from observations, interviews, and documentation. There are three components of data analysis in this study, namely: data reduction, data presentation, verification and data checking. The results of the study showed that Islamic education can be based on the strengthening of religious character based on Sufism which has a mission to achieve the pleasure of Allah SWT. Among the characters of the students in the Sufism-based madrasah are the rituals of praying, saluting, performing the prayer of dhuha, diligently praying, reciting the Qur'an, diligently meditating and meditating, diligent mujahadah and recitation.

Keywords:

Islamic education, character strengthening, Sufism, students

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INTRODUCTION

Nowadays, the existence of Islamic education is facing various challenges. They mostly come from global challenges which against the culture of Islam. The worst challenge faced by Islamic education is the crisis of spiritual morality of society. It causes the appearance of prejudice saying that Islamic education is still failed in achieving the education goal holistically. Moreover, the other challenges faced by Islamic education are: 1) the culture of Islam against the western culture; 2) the internal challenge, showed by the old-fashioned ways of Islamic thinking and the obstacles of its improvement; 3) the high pride of foreign cultures in Moslem students aboard; 4) the enchainment of traditional method in the system of Islamic culture in most Moslem countries and their ignorance in improving it to maintain the interest of the youngsters, so that they will not tempted by the luxury of modern life and western culture; 5) the ignorance of universal curricula to the culture of Islam in some Islamic

life aspects; and 6) the relation to the education of female Moslem (Putri Yuliasari, 2014).

Therefore, the character education becomes a recent serious concern for educational field. It relates to the decreasing of morality and character of students, indicated by the intensities of violence, rape, drunk, street gang, and the like. The image of Indonesia as a nice, polite, and religious country keeps fading and almost rare to find in the society.

Thus, the researcher believes that the Islamic education designed by *Tasawuf* to strengthen the students' characters is the best solution to solve the problems described previously. Besides, the researcher expects that Madrasah (Islamic elementary school) as a party in enhancing education and teaching-learning process can contributes greatly to improve, implement, and achieve the goal to strengthen the character education program. In order to do so, the researcher also believes that optimizing the Islamic learning materials based on *tasawuf*

character is one of the best alternatives in conducting teaching and learning in Madrasah.

In education field, Islam education is a study aimed at improving great moralities and spiritual values of students. It indicates that Islam education plays a big role in enhancing character education of students in madrasah. Hence, Islam education becomes a compulsory subject in primary schools, high schools, and universities. In relation to this, madrasah is required to be able to conduct Islam education optimally by implementing Islam values in strengthen students' character based on *tasawuf* values in madrasah field. This must be conducted by students along with teachers continuously.

Islam education is expected to be able to produce the students with great will and effort to always achieve the perfection of faith, piety, and great morality based on *tasawuf* values. Those students are expected to be able to compete and interact to local, national, and even international societies without losing their principle, faith, and spiritual side. For the sake of solving those problems, the researcher in this study limits the problem to answer how Islam education can strengthen character education of students based on *tasawuf* values in *madrasah*.

Several previous studies related to the theme of this study are studied by the researcher in order to analyze the focus of the problem of this study optimally. Those previous studies are:

First, the study of forming the character based on al-Qur'an, a perspective of Islam education (Anasri, 2018). This study describes that Islam education is designed to not only contrast dark and light of someone's life but also guide someone's awareness of *tauhid*, live in harmony with each other and other creatures including nature. Furthermore, the character reference in Islam perspective is no other than *aqhlak*. This study believe that Great *aqhlak* is the result of the implementation of *syari'ah* process that is based on solid *aqidah*.

Second, the study entitled critical analysis: the character education concept in *tasawuf*

perspective (Santoso, Cahrolis, Mubarokiyah, 2018). This study explains the effort of character education based on *tasawuf* experience covering: teaching, refraction, portraying, and obeying the rules to achieve character based on *tasawuf* values. Analytic descriptive method with religious and educational approach is employed in this study. The results of this study are: 1) the love to Allah and all of Allah creations, 2) the independence and responsibility, 3) honesty or *amanah*, 4) diplomatic, 5) respect and politeness, 6) generosity, 7) help each other, 8) mutual corporation, 9) confidence, 10) hard work, 11) low profile, 12) tolerance, and 13) peace.

