

Dr. Munjin, M.Pd.I

Windariyati Dyah Kusumawati, S.Pd., M.Pd., M.A

The Educational CHARACTER **Based on Islamic Spirituality**



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- (1) Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp 100.000.000 (seratus juta rupiah).
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The Educational Character Based on Islamic Spirituality

Penulis:

Dr. Munjin, M.Pd.I
Windariyati Dyah Kusumawati,
S.Pd., M.Pd., M.A

Editor :

Mawi Khususni Albar

Perancang Sampul :

Fitriyanto

Layout : Ali Faishol

Penerbit Rizquna

Anggota IKAPI No. 199/JTE/2020
Jl. KS Tubun Gang Camar RT
05/04, Karangsalam Kidul,
Kedungbanteng,
Banyumas, Jawa Tengah
Email: cv.rizqunaa@gmail.com
Layanan SMS: 085257288761

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CV. Rizquna
Karangsalam Kidul,
Kedungbanteng, Banyumas, Jawa
Tengah
Email: cv.rizqunaa@gmail.com

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Temukan Kami di :

 www.rizquna.id
 cv_rizqunaa@gmail.com
 [cv_rizquna](https://www.instagram.com/cv_rizquna)
 085257288761

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Foreword

Praise be to Allah, the Almighty God for His mercy and grace, so that the authors can complete the textbook. *Salawat* and greetings may always be poured out to the Great Prophet Muhammad PBUH, because thanks to him, we are able to get out of the darkness into a brighter path.

We also express our gratitude to those who have supported the smooth running of this reference book from the writing process to the printing process, namely our parents, our colleagues, publisher, and many others that we cannot mention one by one.

Meanwhile, this reference book, entitled: Educational Character Based on Spirituality, has been completed as good as possible so that it can be useful for readers who need information and knowledge about alternative approaches in habituation of noble characters.

In this book, it is written about the importance of character education, Islamic spirituality and the implementation of character education in formal schools. This book is also

relevant to the Character Building course which is an alternative guide for students and lecturers who take the study.

We are aware that this book still has many shortcomings and mistakes so that this book is not perfect. Therefore, we ask to readers provide criticism and suggestions for the work of this textbook so that we can continue to improve the quality of the book.

Thus, we have compiled this reference book, with the hope that readers can understand the information and also gain insight into alternative approaches to character education that can benefit the wider community. Thank you

Purwoketo, August 2021

The Authors

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CHAPTER I

Introduction

A. Background of the Study

With the rapid development of the industrial revolution that has come to the industrial era of 4.0, human seems to be spoiled with the existing technology. This unstoppable change of era is marked by all-automatic digital devices. Almost 30 percent of human works are done by applications or machines. People, when wanting to buy fried rice, they no longer have to move to any food stalls, they simply operate their smartphones, open "go food" application and within seconds a portion of fried rice is delivered. People are catching up easily with the latest development of global information through their gadgets within seconds, making the paper-based information media started to be abandoned. People living in this digital-based era is often called as "millennial generation".

According to some economists who are optimistic about the presence of this millennial era, there are at least four things that affect future employment. First, artifi-

cial intelligence or robots, that create more jobs but with a very tight level of competition with the available jobs. Second, each work unit in each city will open high-level job openings, where everyone can freely decide where to live even far distance from work, because all works can be done online. Third, companies will maintain freelance workers rather than full-time workers. Fourth, the education system changes from partial education to holistic education. The view on mathematics, language, art, and natural sciences as separate disciplines is no longer relevant. Schools begin to adopt a task-based curriculum (project-base curriculum), as a medium to tear down the barrier to the creation of creative human beings. (Ramon Samora, <http://www.-berisatu.com/investor/468784-40.html>).

If the materialistic advantages and benefits obtained from the advancement of the industrial era are not followed by the adequacy of immaterial factors, it will certainly bring about chaos in personal and social lives. Furthermore, the impact of the two sides disharmony will at least trigger three things. *First*, moral decline in community, especially among teenagers and students, the progress of economic life that has put too much emphasis on the fulfillment of various material desires, has caused some people to become "rich in material but poor in spirituality". *Second*, the decreasing sense of togetherness and unity, delinquency and deviant acts among adolescents are increasing, and the existing sacred images of the tradition in the community are weakening, like cooperation (*gotong royong*) and helping each other (*tolong*

menolong). They weaken the centripetal forces which play important roles in creating social unity.

Third, interpersonal interaction has changed. The presence of computer in most middle-to-high families has changed the family interaction patterns. Computers that are connected to telephone have opened chances for everybody to communicate with people outside. Programs like Internet relay chatting (IRC), Internet, and email has created human who could enjoy their own lives alone. Besides that, the existence of Internet cafes has given spaces to many people who do not have computers and Internet connection at home to communicate with other people on Internet. Nowadays, more and more people spend their time in front of computer alone. Through IRC, children could enjoy communicating with foreign friends anytime.

This spiritual inequality and spiritual drought could cause more fatal consequences, it could drag people to frustration and even to committing suicide. According to Ronny T. Wirasto, a psychiatrist graduating from Medicine Faculty of Gadjah Mada University, in his paper entitled “Suicide Prevention in Indonesia: Providing Public Advocacy” mentioned that suicide cases in Indonesia are mostly connected to mental disorder, family problem, Alcohol and drug abuse, attitude of disrespecting religion, and bad social relations (Rony T. Wirasto, 2011: 12). In Jakarta itself, Ronny said there are 100.000 people attempted to commit suicide in 2006. That makes 274 people everyday in that year in average. Most of the cas-

es, mentioned Ronny, are caused by social and economic problems.

In line with Ronny, according to American Foundation for Suicide Prevention, around 50 to 75 percent of people attempting to commit suicide tell their thoughts, feelings, and suicide planning before doing them (<https://kumaparan.com@komparansains/tren-bunuh-diri-di-indonesia-dan-dunia>). The man who committed suicide in Jagakarsa, for example, broadcasted his action live on facebook, told his viewers about his feelings before hanging himself in his house. Therefore, it is not a surprise that Indonesia is the only country in ASEAN with the highest suicide cases, i.e. 8,6 per 100.000 citizens, with the detail male 3,7 people per 100.000 citizens and female 4,9 people per 100.000 citizens. (<http://krjogja.com/web/news/read/27875>)

The data on suicide cases in Banyumas Regency are even more astonishing. In the last five months (August-December 2017), there are 11 suicide cases backed by various factors. However, the most dominant factor is their inability to bear life burdens. According to sociologist of Jenderal Soedirman University (Unsoed), Tyas Retno Wulan, the high number of suicide cases could be found in a society where an individual is not interacting well in a broad social unit. "The one happening now, could be caused by the weak integration. The feeling that there is no space to share" said the sociologist (<https://satelitpos.com>).

Still according to Tyas, one of the ways to anticipate this reckless action is by strengthening the roles of fami-

ly and community. Families, in particular, should be able to create family intimate that all members of the family feel the presence of the family, so that when encountering a problem, they have someone to share with. Community closeness, on the other hand, according to Tyas, is also important to avoid suicide. Recently, inter-community awareness has become weaker. By strengthening awareness between people in a community, every member will feel they have someone to share with (<https://radarbanyumas.co.id>)

Another interesting data found in Cilacap is the rise trend of divorce cases. According to Muslim, a clerk of the Cilacap Religious Court, as reported by Radarmas, the in-coming case reports show that there are 5884 divorce cases in 2014 consisting of 4035 divorce cases and 1849 divorce law suits. In 2015, there were 5950 cases consisting of 1852 divorce cases and 4098 divorce lawsuits. While up to mid 2016 (July), divorce cases reached as much as 3133 cases. Still according to Muslims, the factors causing the rise trend of divorce cases are 80 percent caused by irresponsible husbands, followed by economic disputes, no harmony, third party interference, jealousy, domestic violence, moral crisis, forced marriage, under age marriage, and unfair polygamy.

I the world of teenagers, character owned by them is in the critical condition. The national morality is detached from norm, ethic, religion, and good culture. The moral decadency of the teeagers also jumps in bad condition, like using drug, free sex, and engaging in a gang fight among the students. Based on the research held by

Lembaga Suci Cinta dan Kemanusiaan serta Pelatihan Bisnis dan Humaniora (LSCK PUSBIH), 1.666 respondents in the big cities like Medan, Jakarta, Bandung, Yogyakarta and Surabaya, they confessed that they did free sex more than 50%. In addition, Pusat Pengendalian Gangguan Sosial DKI Jakarta, the students of SD, SMP, and SMA, stated that more than 0.8 % or 1.328 students engaged in agang fight, 3,9% using drug, and 3.9% did free sex. It indicates that the students' moral or character is affraidness.

The above phenomenon is a picture on the condition when one cannot balance the physical-materialistic and spiritual-religious needs. One-sided (material) progress and development will inevitably lead to the imbalance of human life. One will experience an inner emptiness that makes him lonely in the noise and the excitement of the modern world. He needs something meaningful that can give meaningfulness to his contemporary life, and only religion could give that. It is a historical reality that religion has important and valuable meaning, role and contribution. Religion is a creative and sublimative force in the growth and development of cultures, almost all major and historic cultures have been inspired, supported and motivated by values and norms rooted in great religions. Actually, religion is a fundamental aspect of a culture, because only religion can provide a spiritual ethos that has enormous influence on the growth and the development of cultures.