Third, the study entitled character education based on *tasawuf* (Suteja, 2017). This study believes that it is the time for Islam education stakeholders to socialize and to integrate Islamic spiritual dimension to students.

Fourth, the study entitled character education based on religion (a case study at SDIT nurHidayah Surakarta) by FauziAnnur (2016) a post graduate student at IAIN Salatiga. This study shows that character education based on religion is directly integrated and internalized in each teaching and learning process in both inside and outside classroom. The character enhancement inside the classroom concerns more on portraying the good figure, advices, and motivations. Meanwhile, character education outside the classroom is conducted through: a) refraction, b) monitoring, and c) *mutabaah al-yaumiyah*.

The last is the study of the enhancement of character education through Islam education at SMPN 3 Bandar Lampung (SitiZulaikah, 2019). This study belongs to descriptive qualitative study in field conducted by employing observation, interview and focus group discussion, and documentation techniques in collecting the data. Descriptive approach is also employed in this study. The results of this study show that the enhancement of character education through Islam education at SMPN 3 Bandar Lampung is divided into three areas: classroom based PPK, school based PPK, and society based PPK. They are

categorized as successful and unsuccessful. Furthermore, it is concluded that: 1) classroom based PPK has been successfully conducted at SMP 3 Bandar Lampung as each of their steps are well conducted; 2) school based PPK is also well conducted as socio-cultural condition at SMP 3 Bandar Lampung is very easily implemented in various upright values that the educational examples can also be easily integrated to students; 3) society based PPK in its implementation at SMPN 3 Bandar Lampung has not been successfully conducted based on the concept of PPK itself.

LITERATURE REVIEW

The Concept of Tasawuf

Sufism is derived from the word *shafa* which means clean. Thus, the word *shufi* refers to the people with sincere and pure heart in front of their God (*Rabb*). Other belief states that Sufism is derived from the word *shuffah* which means the veranda of Nabawi mosque at Madinah which is settled by the prophet's best friends from Muhajirin tribe who lived in a humble life. They are addressed as *ahlu as-suffah*. Another belief states that the word Sufism is derived from the Greek word, *shopos*, which means wisdom (Yatimin, Thamrin, 2017).

As the tasawuf terminology explained by the experts, such as Imam Junaidi al-Baghdai, states that *tasawuf* means keeping the heart clean and pure from everything that can disturb the pure feeling of all creatures, enhancing good deeds, controlling human weaknesses, avoiding all bad desires, achieving holy and pure spirituality, depending on the holistic studies, concerning more on using important and long lasting thing, spreading wise advise to others, keeping the promises to Allah in every holistic aspect, and implementing the behavior of Rasulullah in every life aspect. Besides, based on Imam Ghazali, *tasawuf* refers to *aqhlak* or character. He states that those who give you good example of attitude or character means they also give you *tasawuf*

itself. Therefore, their souls refer to those who are granted by the order to conduct good deeds as they conduct *suluk* to some character for they are in *suluk* to *nur* (light) *iman* (Subaidi, 2018).

Furthermore, there are three majors of tasawuf study that can be developed in students' character enhancement; one of them is *tasawufaqhlaqi*. In Sufism perspective, human tend to follow their desire rather than controlling it. The desire to conquer the world or the effort to rule the world is huge. Al-Ghazali views this attitude as the destructive attitude as it can lead human to the character destruction. In this term, the inappropriate rehabilitation of bad mental health refers to that therapy that only concern on physical therapy. Therefore, in the early step of Sufism life, one should do several spiritual activities or practices. It is aimed at keeping the soul clean and pure from the bad desires in order to gain Allah blessing. The spiritual practices and activities (*riyadlah*) implemented by tasawuf expert in order to get close to Allah consist of three levels. They are *takhalli*, *tahalli*, *dantajalli* (Yatimin, Thamrin, 2017).

Moreover, the word *Takhalli*s literally derived from the word *khala* which means empty. Thus, *takhalli* means emptied. It means to empty the soul from bad and evil characters. Al Ghazali states that there are three evil characters in human heart. He addresses it *asma' āsilqalb*, *yaituhasud*, *riya' dan 'ujub*. Beside those three evil characters, he also explains that there is even worst case that needs to be avoided by human. It is called love for the ephemeral world. These four bad cases is the core of all evil deeds. (Kadar M. Yusuf, t.t.: 78).

Besides, the word *tahalli* is literally derived from the word *hala*, which means sweet. From the word *hala* becomes *halla* which means embellish, and *tahalla* which means adornment. In this term, a Sufism is required to embellish his soul with *dzikir* to Allah. The *mujahadah* of someone is to embellish his soul by doing *dzikirullah* intensely (Kadar M. Yusuf, t.t.: 79).

In addition to this, the word *tajalli* means to become clear or open. It refers to Allah to

become clearer or open to those who are closed to Allah. A Sufism who is in this level will be able to see something that is invisible for others (Kadar M. Yusuf, t.t.: 80).

The Concept of Character

Character education plays big role in social life. The importance of character education refers to the entity of varieties of values that adopt and respected in Indonesian social life. Character is the nature, basic values, and ways of thinking of someone in response to a situation that is positive and influenced by heredity and environment (Dedi Suhardi, Aan Komariah, Dedy Achmad Kurniady, 2020). The impact of this education lays on the effort to develop national diversity. Character education is interwoven to the enhancement of morality (Khamalah, 2017).

Based on Kamus Bahasa Indonesia (Indonesian dictionary) character refers to nature, trait, temperament, and habit. It is in line with the explanation of Pusat Bahasa Depdiknas (national language center) which explains the word character as the trait, heart, soul, behavior, personality, temperament, and nature. Refers to this, it can be implied that the word character has a wide meaning. However, they are interwoven with all forms of someone's behavior in his daily life. In relation to this Fasli Jalal states that character refers to certain great values (knowing kindness, willing to do good deeds, implementing good deeds in real life, bringing kindness to the environment) implemented and reflected in behavior (Munjiatun, 2018).

In addition, Yahya Khan (2010) states that character education is a process of an activity leading to the improvement of the quality of education and the development of harmonious behavior which teaches, guides, and develops every human to gain intellectual competence, character, and interesting skills. The values of character education that can be learned from this study is religious, national, bright, responsible, discipline, independent, honest, wise, respectful, polite, generous, helpful, mutual cooperation,

confidence, hard work, strong, creative, leadership, democratic, low profile, tolerance, solidarity, and care (Anasir, 2018).

Besides, Thomas Lickona (1992) states that the goal of character education is to form someone's character through nice behavioral education resulting in the real implementation of someone's behavior that is characterized as kind, honest, responsible, respectful to other's right, hard work, and the like. The one who has natural character in responding the situation morally is portrayed in his real behavior indicated as kind, honest, responsible, respectful to others and other good characteristics (Anasir, 2018). The enhancement of character education in madrasah is the basic form in developing qualified characters of nation which is not ignoring the social values, such as tolerance, togetherness, mutual cooperation, helpful, and respectful.

The role of *madrasah* as a community of characters is very important. *Madrasah* develops character education process through teaching and learning, habituation, extra activities, and collaboration with families and communities in their development. *Madrasah* is a bridge to connect the character education in every education units with family and community through value of daily life contextualization in the learning process. Moreover, it is the empowerment community institution that being a vehicle for parental and community in improving the quality of character education (Khamalah, 2017).

Considering those previous studies, it still needs to think deeply about the school attempt in order to achieve strengthening the character of Islamic education through training process, transforming, transmitting, and developing students' abilities by applying (1) religious values; (2) nationalist; (3) independent; (4) mutual cooperation and (5) integrity is a way to strengthen character education in schools (Zulaikah, 2019).

The Urgency in Strengthening Character Education programs (PPK) are (1) Human Resource Development is the foundation of

national development, (2) the XXI century skills needed by the students: quality of character, basic literacy and 4C competencies in order to elevate the competitive advantage of the Golden Generation 2045, (3) the tendency of degradation condition in morality, ethics and manners (PPK Program, 2016) (NUR, 2018).