In this case, in accordance with the concept of Ibn Khaldun, as quoted by Syarifudin Jurdi, regarding social control or supervision, it is essential to apply religious

values in personal life, family, group, organization, society and country. By practicing religious values well, it is claimed to be able to keep human from doing bad and deviant behaviors such as corruption and other improper actions (Syarifudin Jurdi, 2008:59). Viewed from the social aspect (sociology) underlying Ibn Khaldun's thought, it lies in his efforts to bring religion into social life, because God created religion for humans, not for others. Therefore, religion according to Ibn Khaldun cannot do anything in human's secular activities, unless religion is understood in a social context. A crisis makes human try to find solutions, the problem is how human in modern society can be freed from the clutches of the irrational side effects of modern industry, modern industrial societies are now included in a complex system of science and technology business.

In this case Abu Hasan An-Nadwiyy gave an illustration that modern civilization that loses humanity and religious awareness, which is busy with technological products, forgets the purpose of its work, is indifferent because of the preoccupation with exploration of technological exploitation so that it loses moral foundations, lives with its wildness, like a wild elephant stepping on weak animals, destroying plants and other animals with no heart (Abu Hasan An-Nadwiyy, 1977: 279-280). Human integrity is essentially determined by religious, cultural and scientific dimensions. Religious dimension shows that human is basically creature that contains mysteries, which cannot be reduced to mere factors. Thus, human can be prevented from becoming numbers, automatons

or robots that are programmed deterministically, but retain their personality, freedom and dignity. With this dimension, humans can be avoided from arbitrary treatment or attitudes.

From the description, it can be concluded that human being needs identity and character, so as not to experience disorientation in life, because human being is essentially a being that thinks and feels. There are people who are strong in their thinking but weak in their feeling, on the contrary there are people who are very strong in feeling, but not good at thinking. Human quality can be seen in various standards, for example with intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). Some religious people emphasize their cognitive aspects, some emphasize their affective aspects and some others emphasize their psychomotor ones.

One of the alternatives used in handling these problems through integrated educational character, that is by combining and optimaling informal education activities, faamily and society. The componen of development character conviguration is spirituuual and emotional development, because religion, according to Geertz, belongs to pattern of behavior. It means that the religion is not only as a guidance for people to interpret human activities but it belongs to pattern of behavior. So, according to M. Ali, M (2008), it is to be a part of the system of culture.

Some people view that *tasawf* only concerned with affective aspects, *dzikr* for example. Actually, affection must stands on cognitive foundations (*fiqh/sharia*) and

also it does not leave its psychomotor aspects, like *jihad*. It's just that there are people who are more interested in decorating themselves with good morals (*tahallî*), others are busy cleaning themselves from low moral impurities (*madzmûmah*), two things that are actually not contradictory. Besides that, tasawuf has positive principles which can improve the human being future, like intropection (*muhاسبah*) either related to vertical or horizontal relationship and can correct something irrelevant one. It can also make someone always remind (*dzikir*) to Allah, as the Creator, the Source of harmony, motivation and value as guideline of life.

Tasawuf plays an important role in creating the moral-spiritual revolution which becomes a basis of social ethics, especially in education. It means that *tasawuf* is a method of education that guides human in harmony and total balance, between spiritual and emotional quotation. With this quotation, one can learn honesty, committed, creativity, mental endurance, wisdom, trust, justice, and self control. (Samsul Munir Amin, 2012).

These sufism values are relevant to educational characters contained in *Permendiknas* No.02 year 2010. They are: religious, honesty, tolerance, discipline, hard work, creative, selfhelp, democratic, curiosity, nationality, heroism, appreciating the other, brotherhood, peaceful, readholic, responsibility, social and environment care. To implement the educational character has, according to Albertus, 2010, three dimensions which become the base of someone's action, that is individual, social, and moral.

Apparently, all of these educational character have the same value with sufism, and it can be summerized into three; first, wisdom (*alhikmah*), the ability to think moderately, the second, couragement (*suja'ah*), the ability of using angry and moderate, the third, integrity (*al iffah*), the ability of managing the expansive impulse (*syahwat*), the fourth, internalizing characters by melting congitive, habituation, interaktive, and soul exercising (*riyadah*), and the fifth, educating by inner emotion (*qolb*).

The model of improving characters based on the values of sufism has been implementing at the Public State of Senior High School 1 Purwokerto. It can be seen from the result of iterview with one the religion teachers, Anis Mafruchah, when the writer came to and interviewed her at the school. She said that the students' attitude of wisdom or *hikmah* is given by appreciating the other, either amongst muslem or nonmuslem students. When she taught *salat* focused on optional prayer text, for example *iftitaf* prayer, she gave two kinds of prayer which relevant to the student's habituation or the school teaching of religion (*mazhab*) they convict, Muhammadiyah or Nahdlatul Ulama.

Actually, the model of improving characters held at that school is well organized because it does not involve all school memberships, teachers, admintrators, and students, but also the facilities sorrounding at the school. They have the same commitment and responsibility to realize the educational character broken down from the school visi and mission. So, to optimalize the improve-

ment, all activities done at the school either curricular, coocurricular or extracurricular have to contained educational character.

As Banyumaness people know, Public State Seniot High Scol 2 Purwokerto is the most favorite school with its achievements, either academic or nonacademic. But, the achievements reached will not be usefull or have advantages for the students' future if it does not followed by good moral for its civitas academica. So, it needs some efforts to improve, keep on and defend both of them, good in academic or nonacademic, that is character.

Based on the data above, it is to be an important thing to know and analyze what ways taken by that school in improving educational character for the students. In this research, the writer assumpts, based on the preliminary reseacrh, that there is relevent strategy between improving character in sufism and in that school. So, the title choosen in this study is Educational Character Based on Sufim.

B. Research Question

The research questions of this study are stated as below:

1. What educational characters can be improved by the Islamic spirituality approach?
2. How is implemention of educational character based on Islamic spirituality at Public State of Senior High School 2 of Purwokerto?

C. The Purposes of the Research

1. To describe the educational characters that can be improved by Islamic spirituality values?
2. To find out the best way of educational character based on Islamic spirituality.

D. The Research Advantages

This research is useful to inspire the readers that heart training that is done routinely could form good characteristics. Besides that, this research can be a model of character education that could free a person (student or *sufism* disciples) from the materialism and secularism paradigm to restore his core values of humanity (*fitrah*).

Besides that, this research has implications toward the policy making guide to be considered by the stakeholders of character education, especially those in senior higher school institutions. Character education model based on Islamic spiritualism will make a clear contribution, because this model is empirically proven in the history of the development of spiritual education through institutions

In summary, the significance referred to by the researcher leads to two things: theoretical and practical implications. Theoretical implications, this study will add scientific conception in the field of character education models. In the practical level, the implementation of educational values in *sufism* is very simple, namely the vision, mission, and goals of the *sufism* teachings that are very concrete and the implementation method is very clear and easy to apply.

E. Related Researches

This research on *Tasawf* or *Tarekat* is not the first one, there has been a lot of researches on the same theme done by many people. According to the observations of the researcher, several researches on the same theme are as follow

1. A research conducted by Achmad Husen, Andy Hadiyanto, Andri Rivelino, and Syamsul Arifin from Jakarta State University entitled "Character Education based on Islamic Spiritualism (*Tasawf*) 2014. This research is categorized as RnD (Research and Development) type. The researchers concluded that; 1). *Tasawf*-based character education is important because modern people lose a lot of spiritual warmth, tranquility and peace. 2). *Tasawf* plays a major role in realizing spiritual-moral revolution which is the ethical basis for a social formulation, such as the world of education. That is because *Tasawf* is an educational method that guides people into total harmony and balance. 3). *Tasawf*-based character education model, it could be divided into two aspects, namely: conceptual and implementation concepts. Conceptual aspects include the definition of character in *Tasawf*'s perspective, the source of the characters of *Tasawf* education, character types, and the method of coaching. While the implementation aspects include; character education through *riyadhah* (training), vision of character education, mission of character education, purpose of education, and methods of learning *Tasawf*-based char-

acter education, which includes: *taubat*, *zuhud*, *wara*, *sabr*, *faqr*, *tawakkal*, *ridha*, and *syukr*.

2. A research on this theme is also done by Suherman, a Lecturer of Islamic Studies of the State Polytechnic of Medan, entitled "Values of Moral Education in the teaching of *Tarekat Naqsyabandiyah* at *Persulukan Babussalam Langkat 2015*". In this study, Suherman used qualitative methods and qualitative approaches. The research findings state that in the teachings of *Tarekat Naqsyabandiyah* and Shaykh Abdul Wahab Rokan, there are moral values such as honesty, *tawadu'*, generosity, helpfulness, politeness, *qana'ah*, simplicity, and tenderness. Furthermore, Suherman argues that planting moral values has succeeded in delivering change to every *sālik* to become individuals who turn more and more devoted in the faith and piety towards Allah, *tawadu*, honest, kind, helpful, generous, *wara'*, forgiving, respecting, and caring.
3. Another thesis is written by Ulfa Nur Fitriana in 2016, entitled "Planting the Values of Character Education to Students through Scouting Extracurricular Activities at the State Institute for Islamic Studies of Jember". This study focuses on the planting of character values through scouting extracurricular activities. The focuses of the problem in the study are: 1). What are the forms of planting character education values for students through scouting extracurricular activities at the State Institute of Islamic Studies of Jember? 2). What are the obstacles in doing character education for students through scouting extra-

curricular activities at the State Institute for Islamic Studies of Jember? 3). How is the implications of applying character education to the students through scouting extracurricular activities at the State Institute for Islamic Studies of Jember in the context of everyday life? This study aims to describe: 1). Forms of value planting of the character education to students through scouting extracurricular activities at the State Institute for Islamic Studies of Jember . 2). Constraints in applying character education values for students through scouting extracurricular activities at the State Institute for Islamic Studies of Jember 3). The implications of value planting of character education to the students through scouting extracurricular activities at the State Institute for Islamic Studies of Jember in the context of everyday life. This study uses a qualitative approach, the data were collected through interviews, observation, and documentation. The data are then analyzed by using the model by Miles and Huberman and the validity of the data is analyzed by using source triangulation. The results of this research show that 1). Four forms of value planting of character education are, religious characters by accustoming the students to pray in congregation, to recite prayers, to recite weekly activities of *Tahlil* on Friday night, training the characters of tolerance by discussion, training creative characters by entrepreneurial and journalistic activity, training the characters of discipline by keeping time and obeying rules. 2). The obstacles in value planting of character

- education are first, the feeling of lack of compactness between the teammates; second, the lack of interest in being serious; third, age factor; fourth, activities are not optimal. 3) To create positive impacts, habituation is needed.
4. Finally, a dissertation written by Khusnul Khotimah, the State Islamic University Sunan Kalijaga in 2018, entitled "Social Behavior Changes of the disciples of *Tarekat Naqsyabandiyah-Khalidiyah* in Banyumas". The approach used by Khusnul to analyze the collected data is sociological approach based on the social interaction theory. The research findings show that the changes in social behavior are due to the social interactions that are preceded by a dynamic awareness to enter the *Tarekat*. The behavior of the *Tarekat* disciples is driven by the stimulus in the form of *Tarekat* and *Murshid* teachings as the main figure and also by its rituals.