There are at least 3 strategies that schools can undertake in character education. The first, character education is integrated with teaching and learning activities in the classroom (Maselena et al., 2019). Character values are inserted in learning, both written and spoken. Second, character education can also be integrated in various extracurricular activities to develop students' interests, talents, and potential. Through this way, it is hoped that the students can enjoy good character habituation with pleasure. The third, character education is also done by habitual action in daily life at school. One of the good habits is greeting the teachers, guests, and friends. Other examples are throw garbage in its place, clean and healthy living habits. More good examples for students to be imitated are democratic and egalitarian climate, reward and punishments principle, and merit system. Those strategies will be done if every educators at school being good the example and the protector for the expected character application. Teachers must be the real of role model and the example for every student in every behavior (Minjiatun, 2018).

As Ministry of Education (1020: 09-10), there are 18 (eighteen) values in developing national character education. Thus, all education levels in Indonesia insert the character education based on the Ministry of Education. They are religious, honest, tolerance, the spirit of nationality, discipline, hard work, creative, independent, discipline, curiosity, national spirit, love the motherland (Khamalah, 2017).

METHOD

This study employed qualitative approach. The research is conducted at Madrasah Matholi'ul Huda Bugel, Indonesia and Madrasah NU Banat

Kudus, Indonesia. The data in this study are collected by following several steps, as: 1) Observation, 2) Interview, and 3) Documentation. It is conducted by compiling the data from various notes, documentation, and administration related to the observed theme, the Islam education in terms of students character enhancement based on tasawuf at Madrasah Matholi'ul Huda Bugel, Indonesia and Madrasah NU Banat Kudus, Indonesia.

The data in this study, then, analyzed by employing both analysis and qualitative techniques. It means that both of those techniques are employed in dealing with the data such as, organizing the data, sorting the data so that it can be analyzed statistically, searching and finding the pattern, sorting on what is important and needed to be learned and deciding what can be informed to others.

RESULTS

Madrasah of Matholi'il Huda Bugel, Indonesia

Madrasah is the development of Salaf Boarding School institution on 1954. It started by using the title of *Muallimien* Institution then adjusted to the government regulations which impacted to its name. It became *Madrasah* of Matholi'il Huda. From all many private of *Tsawiyah* *madrasah* that operate, *Madrasah* of Matholi'il Huda has the largest number of students with the total of 1250 (one thousand two hundred and fifty) both boys and girls. *Madrasah* has Salaf Islamic Boarding school base which developing studied of the Salaf books in strengthening the character of the students based on the *tasawuf* values.

Madrasah applies integrated teaching system. It means that doing the teaching system by using a curriculum package from ministry of religion. It integrates with the local content curriculum packages that are wrapped by *madrasah* itself. Learning activities are divided into three categories: *the first*, intracurricular activities, *the second*, extracurricular activities,

and the third, daily and incidental activities such as commemoration of Islamic Holiday, *Madrasah* Birth day (HARLAH) and Haul of the Founder of *Madrasah*.

One of strengthening activities developed in this *Madrasah* is that religious values activities mean that attitudes and behavior that are obedient in implementing the teachings of the religion they hold, tolerance to the other religions, and always live in harmony with the other religion followers. In the context of religion learning, daily activities are always done by the students. It is proved by AM (48 years old) as the deputy head of *madrasah* students affairs by stating:

“Yes sir. Every day, the students in *Madrasah* of Matholi’il Huda conduct the religion learning by prayer. Prayer activity is done right before they start to learn by special prayer. Besides, they also do final prayer. The structure of the prayer are: *RadlitubillahirabbawabilislamidinawabimMuhammadinShallawahu*

‘alaihiwasallmanabiyyauwarasula rabbi zidni ‘ilmawarzuqnifahmaRabbisyrahliShadriwayassir li

amriwahluluqdtadamillisanisyafqahuqauliaminy arabbal ‘alamin. (Interviewed on 5th April 2020).

As the time when the students finish their prayers, they also read the Prophet *Sholawat* especially *NariyahShalawat* along with the teacher in the beginning of the learning. The text is that this prayer is done by the whole students in *madrasa* third times a day. AM (48 years old) as the deputy head of *madrasah* students’ affairs stated that all the *madrasah* students did the character reinforcement based on *tasawuf* and religious character. They also did *Dhuha* prayer. The

sunnah prayer was done every the first break time and followed by the students. Then, they read *tahlil* as the *tahlilan* text (Interviewed on 5th April 2020). *Dhuha* prayer chanted:

Meaning: “My Lord, indeed this *dhuha* is Your-*Dhuha*, this majesty is Your Majesty, this strength is Your Strength, and this preservation is Your Perservation.” “My Lord, if my fortune is above the sky then take it down, if it is inside the earth, then take it down. It is hard or difficult (that I can get), make it easy. If (unfortunately it is mingled with) haram, purify it. If is far, make it closer with the right of *Dhuha*, your beauty, strength and power, bring it to me whatever that You bring to Your servants who is devout.”

Moreover, AM (48 years old) as the deputy head of *madrasah* students’ affairs said:

“Yes, sir.. Our *Madrasah* has done the *sunnah* prayer *Dhuha*, which is done in the first break time and. They do *sunnah* prayer *Dhuha* in Islamic Prayer Room or mosque. After they conduct *Dhuha* prayer, at noon they do the *Dhuhur* prayer together and continue by reading *wirid* right after that. Those *wirid* are reading *tasbih* 33x, reading *tahmid* 33x, reading *takbir* 33x. Then, they continue to chant of *zikirlailallah* and terminate with general prayer. Next, they continue with *tahlil* together. The leader of *tahlil* is chosen from one of the students who gather in this activity” (Interviewed on 5th April 2020).

A good management of character value, especially religious character, becomes the main concern of the *Madrasah* of Matholi’il Huda Bugel, Indonesia. Guidance and strengthen of the character based on *tasawuf* such as *Khotmil Qur’an*, can be seen in Table 1.

o	Day	Activity	Grade	Mu'allim	Information
	Saturday	<i>Khotmil Qur'an</i>	7 Grade	UstadArifRahman	For Boys
	Ahad	<i>Khotmil Qur'an</i>	8 Grade	UstadArifRahman	For Boys
	Monday	<i>Khotmil Qur'an</i>	9 Grade	UstadArifRahman	For Boys
	Tuesday	<i>Khotmil Qur'an</i>	7 Grade	UstadAfif	For Girls
	Wednesday	<i>Khotmil Qur'an</i>	8 Grade	UstadAfif	For Girls
	Thursday	<i>Khotmil Qur'an</i>	9 Grade	UstadAfif	For Girls

Table 1 *Khotmil Qur'an*

Khotmil Qur'an activity is done every Saturday. There are about 140 students from Grade 7, and all of them are boys. They are guided by UstadArifRahman. The substitute teachers are helping UstadArifRahman. The average of student attendance is 90%. While, the girls' *Khotmil Qur'an* activity is done every Tuesday. There are 160 students from Grade 7, and all of them are girls. They are guided by UstadAfif. The substitute teachers are helping UstadAfif. The average of student attendance is 95%. *Khotmil Qur'an* activity is done every Ahad. There are about 160 students from Grade 8, and all of them are boys. They are guided by UstadArifRahman. The substitute teachers are helping UstadArifRahman. The average of student attendance is 85%. While, the girls' *Khotmil Qur'an* activity is done every Wednesday. There are 140 students from Grade 8, and all of them are girls. They are guided by UstadAfif. The substitute teachers are helping UstadAfif. The average of student attendance is 90%. *Khotmil Qur'an* activity for Grade 9 is done every Monday. There are about 140 students from Grade 9, and all of them are boys. They are guided by UstadArifRahman. The substitute teachers are helping UstadArifRahman. The average of student attendance is 80%. While, the

girls' *Khotmil Qur'an* activity is done every Thursday. There are 160 students from Grade 9, and all of them are girls. They are guided by UstadAfif. The substitute teachers are helping UstadAfif. The average of student attendance is 85%. (Interviewed on 5th April 2020).