From the researches described above, it appeared some similarities and differences from the research carried out by the researcher. The similar aspect lies in the big themes, the discussion on *Tarekat* and characters. While the different aspect lies in the focus or angle which is used as the object of the research. The object of this research is more focused on the values of character education that are implied or formed in the disciples of *Tarekat Naqsyabandiyah Kholidiyah* in Banyumas. While the difference with the other studies is the approach used, namely the phenomenological approach.

F. Theoretical Framework

1. Meaning of Character Education

According to the Ministry of National Education (2010: 4) character education is defined as education that develops national characters within the students so that they have values and characters as their own characters, applying these values in their lives, as members of the society, and as citizens of Indonesia who are religious, nationalist, productive and creative. While according to Koesoema, character education is the basic values that must be lived up if a society wants to live and work together peacefully. Values such as wisdom, respect for others, personal responsibility, feelings of common sense, suffering, peaceful conflict resolution, are values that should be prioritized in character education (Doni Koesuma, 2010: 194).

Suyanto (2009: 26) defines character education as a way of thinking and behaving that characterizes each individual to live and work together, in family, community, nation and state. Furthermore, according to Zubaidi *“Character education is the deliberate effort to cultivate virtue that is objectively good human qualities that are good for the individual person and good for the whole society (Zubaedi, 2012: 45) .*

Character education is an effort that is systematically designed and implemented to help students understand the values of human behavior that is connected to God, self, fellow human beings, environment, and nationality that are manifested in

thoughts, attitudes, feelings, words, and deeds based on the norms of religion, law, manners, culture and customs. Character education teaches habits of ways of thinking and behaving that help individuals to live and work together as families, communities, and nations and help them make accountable decisions. In other words, character education teaches students to think intelligently, and to activate the midbrain naturally.

2. Values or Basic Characters

As quoted by Gunawan, Thomas Lickona argues that "Having knowledge of moral values is not enough to be human with characters, moral values must be accompanied by moral characters"(Heri Gunawan, 2012:23). "Included in this character are three components of character (components of good character), namely moral knowing, moral feeling, and moral actions" (Nurul Zuriyah, 2017:8). This is necessary so that humans are able to understand, feel, and at the same time work on the values of virtue. Moral knowing, there are six things set as the goals of moral knowing education, namely 1) moral awareness, 2) knowing moral values, 3) perspective talking, 4) moral reasoning, 5) decision making, 6) self knowledge (self knowledge), the moral knowing element fills their cognitive domain.

Moral feeling has six things which are aspects of emotion that must be able to be felt by a person to be human with character, namely: 1) conscience, 2) self

esteem, 3) empathy, 4) loving the good, 5) self control, and 6) humblity.

Moral action is the out come from the other two character components. To understand what drives a person to act (act morally), it must be viewed from the character, namely competence, desire, and habit.

So, the Values of Character Education are things that can help in the process of forming individuals with holistic characteristic in their intention, heart, body, and soul or it can also be interpreted the characteristics formed after the process of guidance through all aspects of the human soul (intention, heart, body and soul). These values exist because of the need to form human with noble and good character.

3. The Definition and the Teachings of *Tasawuf*

In the horizon of *Tasawf*, *Tarekat* is one of the five series, namely *Syariat*, *Tarekat*, *Hakekat*, *Ma'rifat* and *Wahdat*. *Syariat* is a way to carry out concrete worships (*dzahir*). *Tarekat* is the path taken to carry out the teachings of *tasawf* through *maqamat* and *ahwal*. *Hakekat* refers to the esoteric or inner aspects of every worship which is its secret state. *Ma'rifat* is the ultimate goal of worship, and it's next development is *Tarekat* which means originally a method (*manhaj*) and a way (*syariat*). Then it developed further into an organization accommodating a group of *Tasawf* disciples who have the same world view as a family and a group. This phenomenon emerged in the fifth century *Hijriyah* (AD 13).

Tarekat, according to Abdullah Ujong Rimba, is a way or a method (*kaifiyat*) to do some rituals to achieve a goal (Abdullah Ujong Rimba, 1975: 69). The referred method is a series of rituals that has been formulated and arranged in such a way by the great Sufis and by numerous figures of *Tarekat* teachers. However, all the developing *Tarekat groups* practice the same three basic teachings as mentioned above, namely *takhallī*, *ta'allī* and *tajallī*. This school of *Tarekat*, still according to Rimba, belongs to the *Sufiyah* which do the rituals without being so attached to the Qur'an and Hadits, but according to the teachings formulated by the Sufi teachers or the *murshids* who teach them (Abdullah Ujong Rimba, 1975: 69). As the formation of *akhlaki* and *amali* Sufism, the practice of this *Tarekat* teachings is by using certain moral and practice approaches namely *zīkr* (remembrance) and *du'a* (prayer). Those practices aim to achieve the essence or *kasyaf* so that they become closer to Allah. The implementation of the practices must be under the supervision and control of a teacher or *murshid*. Because the *tarekat* must be guided and led by the *murshid* in taking the paths to attain the essence, so this *Tarekat* is also called as *Tarekat Suluk*. Whereas the disciples who perform *suluk*, doing prayer throughout the night to find the essence and draw closer to Allah, are called *sālik* (Syekh al-Khamasykhawany, tt: 22).

By practicing the teachings of the *Tarekat* which are the embodiment of *tasawf akhlaki* and *tasawf amali*, a person automatically becomes a pious and noble per-

sonality. Such acts are carried out intentionally, consciously, of their own choice and not due to coercion. In this modern all-material life, *Tasawf* can also be developed in a constructive direction, both concerning personal and social life. Because, sooner or later people will be exposed to alienation due to the rapid process of globalization and modernization. People need a profound spiritual life guidelines to maintain their personal integrity. The guideline is found in *Tasawf* which provides an in-depth understanding of all worship performed. A good understanding of all worship that is practiced such as *magdah* worship will draw people closer to Allah. Thus, worships carried out in *Tasawf* turn out to be closely related to morals. This means that worship which is accustomed in *Tasawf* is closely related to moral education.

4. The Values of Character Education in *Tasawuf*

Akhlak (character), etymologically derived from the word *khuluq* which means character, moral ethics. In terms of terminology, *akhlak* means character, disposition, and moral constitutions. Al-Ghazali argued that humans have an outer image called *khalq*, and an inner image called *khulq*. *Khalq* is a physical image of humans, while *khulq* is a psychic image of humans. Based on this categorization, *khulq* etymologically means a person's mental picture or condition without involving the outer physical elements. *Tasawf* is an exercise and habituation of *takhalluq bi akhlaaqillah*, how to train inner spiritual mind to be good, so that the

outer appearance becomes good, as the reflection of the inner condition.

Abu Nasr al-Sarraḡ al-Tusi, on the other hand, said that *maqāmat* amounts to only seven levels, namely *al-taubah*, *al-wara'*, *al-zuhud*, *al-faqr*, *al-tawakkal* and *al-riḡa* (Abu Nasr al-Saroḡ al-Tusi, tt.: 110). Al-Ghazali also said that there are seven *maqāmat*s, namely *al-taubah*, *al-ṡabr*, *al-zuhud*, *al-tawakkal*, *al-maḡabbah*, *al-ma'rifah* and *al-rida* (Imam Al-Ghazali, tt.: 162). This quote shows that there are variations in the mention of different *maqāmat*s, but there are *maqāmat* which are most agreed upon by them, namely *al-taubah*, *al-zuhud*, *al-wara'*, *al-faqr*, *al-ṡabr*, *al-tawakkal* and *al-riḡa*. Apart from this difference, according to the researcher, the above-explained *maqāmat* contains noble characters or moral values which are very important to be owned by the *sālik*. *Akhlak* (character) is a spiritual level or path to get closer to Allah. For this, a *sālik* must habituate and train it in the process of *riyāḡah* and *mujāḡadah*.

In the study of character education, the opinions above provide information confirming that the heart exercise (rituals) is the most effective in influencing the occurrence of character changes compared to mind, emotion and physical exercises. The conditions of a calm, happy and faithful heart to Allah can be a director and a mentor for three other aspects, namely mind, emotion and physic. This means that in order to form good characters, heart exercise (rituals) becomes a priority, and this is what is contained in

the practice of *Tarekat* teaching. In the teachings of *tarekat*, heart exercise or heart training is an essential to be done continually. Heart exercise is done with three major stages, namely *takhallī* (cleansing of the heart), *taḥallī* (planting morals in the heart) and *tajallī* (opening of the closure (*hijab*) and receiving mystical and spiritual experiences). The practice of *dzikr khafi* (*qalbi*) has shown that the teachings of *tarekat* do prioritize the heart to be able to carry out the enduring *zikrullāh*. A heart that continues to *dzikr* will bring the conviction that Allah Almighty always supervise and guide him.