Khotmil Qur'an activity starts from 06.00 – 07.00 before the learning process begins. The cycle is done 15 days since there are too many classes. The location of the boys is in the *tariqad* Mosque while the girls are in the *Madrasah* hall. This activity increase the faith and *taqwato* the God Almighty. The faith and *taqwato* Allah is one of the activities that is implemented in the level of *Madrasah* of Matholi'il Huda Bugel, Indonesia by adjusting the needs of *Madrasah* based on the advantages and potentials in this Institution. The positive impact from the faith and *taqwais* that the students are more diligent in doing *khotmil Qur'an* activity.

To prepare National Examination and the acceptance of new students (PPDB), *madrasah* involves the students to do the activity of *istighasah-mujahadah*. It is started with saying *istighfar* to ask the God's forgiveness then all participants apply the values of God-fearing to Allah (Interview, April 05, 2020).

Madrasah NU Banat Kudus, Indonesia

Madrasah NU Banat Kudus, Indonesia is one of leading educational institutions above Ministry of Religion in Kudus, Indonesia. The madrasah is located in Jl. KHM. Arwani Amin, Karandon, Kudus, Indonesia. This madrasah only accepts female students. In academic year 2019-2020, there are 1039 students which are divided into 350 students of the tenth grade, 337 students of the eleventh grade, and 352 students of the twelfth grade with various skills and majors learned. Madrasah has vision; "The realization of female madrasah as a center of excellence that can prepare and develop qualified human resources in the Islamic and sunny IMTAQ and science and technology fields", whereas the mission is; "organizing quality-oriented education, both academic, moral, and social to prepare and develop quality human resources in the field of IMTAQ and Science and Technology to achieve *baladatuntoyyibatunwarobbunghafur*."

According to Hfz(46 years old, Vice Principal), religious activities based on *tasawuf* value are done as routine activities, weekly activities, and temporary activities. Routine activities are; 1. *Duha* prayers, 2. *Dhuhr* prayers in congregation, 3. Religious lecture (after *Dhuhr* prayer), 4. *Tadarus Al-Qu'an* (5 minutes before learning activity), 5. *Dawamulwudlu*, and 6. Central *Do'a* (before and after learning activity). Weekly activities through religious based are; 1. Islamic speech, 2. *Ahlussunahwaljama'ah (aswaja)* recitation, 3. Playing *rebana* (Islamic instruments) and saying *sholawat*, 4. Making calligraphy, 5. *Qira'ah*, and 6. Making meaning of *Salafi* book. Thus, the activities done in line with commemoration of Islamic days are; 1. *Isra' Mi'raj* of Prophet Muhammad, 2. The birth of Prophet Muhammad, 3. *Istighosah* (praying together) before National Examination, 4. Khotmil Qur'an before National Examination and birth of madrasah, 5. Donations for the orphans, and 6. Ramadhan boarding school (Interview by noting the voice, May 21, 2020, 1.15pm).

The habituation of *Duha* prayer is done in recess time in each classroom guided by the teacher about 5-7 minutes, then they will pray together.

"Oh Allah, verily the time of Duha is but Your time of Duha. All glory is but Your glory. All beauty is but Your beauty. All strength is but Your strength. All power is but Your power, and all protection is but Your protection.

Oh Allah, if my rizqi is still in the skies, please let it down, and if it's still in the ground, please let it out. Please make it easier if it is hard. If it is haram please make it halal and please make it nearer if it is still far away. The blessings of the time of Duha, Your glory, Your beauty, Your strength, and Your power, bestow upon us all that you have bestowed unto Your righteous servants."

Besides, the students are also asked to pray *dhuhr* together and continue to do *wirid al-ma'tsur* such as saying *istighfar* 3 times then saying

"allhummaantassalamwaminkassalamwailaikaya' udussalamfahayyinarobbanabissalamwaadkhilnal jannatadarassalam" then reading surah al-Fatihah and al-Kursi verse then saying *Subhanallah* 33 times, *Alhamdulillah* 33 times, *Allahu Akbar* 33 times and *la ilahailahaluwahdahu la syarikalahlahulmulkuwalahulhamduyhiwayumit wahuwa 'alakullisyaiinqadirone* time. All of them are 100 times. After that, they will do *zikrlailallah* for 33 times and do *do'a* (interview by voice notes, May 21, 20, 1.15pm).

As explained previously about the strengthen of the characters based on *tasawuf*, reading Al-Qur'an during 5 minutes before learning activities started also can become one way to strengthen the *tasawuf* character. This activity is done earnestly and *tawadhu'* as an effort to get peace of heart and soul. Besides, it also becomes one change to get award from Allah. Moreover, the habituation of *dawamulwudhu'* is an activity in which the students keep themselves to be pure and clean from any dirty things, and they can do *do'a* before and after learning activities.

Observing these activities, it can be stated that the students in madrasah environment do religious activities as the way to be close to God. These activities as basic guidance and building their soul can increase their obedience to God by doing His command and avoiding His prohibition. These matters can build their characters based on the values of *tasawuf* in their life, so the aim to be close to God will achieve. Besides, these activities also have the functions to link from human to God in order to ask His forgiveness. As mentioned in Al-Qur'an surah 40 verse 60: "And your Lord says, 'Call upon me, I will respond to you.' Indeed, those who disdain My worship will enter Hell (rendered) contemptible." By understanding the verse, Allah allow every do'a and prayer from human.

DISCUSSION

Praying activities when we get starting and ending the lesson emphasize the relationship between servants and the Khaliq, Allah. The main objective of *tasawuf*-e based activities is to save themselves from principles of shirk and spirituality and also escape from heart diseases. Thus, *tasawuf* is an esoteric side of Islam that teaches how to get closer to Allah (Gitosaroso, 2016: 111). Al-Ghazali supported this statement and stated that the aim of students in mastering all knowledge is only for the soul perfection, the virtue of the heart, and getting closer to Allah (al-Ghazali, 1989: 143). The activity is one of the activities that emphasizes on the importance of doing *dikr* to Allah SWT. It becomes *sunnah* worship taught in Islam. The best *zikr* is saying the *tauhid* (representing to God) sentence *lā ilāha illallāh*. In this context, there are many hadith stating about the importance of *zikr*, and one of them has the meaning as "one who says *lā ilāha illallāh* 70.000 times, s/he already redeem him/herself from Allah" (Abd. Rahman, 2009). In the term of *tasawuf*, there are some norms of *zikr* such as sitting cross-legged while facing the Qiblat, savoring the heart, saying *lā ilāha illallāh* sincerely, getting rid of everything

desired by the heart other than of God by saying *lā ilāha illallāh* (Fanani, 2012).

According to the study which was done by Abdullah, Zafir and Hussein (2014), reading the *Nariyah Shalawatis* a popular practice among the *terakat* experts and also common people. This statement is conformable with the study done by Yahya and Sa'ari. They stated that *shalawataims* to bond the relationship between human and Allah while asking forgiveness for all the sins committed because Allah is forgiving and Allah is Merciful for his servants. It is supported in the Al-Quran sura 40 verse 60, "And Allah says 'Pray, you will believe me. Please allow your prayers. Those who are arrogant, arrogant rather than worshiping and praying to Me, will to hell in contempt'. Continuing this sura, 'Truly, Allah wins every prayers and asks from each of His servants' (Yahya & Sa'ari, 2016).

In other words, through this activity invent a situation or condition that is religious. It aims to introduce the students about the understanding of religion and obey the rules in the religion, especially *sunnah* prayer and obligatory prayer, both obligation or *sunnah*. Besides, it also shows the development of religious life in this education institution which is reflected in every behavior. The implementation of character religious values among the students do not work if there is not being managed (Sobri, 2015:19).

The positive impact from the faith and *taqwais* that the students are more diligent in doing *khotmil Qur'an* activity. This statement is in alignment with Budimansyah (2010: 90). He stated that "...The activity outside the lesson is intended to further strengthen the formation of the students' personality..." Moreover, Megawangi (2004: 114) emphasized that the desire to do good is sourced from a love for doing good.