The study of character education in *tasawf* indicates that spirituality is a necessity in character education. Sufistic Islam as a teaching that is full of spirituality values has a clear and systematic trace of character education. This was realized by *tasawf*. The neglect of character education in the world of education today is due to the ignorance of *tasawf* as a treasure of Sufistic Islamic teachings that are less appreciated. This happened because of the view that *tasawf* was an elitist, sacred, ambiguity and syncretical teaching that could not be brought to the world of school and formal education. The effort of character education is nothing but to adopt and duplicate the pattern of Islamic education in the formal education system in schools in accordance with the demands of the times. Character education model from the results of this study is through the method of *ta'alluq* (relationship), *tahaqquq* (realization) and *takhalluq*

(adoption) which are framed in the *maqamat* ladder as a process of self-purification and emotional stabilization (Zero Mind Process) towards *al-insan al-kamil* (the perfect man).

G. Research Methods

1. Approach

The purposes of this study are to describe the values of educational character and to analyze the values of educational character containing in the tarekat's teaching. Lately, the tarekat characters are play an important role to make someone owning a ballance life between material and immaterial need. Many people cannot drive their life because they are poor of character. Sometimes, they are frustrated to meet or to overcome their problem, and the cause of the frustration does not come from their achievement and financial. Otherwise, this fenomenon does not happen to the *tarekat* followers, although they are just a little merchand in a little market.

Therefore, the appropriate approach for this research is qualitative approach. Qualitative research is suitable for this research because of the inherent nature and it requires integrity in accordance with the research problem, i.e. the values of educational character of the tarekat followers. According to Sugiyono, qualitative research method is a research method implemented to examine the conditions of natural objects (as the opponent of this method is an experiment research), in which the researcher is the key in-

strument, the data collection methods are performed in triangulation (combined methods), the data will be in the form of descriptive analysis in nature, and the analysis technique implements inductive data analysis. The result of the qualitative research emphasizes the meaning rather than generalities. (Sugiyono, 2002:4).

Basically, the qualitative research observes humans regarding the surrounding environment, interacting with them, trying to understand their language and interpretation about the surrounding world (Nasution, 1996:4). In this study, this research observes and interviews the human, i.e. the mursyid or teacher of the tarekat, the tarekat followers.

2. The Informants

The overall informants interviewed as the data source of this research are 5 history of, including four key informants. The informants in this study are focused on the principal, teacher and students. In accordance with the problems and objectives of this research, the information that can be obtained in this research is as the following:

- a. To get the data about the policy in developing character based on *Tasawuf*
- b. To obtain the data about the values of educational character, the source of the data is religious teachers.
- c. Then, to deepen the focus of the research above, the researcher implements the snow ball tech-

nique, in which it is a technique to determine the sample with a small amount and then enlarged. It means that the research is done by obtaining the information little by little which is gradually getting deeper.

3. Data collection Techniques

a. Participatory Observation

Participatory observation tells the researcher what will be done by other people regarding the situation of the researcher that has the opportunity to conduct an observation. It is frequently happens that the researcher wants more a particular information beyond the investigation. According to Bogdan, as quoted by Moloeng, he defines precisely that the participatory observation is characterized by social interaction that takes long enough time between the researchers with the subjects in the subject's environment; and during that process, the data are systematically collected through field notes and it is applied without any interruption (Lexy J. Moleong, 2001:11).

Participatory observation is an observation that is done by taking part or involving ourselves in the situation of the objects being examined (Muhammad Ali, 1987:91). This method is used to obtain the data related to the general situation of social life, such as the activities at the school, like intracurricular and ekstrakurricular, reciting the sacred words (*kalimah toyyibah*), *pengajian*, and so on.

b. In-depth Interview

This interview comes with a recording to find out the information in more detail and depth from the informants with regard to focus the problems examined. From this interview, the researcher obtained some responses or opinions.

Observations and interviews in this study are done by keeping a good relationship and a supporting atmosphere, so it can establish the opportunity of precise and open enough responses for the observer to investigate and collect the data regarding unexpected dimensions and topics. In this case, the observer divides the interview into two categories namely the structured and unstructured interview.

c. Documentation

The documentation method in this research used to collect the data that are already available in the document. It functions as a support and complement to the primary data obtained through observation and in-depth interviews. Documents are considered to be relevant in these activities; they include tarekat heritage, organizational structure of school, teacher data, religious program and the documents related to research.

4. Research instrument

In qualitative research, there is a slogan that the researcher is the key instrument. Therefore, the position of the researcher is as the planner, executor

and collector of data, data analyst, and data interpreter and in the end the researcher becomes as the writer of the results of the research. Thus, it is only the researcher who can be used as an instrument in this study. To facilitate the researcher's work, the researcher is aided by a guide/manual observation, interview and documentation so that the required data can be met. About this research instrument, Lincoln and Guba stated that:

“The instrument of choice in naturalistic inquiry is the human. We shall see that forms of instrumentation may be wed in later phases of the inquiry, but the human is the initial and continuing mainstay. But if the human instrument has been wed extensively in earlier stages of inquiry, so that an instrument can be constructed that is grounded in the data that the human instrument has produced.” (Yvonna S. Lincoln and Egon G. Guba, 1986:236).

Based on the statement above; it is understood that the qualitative research originally has a clear and definite issue, so that the instrument of the research is researcher himself or herself. The issue will be examined after it becomes clear, the researcher can develop a research instrument.

5. Data Analysis Techniques

The data analysis is an attempt to systematically organize the records of the observations, interviews and others to improve the understanding of the case that is being examined; furthermore, it also serves as

the findings for others. To improve the understanding of the data analysis, it requires to be continued with attempts to find the meaning. The process of data analysis in qualitative research is carried out in line with the process of data collection. Thus, the work of data collection for a researcher is followed by the works to write, edit, classify, do reduction, report and draw conclusions or verification.

The data analysis technique used is qualitative analysis. Therefore, the analysis of the data will not use statistics. This is in line with Bogdan and Biklen saying that the data analysis include data collection activities, organizing data, dividing the data into units that can be managed, synthesizing, looking for patterns, finding what is important and what will be studied as well as deciding what will be reported (Robert c. Bogdan and Biklen, 1982, 19). Strauss states that qualitative research will probably use many of the special techniques that belong to non-mathematical analysis (qualitative analysis may utilize a variety of specialized non-mathematical techniques), the techniques of data analysis in quantitative research to be used is clear, and the techniques can be directly related to the formulation of issues that should be answered and related to the hypothesis proposed (Anseim I. Straus, 1987:3).

Miles and Huberman generally provide hints at the next steps in the analysis of qualitative data; that is, through the process of data collection, the data reduction, the data display and the conclusion (sum-

mary) or verification. (Anseim I. Straus, 1987:16). The relationship of these four steps is interactive.

a. Data Collection

The early stage of a research is collecting the data. Data collection can be done with participant observation, in-depth, and documentation. The data obtained in this study are divided into two categories: (1) the data concerning religious activities the values of educational character; (2) data about the kinds of educational character values practiced by the school.

b. Data Reduction

The data description from observations and interviews, as well as documentation to the various sources of data will generate varied data. The data reduction in the study in fact simplifies and compiles systematically the data in the dimension of educational character values, the kinds of educational character values.

The data will be well established in a time of increased research. The data from various sources are sometimes in the same forms of data, similar, different, important, and some are not important. In this data reduction stage, it is crucial to do grouping of data which is more important, meaningful and relevant to the problem and research objectives. Through the data reduction, it is expected that an overview of quality assurance become more precise and clearer.

c. Data Display

After the data were reduced, in order to be easily understood by researcher himself or herself, and also by others; the data needs to be presented. The presentation of the data can use graph, matrix flow chart, or table. The data that has been presented; then, it is still important to examine again by the original researcher as well as by others, whether it has been precise and in line with the expectations or not. If not, the researcher is required to go back to the field.

CHAPTER II

Educational Character And Islamic Spirituality

A. Educational Character at a Glance

1. The Meaning of Education

There are many notions of education expressed by several educational figures and experts. Hasan Langgung stated that education comes from the Latin 'educare' which means to enter something. This understanding can be interpreted that education plays an important role in instilling certain values into students' or learners' personality . Meanwhile, according to Driyarkara, as quoted by Ali Muhtadi (2010: 32), he stated that education is basically an effort or endeavour to humanize human being. This can be understood that education does not only help in educating students intellectually, but also support students find out their personality as a whole and intact whose development is in accordance with moral values. In addition to this opinion, Yahya Khan stated that education is a process that grows, develops, matures, organizes, and directs the students.

From this understanding of education, it can be concluded that education is a conscious and planned effort that is prepared and carried out to develop students' potential. These developments include intellectual potential, attitudes or behavior and skills. For this reason, education is a planned activity organized by the community, both informal education (family education), non-formal (religious and community institutions), and formal education organized by the nation and state using a certain and formal curriculum. The implementation of this education is clarified by Law No. 20 of 2003 concerning National Education. In the law, it is explained that national education functions to develop and shape the character and life of the nation that is moral, dignified in the context of the intellectual life of the nation. In addition, education aims to develop students' potential to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

2. The Definition of Character

Some experts provide a definition of character with a different meaning in each explanation. According to W.B. Saunders (1977: 126), character is a real trait, different and can be observed by individuals, meaning that this character can be shown in each person, because the nature and character of each individual is not the same. Furthermore, W.B. Saunders ex-

plains that character is a real and distinct trait shown by an individual or a number of attributes that can be observed in an individual. Meanwhile, according to Doni Kusuma, character is a characteristic, style, trait, or characteristic of a person who comes from the formation or forging obtained from the surrounding environment.