One of the factors influenced the learning outcome is an individual problem that is an emotion. It can be calmed down by religious attitude. According to Muhaimin in his research, religious activities such as *Khatmil Qur'an* and praying together can create calm and peace

circumstance between academic communities in the educational institutions. So that, educational institutions, including Madrasah Matholi'ul Huda Bugel Indonesia, correctly implement religious activities nuanced *tasawuf* such as *Khatmil Qur'an* every morning in order to create calm and peace circumstance for every component inside them. If all of the academic communities in the madrasah have emotional tranquility, automatically all members can think calmly. It is aimed to find out new idea or thing for the institutional progress. On other words, *tasawuf* activity essentially is an effort of human to make the strength and potency in line with the sense and *syari'at* (Yusuf, 2014).

According to Amin Syukur, *tasawuf* is Islamic lesson that guides human behavior in order to achieve the happiness and perfection of life and mind in the world and hereafter. Sufi is someone who has noble attitude and avoids negative things, agrees to do many practices to be close to God either compulsory or *sunnah*. All of them are done to get an award from God and close with Him. This human can get inner and sacred experiences. In line with Durkheim, he stated that sacred experiences have specific characterizations such as; the experience calls the confession or belief on power and strength of supernatural that becomes the core of diversity character or god-fearing; and the sacred experiences are supporting, giving the strength, instilling respectful and incurring obligation for the one who gets these experiences (Rubaidi, 2019).

According to the term of *tasawuf*, *taqwa* or god-fearing is an effort of keeping self from the negative things such as shirk, sin, crime, and *subhat* things, and one of them is forgetting God (Mashar, 2015). Therefore, the habituation of pray and remembering to God are always done in the institution in order to make them as a character inside the students' life.

Moreover, the activities are the parts of instilling the *tasawuf*-based character in which madrasah tries to enhance the quality to make the students become a person who has religious

character. The values are taught to the students such as patient, sincere, responsible, and optimism. These matters are also in line with the concept of Sufism education by Asy-Sya'rani in his book *al-Jawāhir wa ad-Durār* asy-Sya'rāni that stated about the causes to get God's forgiveness. It can be achieved by doing God's commands (*fi'lu al-ma'mûrât*) such as doing *shadaqah*, praying *sunnah*, doing the good things (*al-ma'ruf*) (Asy-Sya'rāni, 1998). It can be understood that the process of the divine awareness in doing *tahalliyat an-nafs* (self-decking) can be done by doing good deeds not only compulsory worship but also *sunnah* worship. People doing compulsory worship and *sunnah* worship (*nawāfil*) will get an award of *mahbûbullah* a person who gets love from God. On other words, people who get closer to God (*qurb*) by doing *sunnah* worships (*nawāfil*) have special privileges, and these worships can guide them in higher level similar to people who do compulsory worship (Subaidi, 2015).

Based on DoniKoesoema (2011: 208:211), the things relating to the characters' values of education contain of eight things, and one of them is superiority value. Human can be called having superiority if s/he can live and do the important actions and brings a good thing for him/her and others. The educational character is one of the efforts how to make someone always does good and right things taught by religion. When someone agrees to do the right things, s/he will get extraordinary virtue either in God or in other people (Munjiatun, 2018).

CONCLUSION

The objective of Islamic education is building attitude, behavior, and character of the students based on the values of *tasawuf*. As implemented in Bugel madrasah and madrasah Banat NU Kudus, these madrasah do not only give the knowledge but they also do the activities to strengthen the *tasawuf*-based character in order to strengthen the religious character of the students. So that, they are not only smart in their

knowledge, but they also have the character based on the values of *tasawuf*. Islamic education in strengthening the character based on *tasawuf* has the mission to be close to God and achieve His forgiveness. The substances of strengthening the character based on *tasawuf* are doing various activities such as habituation of prayer, doing *shalawat*, doing *dhuha* prayer as *sunnah* worship, praying together, *tadarus* al-Qur'an, *zikr* and *istighfar*, doing *mujahadah* and *istighasah* in madrasah.

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