According to Michael Novak, as quoted by Lickona, character is a compatible mixture of all virtues identified by religious traditions, literary stories, sages, and common sense people in history. (Thomas Lickona. 2012:81) Meanwhile, Masnur Muslich stated that character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, governance. manners, culture, and customs. (Masnur Muslich: 2011: 84). Furthermore, Muchlas Samani argues that character can be interpreted as a basic value that builds a person's personality, formed due to the influence of heredity and environmental influences. This character distinguishes one person from another, and is manifested in his attitudes and behavior in everyday life. (Muchlas Samani & Hariyanto, 2011: 43) A similar opinion was also conveyed by Agus Wibowo (2012: 33) that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the family, community, nation and state. country.

Muslim education experts also have their own opinion on the meaning of this character. For example, Imam Al-Ghazali defines that character is a trait that is embedded in the nature and soul of a person. So that attitudes, actions, and actions will be scattered spontaneously. According to H.M Quraish Shihab, character is an experience about education and history that encourage the abilities that exist in a person to become a measuring tool or the human side to make it happen, both in the form of thoughts, attitudes, behavior, and character and character. (Muh. Mawan-gir, : 2018). Character is a characteristic possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual, and are the engine that drives how a person acts, behaves, says, and responds to something.

Wyne as quoted by Furqon Hidayatullah, (2010: 13), reveals that character is marking how to focus and apply the value of goodness in the form of action or behavior. Therefore, someone who behaves dishonestly, cruelly or greedily is said to be a person of bad character, while a person who behaves honestly, likes to help is said to be a person of noble character. So, the term character is closely related to a person's personality. Next, Wyne explains how a person applies the value of kindness in the form of actions or behavior. Because if someone has a good character, it means that person has a noble character. On the other hand, if someone does not have good manners, then he can be said to be someone who has bad behavior

While the definition of character according to the Language Center is “innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, character”. A noble character means that the individual has knowledge of his potential, which is characterized by values such as reflective, self-confident, rational, logical, critical, analytical, creative and innovative, independent, healthy living, responsible, love of science, patient, kindhearted. conscientious, self-sacrificing, brave, trustworthy, honest, keeping promises, fair, humble, ashamed to do wrong, forgiving, soft-hearted, loyal, hard working, diligent, tenacious, thorough, initiative, positive thinking, disciplined, anticipatory, initiative, visionary, unpretentious, passionate, dynamic, thrifty/efficient, respecting time, dedication/dedication, self-control, productive, friendly, love beauty (aesthetic, sportive, steadfast, open, orderly. Individuals also have the awareness to do good best or superior, and individuals are also able to act according to their potential and awareness. Character is the realization of positive development as an individual (intellectual, emotional, social, ethical, and behavioral).

From the opinions of the experts above, it can be concluded that character is something that is found in individuals that characterizes individual personalities that are different from others in the form of attitudes, thoughts, and actions, or character, character, and morals, as well as behavior that is formed through Internalization is a virtue that is believed and used as

a guide for how to view, think, say, act and behave. The characteristics of each individual are useful for living and working together, both within the family, community, nation and state.

3. The Components of Good Character

There are three components of a good character as stated by Lickona, (Juma Abdu Wamaungo. Trans. 2012: 85-100). The characters are as follows:

a. Moral Knowledge

Moral knowledge is an important thing to teach. There are six aspects that stand out as the desired character education goals. The six aspects of knowledge include; moral awareness, knowledge of values and morals, perspective determination, moral thinking, and personal knowledge.

b. Moral Feeling

So far, the emotional character has been neglected in the discussion of moral education, even though this aspect has a very important role. Just knowing what is right, is not a guarantee for one to do good deeds. There are six aspects of emotion that a person must be able to feel in order to become a human with good character. These emotional aspects include; conscience, self-respect, empathy, loving the good, self-control, humility.

c. Moral Action

Moral action is the outcome of the other two parts of character. If a person has the moral qualities of intelligence and emotion, he will probably do what

he knows and feels is right. Moral action itself consists of several aspects, namely competence, desire, and habit. A person has good character if he has moral knowledge, moral feelings, and moral actions that work together synergistically.

Therefore, character education should be able to make students behave well so that it will become a habit in everyday life.

4. Character Values Be Embedded

As reported by the Ministry of National Education (Kemendiknas), there are 18 values for cultural education and national character that must be instilled in students. The characters are as follows:

- a. Religious: obedient attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.
- b. Honest: behavior that is based on trying to make himself a person who can always be trusted in words, actions and work.
- c. Tolerance: attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
- d. Discipline: actions that show orderly behavior and comply with various rules and regulations.

- e. **Hard Work:** behavior that shows genuine effort in overcoming various learning and task barriers, and completing tasks as well as possible.
- f. **Creative:** thinking and doing something to produce new ways or results from what you already have.
- g. **Independent:** attitudes and behaviors that are not easy to depend on others to complete tasks.
- h. **Democratic:** a way of thinking, behaving, and acting that evaluates the rights and obligations of himself and others equally.
- i. **Curiosity:** attitudes and actions that are always trying to find out more deeply and widely from what they learn, see, and hear.
- j. **National Spirit:** a way of thinking, acting, and insight that places the interests of the nation and state above the interests of themselves and their groups.
- k. **Love for the Motherland:** a way of thinking, acting, and acting that shows loyalty, care, and high appreciation for the language, physical, social, cultural, economic, and political environment of the nation.
- l. **Appreciating Achievements:** attitudes and actions that encourage him to produce something useful for society, and recognize, and respect the success of others.
- m. **Friendly and Communicative:** actions that show a sense of pleasure talking, socializing, and collaborating with others.

- n. Peaceful Love: attitudes, words, and actions that cause others to feel happy and secure in their presence.
- o. Likes to Read: the habit of taking time to read various readings that provide virtue for him.
- p. Caring for the Environment: attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has already occurred.
- q. Social Care: attitudes and actions that always want to help others and communities in need.
- r. Responsibility: the attitude and behavior of a person to carry out his duties and obligations that he should do, towards himself, society, the natural, social and cultural environment), the state and God Almighty. (Agus Wibowo, 2012: 43-44)

The values of the nation's character and culture are derived from educational theories, educational psychology, socio-cultural values, religious teachings, Pancasila and the 1945 Constitution, and Law no. 20 of 2003 concerning the National Education System, as well as best experiences and real practices in everyday life.

5. The Educational Character

According to David Elkind & Freddy Sweet Ph.D, character education is defined as follows: "character education is the deliberate effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character we

want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within” (David Elkind and Freddy. 2004.). Furthermore, he explained that character education is everything that teachers do, which is able to influence the character of students. In In this context, the teacher helps shape the character of students. This formation can include examples of how teachers behave, speak or deliver material, tolerate, and other characters.

Meanwhile, according to T. Ramli (2003), character education has the same essence and meaning as moral education or moral education. This education aims to shape the child’s personality, so that he becomes a good human being, a citizen, and a good citizen. As for the criteria for a good human being, a good citizen, and a good citizen for a society or nation, if religious, cultural, and social values become guidelines for behavior. Therefore, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values originating from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation.

Furthermore, Ahmad Sudrajad (2008:3) said that character education is a system of inculcating character values to school members which includes components of knowledge, awareness or willingness, and

actions to implement these values. In other words, character education can be interpreted as “the deliberate use of all dimensions of school life to foster optimal character development”. The same thing was also expressed by Yahya Khan (2010: 1) that character education instills habits of thinking and behavior that help individuals to live and work together as a family, community, and state and help them to make responsible decisions.

In the context of implementing character education in schools, the implementation of character education must be systemic, meaning that all components (educational stakeholders) must be actively involved. The components of education include: curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethic of all citizens. school/environment. All these components must be interrelated and are an inseparable system.

From this understanding, it can be concluded that character education is education based on learning that contains elements of character values in it. Learning that is not only educating, teaching, studying, seeking knowledge for a value, but learning that helps in changing the personal self of an individual (student). The character learning prioritizes cognitive, affective, and psychomotor aspects. This implies that it is not only grades or rankings to be achieved

but also changes in the attitudes and behavior of the individual (students) themselves.

In the cognitive aspect, this domain functions to help students theoretically, namely knowledge that tends to be textual. The affective domain is the aspect to be achieved by including good values, norms, and morals that can help individuals (students) to recognize, grow, and implement character values consistently and culturally. As for the psychomotor aspect, it can be related to the active movement of individuals (students) in responding to each activity. This will be able to show the speed with which the individual responds to something.

In line with this explanation, Ratna Megawangi (2004: 105) concludes that character education is a system of inculcating the values of ways of thinking and having morals in everyday life which aims to shape children's personalities so that they are able to work together with all components of society. In addition, character education is the most effective way to shape one's behavior, which is in accordance with or refers to the standard of moral values in which all community groups recognize these truth values.

6. The Goal of Educational Character

Quoting Muhammad Fadlillah's opinion, Dharma Kesuma stated that the purpose of character education, especially in setting school, can be explained as described below. (Muhammad Fadlillah and Lilif Mualifatu, 2017: 24).

- a. Strengthen and develop the values of life that are considered important and necessary in order to become a distinctive personality or student ownership that is developed.
- b. Correcting the behavior of students who are not in accordance with the values developed by the school.
- c. Building a harmonious connection with family and community in playing the responsibility of character education together.

In addition, Said Hamid Hasan as quoted by Zubaidi stated that character education in detail has five objectives. First, developing the potential of the heart or conscience of students as human beings and citizens who have the values of the nation's character, second, developing the habits and behavior of students who are commendable and in line with universal values and religious traditions of the nation's culture. Third, instilling the spirit of leadership and responsibility of students as the next generation of the nation. Fourth, develop the ability of students to become independent, creative, and national-minded human beings. Fifth, develop the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and full of strength (dignity). (Zubaedi, 2011: 18)

From the explanation presented above, it can be concluded that the purpose of character education is to shape the character of civilized students so that the

character values are realized in everyday life. With character education, a student is not only intellectually intelligent, but also emotionally and spiritually intelligent.

7. The Function of Educational Character

In accordance with the function of National Education as stated in Law No. 20 of 2003 concerning the National Education System, it is stated that national education functions to develop abilities and shape character and a dignified national civilization in order to educate the nation's life, develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Meanwhile, character education is intended to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. In addition, character education serves to; 1) develop the basic potential to be kind, think well, and behave well, 2) strengthen and build the behavior of a multicultural nation, and 3) improve the nation's civilization that is competitive in world relations. In its implementation, character education is carried out through various media including families, education units, civil society, political communities, government, business world, and mass media.

Meanwhile, Higher Education (2010) states that in particular character education has three main functions, namely:

1. Formation and Development of Potential

Character education functions to shape and develop human potential or Indonesian citizens to think well, have a good heart, and behave well in accordance with the life philosophy of Pancasila.

2. Repair and Strengthening

Character education serves to improve the character of humans and Indonesian citizens who are negative and strengthen the role of families, educational units, communities, and the government to participate and be responsible in developing human potential or citizens towards a nation that is characterized, advanced, independent, and prosperous.

3. Filter

National character education functions to sort out the cultural values of the nation itself and filter the positive cultural values of other nations to become human characters and Indonesian citizens to become a dignified nation. Meanwhile, according to one education expert, Darmawan Iskandar (2010), states that education is a process that occurs continuously (eternally) from higher adjustments for human beings who have developed physically and mentally, who are free and conscious. to God, as manifested in intellectual, emotional and human.

Meanwhile, according to Law No. 20 of 2003 article 3, it is stated that national education functions to develop capabilities and form a dignified national character. There are 9 pillars of character education, including:

1. Love of God and all of creation,
 2. Responsibility, discipline and independence,
 3. Honesty/trust and wisdom,
 4. Respect and courtesy,
 5. Generous, likes to help and mutual cooperation / cooperation,
 6. Confident, creative and hard working,
 7. Leadership and justice,
 8. Kind and humble,
 9. Tolerance of peace and unity.
6. The Steps of Educational Character

Human character develops and is shaped by social arrangements. The community forms character through educators and parents so that children are able to behave as the community wants. Character development is a continuous process, the stages of which are divided into four steps: first, at an early age, it is called the stage of character building; second, in adolescence, referred to as the development stage; third, in adulthood, it is called the stabilization stage; and the fourth, in old age, is called the stage of wisdom. (Zubaedi, 2011: 143-162).

Meanwhile, the process of character formation is developed through the stages of knowledge (know-

ing), acting, and finally forming habits (habit). In this context, character is not only limited to knowledge. A person who has knowledge of goodness is not necessarily able to act according to that knowledge if he is not trained to do that goodness. Therefore, character is deeper than knowledge, but even deeper, namely reaching the area of emotions and habits of the self. other components of character are needed, namely moral knowing or knowledge of morals, moral feelings or feelings about morals, and moral actions or moral actions. This is necessary for students to be able to understand, feel, and work at the same time the values of virtue.

In character education, Lickona (1992) emphasizes the importance of three components of good character, namely moral knowing or knowledge of morals, moral feelings or feelings about mental and moral actions or moral actions. This is necessary so that children are able to understand, feel and work at the same time the values of virtue.

Moral knowing is an important thing to teach. The delivery of this domain is carried out by a process of knowledge transfer through learning both in class and outside the classroom. Aspects included in this domain consist of six things, namely: moral awareness, knowing moral values, perspective taking, moral reasoning, decision making and self knowledge.

Moral feeling is an affective aspect that must be instilled in children through a process of habituation, role model and example. This aspect is a source of en-

ergy from humans to act in accordance with moral principles. There are 6 things that are emotional aspects that a person must be able to feel to become a person of character, namely conscience, self-esteem, empathy, loving the good, self-control and humility.

Moral action is how to make moral knowledge can be realized into real action. These moral actions are the outcome of the other two components of character. To understand what drives a person to do good, three other aspects of character must be considered, namely competence, desire and habit.

8. The Method of Educational Character

According to William Kilpatrick, (2010: 45) one of the causes of a person's inability to behave well, even though he cognitively knows it (moral knowing), is because he is not trained to do virtue or moral action. For that, parents and teachers are not enough provide knowledge about goodness, but must continue to guide children to the implementation stage in children's daily lives.

Therefore, character education in schools deals more with the inculcation of values whose implementation is carried out in an integral and complete manner. Thus, considering various methods that can help achieve the ideals and goals of character education is a must. This method can be very important elements for a character education project in a school. Character education that is rooted in the context of the school will be able to animate and direct the school

to a realistic, consistent, and integral appreciation of character education.

Meanwhile, according to Doni Koesoema, there are five methods of character education that we can apply in schools. (Doni Koesoema A, 2011: 212)

a. Teach

In this context, the teaching method referred to in character education is to provide a clear understanding of what goodness, justice, and value are, so that students are able to understand what is meant by goodness, justice and values. In society, there is a phenomenon that sometimes people do not understand what is meant by goodness, justice, and value conceptually, but they are able to practice it in their lives without realizing it. Character behavior must be based on that in carrying out a value, a person must have an awareness of his actions. Although, they sometimes do not have a clear concept of the character values that have been carried out. For this reason, an action is said to be valuable if someone does it freely, consciously, and with sufficient knowledge of what he is doing. One of the vital elements in character education is to teach these values, so that students are able and have a conceptual understanding of behavioral guiding values that can be developed in developing their personal character.

b. Exemplary

Children learn more from what they see (verb movent exempla trahunt). Character education

is actually a demand that is more directed at the educators themselves. Because a good understanding of the concept of value will be in vain if the well-organized concept is never encountered by students in the praxis of everyday life. Exemplary is indeed one of the classic things for the success of a character education goal, the teacher is the soul for character education itself because the teacher's character will determine the color of the students' personality. An indication of exemplary in character education is the existence of role models in educators who can be imitated by students so that what they understand about these values is not something far from their lives, but is nearby and with that will be found confirmation in behavior. educator.

c. Priority Scale

Schools, as educational institutions, have basic priorities and demands for the character they want to apply in their environment. Character education collects many sets of values that are considered important for the implementation and realization of the vision and mission of educational institutions. Therefore, educational institutions must determine the standard achievement of the characters that will be offered to students as part of their institutional performance. Likewise, if an educational institution wants to determine a set of standard behaviors, then the standard behavior that is the specific priority of the educational insti-

tution must be known and understood by students, parents, and the community.

Without clear priorities, the evaluation process for the success of character education will be unclear. The lack of clarity in the objectives and procedures for evaluation, in turn, will impede the success of character education programs in schools. Therefore, the priority of the value of character education should be formulated clearly and unequivocally, known by all parties involved in the educational process. This priority must also be known by anyone who is in direct contact with educational institutions. The people who were first introduced were the school elite, teaching staff, administration, other employees, then continued to students, parents of students, and finally accountable to the community. Schools, as public institutions in the field of education, have a responsibility to provide accountability reports on their educational performance in a transparent manner to stakeholders, namely the wider community.

d. Priority practice

Another element that is no less important for character education is evidence of the implementation of the priority values of character education. This is a demand of educational institutions for the priority values that become the vision of their educational performance, schools as educational institutions should be able to verify the extent to which the school's vision has been realized

within the scope of scholastic education through various elements that exist within the educational institution itself. Verification of the above demands is how the school responds to violations of school policies, how the sanctions are applied transparently so that they become institutional praxis. The realization of the vision in school policy is one way to account for character education in public. A concrete example at this practical level is, if the school determines the value of democracy as the value of character education, then the value of democracy can be verified through various school policies, such as whether the leadership style has been imbued with the spirit of democracy, whether loyal individuals are valued as individuals who have rights. in helping to develop life at school and so on.

e. Reflection

Reflection is a uniquely human conscious ability. With this conscious ability, humans are able to overcome themselves and improve their quality of life for the better. So character education after going through the action and praxis phase needs to be held a kind of deepening, reflection, to see the extent to which educational institutions have succeeded or failed in implementing character education. Success and failure then become a means to increase progress which is essentially an experience in itself. Therefore, it is necessary to see if students after getting the opportunity to learn

from experience can convey their personal reflections on these values and share them with others colleagues, is there a discussion to better understand the value of character education whose results can be published in journals, or school newspapers, and so on.

9. The Implementation of Educational Character at School

Implementation of character education can be done with three main approaches, namely class-based, school-based culture, and community-based. These three approaches are interrelated and form a unified whole. This approach can assist education units in designing and implementing character education programs and activities

a. Educational Character Based on Class

1) Integrated within Curriculum

The integration of character education in the curriculum means that educators integrate the main values of character into the learning process in each subject. Learning that integrates the main character values is intended to grow and strengthen knowledge, instill awareness, and practice the main character values. Educators can make optimal use of the material that is already available in the curriculum contextually.

The implementation steps can be through integrated learning in the curriculum. The way this is done is:

- a) conducting an analysis of Basic Competencies through the identification of the values contained in the learning materials;
 - b) designing lesson plans that focus on character strengthening by selecting relevant learning and classroom management methods;
 - c) carry out learning according to the scenario in the lesson plan
 - d) carry out an authentic assessment of the learning carried out, reflect and evaluate the entire learning process
- 2) Educational Character Based on Class Management

Classroom management is an educational moment that places teachers as individuals who are authorized and have autonomy in the learning process to direct, build a learning culture, evaluate and invite the entire class community to make a joint commitment to make the learning process more effective and successful. Educators have the authority to prepare teaching preparations with learning scenarios that focus on the main character values. Good classroom management will help students learn better and can improve learning achievement. In this case, Nurul Zuriah stated that the planning and

implementation of cultural and national character education can be carried out by school principals, teachers, education staff (counselors) together as a community of educators and implemented into the curriculum through planned activities. (Nurul Zuriah, 2007:107), In the process of classroom management and regulation, there is a moment of strengthening character education values. Before starting the lesson, the teacher, for example, can prepare students to psychologically and emotionally enter the learning material. And, to instill the value of discipline and mutual commitment, the teacher and students make class commitments that will be agreed upon when students learn and learning takes place. These rules are communicated, dialogued, and mutually agreed upon with students. The purpose of classroom setting is for the learning process to run well and help each individual develop optimally in learning. Good classroom management can form character strengthening.

b. Educational Character through Special Subject

Strengthening character education is not only done by integrating it into existing subjects, it can also be done by teaching character values through special subjects that focus on the theme of certain values. Schools design special subjects with special time allocations provided as part of the character building of students. Themes that contain the main

values of character are taught in the form of classroom learning with harmonious learning methods so that they can further enrich the character. The themes taken are adjusted to the school's vision and mission so that everything taught has the same goal.

c. Character Education Based on Literacy Movement

The literacy movement is an activity to hone the ability to access, understand, process, and utilize information critically and intelligently based on reading, writing, listening, and speaking activities to develop a person's character to be tough, strong, and good. These various activities are carried out in a planned and programmed way, both in class-based activities and activities based on school culture and community. In the context of classroom-based character education activities, literacy activities can be integrated into learning activities and subjects in the curriculum structure. Each teacher can invite students to read, write, listen, and communicate carefully, carefully, and precisely about a theme or topic that exists in various sources, both books, newspapers, social media, and other media. In this connection, it is necessary to provide information sources in schools, including books, newspapers, and the internet. Therefore, the existence and role of reading corners, school libraries, and internet networks are important to support the implementation of learning.

In this context, teacher creativity is an important factor in presenting programs and activities for reading, writing, listening, and speaking intelligently, so that students can internalize the positive values contained in it. The habit of reading non-lesson books for fifteen minutes before the lesson starts is an alternative to grow and start the literacy movement at school. (Permendikbud No. 23 of 2015).

d. Character Educational through Guidance and Counseling

Strengthening Character Education can be done in an integrated manner through student assistance through guidance and counseling. The role of the counseling teacher is not only focused on helping students with problems, but also helping all students in developing a variety of potentials, including the development of academic, career, personal, and social aspects. Guidance and counseling in schools is carried out collaboratively with subject teachers, education staff, as well as parents and other stakeholders.

The integrity of guidance and counseling services is manifested in the philosophical foundation of independent guidance and counseling, development-oriented, with program components that include; 1) basic service, 2) responsive service, 3) individual planning and interest, and 4) system support. (Permendikbud Number 111 of 2014). Furthermore, the five main values of character

education, namely religious, nationalist, mutual cooperation, independence, and integrity are considered to be very much in line with the philosophy of independent guidance and counseling. The role and responsibility of guidance and counseling in character education is the development of long-term behavior that involves the five main values as the strength of values in individuals in developing potential in the fields of learning, career, personal, and social.

e. Educational Character based on School Culture

School culture-based character education is an activity to create a school climate and environment that supports character education to cope with classrooms and involves the entire system, structure, and educational actors in schools. School culture is an atmosphere of school life where students interact with each other, teachers and teachers, counselors with students, between education staff, between education staff and educators and students, and between members of community groups and school residents (Kemendiknas, 2010: 19). The internal interactions between groups and between groups are bound by various rules, norms, morals and shared ethics that apply in a school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of nationality, and responsibility are values developed in the school culture.

In addition, school culture is believed to be one aspect that has an influence on children's development. In schools, the climate or school culture is the most important thing. If the school atmosphere is full of discipline, honesty, compassion, it will be able to produce the desired output in the form of good character. Under the same conditions, teachers will feel peace and such a school atmosphere will be able to improve classroom management (<http://katresna72.wordpress.com>, accessed on March 30, 2020).

In other words, strengthening school culture-based character education focuses on habituation and the formation of a culture that represents the main values of character education which are the priorities of the education unit. This habit is integrated into all activities in the school which is reflected in a conducive school atmosphere and environment. The school atmosphere can also inspire the strengthening of the main character, for example by installing banners on rules, photos of national figures, words of wisdom, and others.

f. Educational Character through Improving of School Tradition

Education units can develop character education based on school culture by strengthening the traditions already owned by the school. In addition to developing what is already good, educational units still need to evaluate and reflect on themselves, whether the traditions inherited in the education

unit are still relevant to today's needs or need to be revised again, in order to answer the challenges of development, and in line with efforts to strengthen character in the education unit.

B. Islamic Spirituality

Etymologically the word "sprit" comes from the Latin "spiritus", which among others means "spirit, soul, soul, self-awareness, disembodied being, breath of life, life life." In subsequent developments the word spirit is interpreted more broadly, namely something that gives importance to anything that if it becomes the center of all aspects of one's life. (Language Development and Development Center Dictionary Drafting Team, 1988: 857). Peikologically, Hafi Ansori stated that spirituality is an assumption about transcendental values. (M. Hafi Anshori, 1995: 653). Meanwhile, Sayyed Hosseain Nash, one of the Islamic spiritualists, as quoted by Ruslan, defines spiritual as something that refers to what is related to the spirit world, close to God, contains kebatinan and interiority which is equated with the essential (HM Ruslan. 2008.) .

Meanwhile, Sufi figures describe that spirituality or soul is an immeasurable realm, it is the whole universe, because it is a copy of Him. Everything that is in the universe is found in the soul, and conversely, everything that is in the soul is in the universe. Because of this, the soul who has ruled the universe, he must have been ruled by the whole universe.

The soul is the spirit, and once it unites with the body, it gives birth to the influence that the body has on the spirit. Because, from these influences arise the needs of the body which are built by the spirit. Therefore, it can be said that the soul is the subject of “spiritual” activity. The purpose of the union of soul and spirit is to achieve the need for God. In order to reflect the attributes of God, standardization of the emptying of the soul is needed, so that the existence of the soul can provide a balance in being one with the spirit. (Sa'id Hawa, trans., Khairul Rafie 'M. and Ibn Tha Ali, 1995:63)

Meanwhile, according to Emblen (1992) as quoted by Hanafiah, spirituality is very difficult to define. Words that can be used to describe spiritual terms include meaning; transcendence, hope, love, quality, relationship and existence. In this context, spirituality plays a role in connecting three aspects at once, namely intrapersonal (relationship with oneself), interpersonal (relationship between oneself and others), and transpersonal (relationship between oneself and God/occult forces). Thus, spirituality can also be interpreted as a belief in human relationships with some power above it, creativity, glory or energy source, as well as a search for meaning in life and the development of one's values and belief systems that can cause conflict if understanding is limited. (Hanafi, Djuariah. 2005)

On the other hand, spirituality is also able to bring love, trust, and hope, see the meaning of life and maintain relationships with others. Spirituality is a concept that is unique to each individual, so it has a different definition

of spirituality because it is influenced by their own culture, development, life experiences and ideas about life. (Farran et al, 1989).

In historical studies, Islamic spirituality emerged in the 7th century AD, which was initiated by the enlightenment of the Prophet Muhammad to all his followers. He gave enlightenment to his followers regarding the moral and spiritual values that have been obtained from Allah SWT. What the Prophet (pbuh) instilled in his early followers, to varying degrees, was a deep sense of accountability before God's judgment. What the Prophet had brought was used as a foundation in Islam in order to achieve closeness to Allah SWT. Starting from this discourse, behavior like this is then referred to as "fear or surrender to God" or (taqwa).

In the Qur'an, the concept of submission to God (taqwa) which has been emphasized by the Sufis from its ethical meaning has developed into certain groups, there is even an extreme doctrine of denial of the world. They supposed that the life of the world is an obstacle to their servitude to God. Thus, the whole orientation of his life is only aimed at the afterlife. Behavior like this cannot be separated from the conditions of social life at that time, namely when some humans were dominated by materialistic life.

However, there are also groups who understand that submission and self-approach to God do not have to negate the life of the world. Taqwa is interpreted as one of the most valuable words, which means more or less nobility and generosity, which in turn will bring people

to the level of esotericism or what is known as the level of spirituality. Islamic spirituality is always synonymous with witnessing the One, revealing the One, and recognizing the One, the One, namely “Allah SWT”. (Sulaiman al-Kumayi, 2004: 4) In an effort to uncover, see and about the One, it is not as simple as imagined. There are many obstacles and obstacles both outwardly and inwardly. Therefore, when someone wants to reach the level of spirituality, he must clear the veil that has hindered the union of man with his Lord.

In more detail, in the world of Sufism, there are three stages that need to be considered to reach the level of spirituality. The first stage is *takhalli*, which is to empty and cleanse oneself of the despicable worldly qualities. (Hasyim Muhammad, 2002: 9). The second is *tahalli*, which is an effort to fill or decorate actions by getting used to commendable attitudes, behavior, and morals. (Rosihan Anwar, and Mukhtqar Solihin, 2000: 56). And, the third stage is *tajalli*, which is the disappearance of human traits by humans, which are replaced with divine attributes. And when studied more deeply, the Sufism tradition has many theories that mention the noble characters that humans should have.

The moral and spiritual values that have been taught by the Prophet Muhammad turned out to be able to provide change for mankind, especially Muslims in achieving the highest degree (essential life). When the life of modern society is increasingly dominated by materialism and the soul experiences spiritual aridity, religious experiences will be increasingly coveted by people to get

the taste of spirituality. The taste of spirituality is an area of religious taste and experience that is closely related to the meaning of life and is not an area of thought or reason. Furthermore, Allama Mirsa Ali Al-Qadhi as quoted by M. Ruslan said that spirituality is the stage of a human's inner journey to seek a higher world with the help of *riyadah* (practice) and various practices of self-restraint so that his attention does not turn away from Allah, solely eyes to reach the pinnacle of eternal happiness (HM Ruslan. 2008.)

1. Education Based on Islamic Spirituality

Spiritual education (*tarbiyah ruhiyyah*) is strengthening the spiritual potential of students and planting faith in the soul as a form of fulfilling their instinctive religious needs. In addition, it aims to organize character with manners and increase passion (passion), and directs spiritual values, principles, and examples obtained from true faith in Allah SWT, his angels, his books, the prophets. his messenger, the Last Day, and his good and bad destiny. (Abdul Hamid, 1984:68-69).

Spiritual-based education is formed on the belief that educational activities are worship to Allah SWT. Humans were created as servants of God who are holy and given the mandate to maintain this holiness. In general, spiritual-based education focuses on spirituality as the main potential in driving every action of education and teaching. Therefore, it is understood as a source of normative inspiration in educational and teaching activities, and at the same time becomes the

main goal of education itself. (Ahmad Rivauzi, 2007: 91)

Spiritual education can be interpreted as an effort to live in a world that is centered on the provisions of Allah swt. and always try to live by taking part in the attributes of Allah swt. and always work to bring goodness, safety and prosperity in the world. (Agus M. Hardjana, 2005: 92) In this case, all educational processes play a role in providing guidance and direction towards the realization of Islamic values in human life.

Spiritual education is also a part of education that has a strong influence on one's personality; be inclined to goodness, decorated with noble qualities, clinging to noble character firmly and consistently, happy to help others, likes to help, has a calm and optimistic spirit, faces life with a positive spirit and unwavering determination. That optimism arises when he faces obstacles and problems that hinder him, but he continues to walk by asking Allah for help, taking refuge in Him in difficult circumstances, dangers, and hardships. Because, he really believes that God's help and taufik will come. (Abd al-Hamīd al-Shaid al-Zintānī, 1993: 326)

Islam has its own system and concept of spiritual education. In this system, one has to work with his heart and spirit. When consistent and continuous efforts have been carried out through the heart and spirit as fundamental principles and accompanied by rules and disciplines exemplified by Islamic spiritual

experts, then the abilities, capabilities, and potentials of the heart and spirit will be able to be revived, prepared and activated. A person whose heart and spirit have been revived, prepared and activated through spiritual education will be known as a spiritualist. The results and benefits of spiritual education are limitless and their impact will be accepted and felt in this world and in the hereafter. (Spiritual Education <http://www.asrariya.com/epg07.htm>)

While what is meant by spiritual-based education in this study is an educational concept or system that emphasizes the development of spiritual or spiritual abilities with spiritual standards that can be felt by students to achieve the perfection of life according to Islamic standards. The development of spiritual abilities is not limited to students, but includes all educational actors. This departs from the assumption that educating and attending education is worship. While worship is functionally aimed at spiritual enlightenment.

When viewed from a pedagogical perspective, spiritual education is an educational practice that is carried out based on great and transcendental values, both values originating from religion and culture, which guide, encourage, and encourage a teacher in carrying out his profession, which is inherent in his behavior as a way of teaching, which he follows in his life, including in educating

2. The Basis of Education Based on Islamic Spirituality

According to Ahmad Rivauzi (2007: 97), the main foundation of spiritual-based education is the Qur'an and the hadith of the Prophet Muhammad. The Qur'an contains complete values and provisions in human life and the Prophet's hadith occupies the second position and becomes a source that acts as an explanation of the legal signs and values contained in the Qur'an. Allah explains human existence on this earth. It is based on the word of God:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا
أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

And (remember), when your Lord brought forth the offspring of the children of Adam from their sulbi and Allah took witness against their souls (saying): “Am I not your Lord?” They replied: “Yes (You are our Lord), we are witnesses”. (We do that) so that on the Day of Resurrection you will not say: “Indeed, we (the children of Adam) are weak to this (the oneness of God).” (Surah al-A'raf: 172)

If you pay attention, the verse depicts a dialogue between God and the soul or spirit. An interactive dialogue will only happen when both parties already know each other. And the reality is, the spirit already knows and feels the existence of God in all His majesty in the truest sense. At that time, the human spirit already had the highest spiritual awareness or was at the level (*maqam liqa'*) with God and united with His Oneness and Greatness. Then the question arises, why humans when they are in this world, the human soul does not fully have the spiritual awareness that he has

ever received? In fact, the human soul has forgotten and its spiritual consciousness has been dominated by ego consciousness. Therefore, human existence in this natural world is essentially to re-discover the understanding that has been made, namely to restore spiritual awareness that has occurred. (Ahmad Rivauzi, 2007:98).

Scientifically, the study of modern psychology has made significant progress, especially regarding the disclosure of the dimensions of human spirituality. The epistemology of science in Islam is based on revelation and spiritual intuition in the search for truth as the main epistemology in addition to rationality. The absence of recognition of this dimension has a major impact on the void of the meaning of life in a wider aspect (Ahmad Rivauzi, 2007: 100). This reality is very much different when we see there are people who live a knowledge and meaning that is not only obtained through rationality but also through spiritual potential. Because not all facts can only be known through rational processes, because not all of them enter the empirical world. It is in this context that the role and position of faith coupled with rational thinking can find the essence of a complete truth. Furthermore, we can see that the Qur'anic cues about Allah's command to think are basically aimed at making it easier for humans to believe and submit to worship (Ahmad Rivauzi, 2007: 101).

From this description, it can be concluded that in the context of spiritual-based education, the Qur'an

and hadith are the sources of normative and spiritually intuitive footing, while empirical rational thinking acts as the instrument. Sources that can be used as guidelines in character education can be referred to as spiritual-based character education principles that are closely related to religious values that have been exemplified by the Prophet Muhammad.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

Whereas they are not ordered except to worship Allah by purifying obedience to Him in (carrying out) the straight religion and so that they establish prayer and pay zakat; and that is the (straight religion). (Surat al-Bayyinah: 5

3. The Goal of Education Based on Islamic Spirituality

According to 'Alī 'Abd al-Halīm Mahmūd, the purpose of spiritual education is to make it easier for students to get to know (*ma'rifah*) Allah SWT and get used to and train him to carry out worship to Him. In addition to knowing God, spiritual education aims to help students leave what is forbidden and hated by Allah SWT and accept what is pleasing to Him (Alī 'Abd al-Halīm Mahmūd, 1995: 70). Furthermore, he emphasized that if a person has received a perfect spiritual education, his spirit will become clear, his soul will be pure, his mind will be radiant, his morals will be straight, and his physical will be clean. This can be realized because of the strong relationship between the servant and the Creator, hoping for His glory, putting

your trust in Him, being kind to Him, and confident in His help, guidance and taufik.

Meanwhile, Abubakar Aceh concludes that the ultimate goal of Sufistic spiritual education is to seek a relationship with God. Almost all Sufistic spiritual education has the ultimate goal and the practice is to meet (*liqā*) and unite oneself with their Lord. (Abubakar Aceh, 1996: 42). In line with Abu Bakr, Harun Nasution emphasized that Sufism is a science that discusses the problem of human self-approach to God through the purification of his spirit. (Harun Nasution, 1995: 161-179)

Thus, spiritual education is an important aspect of Islamic education. This education allows spiritual potential to develop and has transcendental experiences that make it continue to perfect itself in line with the totality of its potential, while still relying on strong rules and solid religious foundations. This spiritual education acts as a reinforcement and strengthens the relationship between a Muslim and Allah SWT.

If it is analyzed more deeply on each content of spiritual education (*tarbiyah ruhiyah*), in the sunnah of the *nabawiyah*, it is found that some of the main objectives of education are found. The main objectives are as follows.

- a. Instilling the true aqidah and faith in one's self that Allah SWT is the One, there is no god but Him, He is the owner of all things with no partners, the Creator and the Wise Regulator, the Owner of absolute perfection, there is nothing like it Nya, no one to

accompany him. If a person believes that Allah is the source of guidance with noble qualities possessed, then he will be protected from childhood from all forms of doubt, disbelief, health, and polytheism.

- b. Directing people to unite Allah SWT in terms of *ubudiyah* and worship, by surrendering his heart to God, the Lord of the entire universe, and making all his deeds sincere for Allah SWT, not associating partners, asking for His pleasure, asking for His guidance, asking His help, put your trust in Him, and fully trust heart that no one can take advantage of it and harm it except with the permission of Allah SWT.
- c. Instilling faith in the angels, the heavenly books, the apostles and prophets, the last day and the good and bad destiny after faith in Allah SWT. On the one hand, this faith functions as a complement to his true creed, on the other hand, this faith is the source of noble character traits and a living heart that leads him to follow the path of piety, goodness, and guidance, and to guard individual behavior from ugliness, ugliness, damage and misguidance on the other hand.
- d. Purify the soul and cleanse the heart of a believer in his original nature, namely monotheism, with perfect faith in God Almighty, the Creator of all things, the Beginning and the End, the Visible and the Hidden, the Supervisor of every human heart, the All-Knowing of all secrets and deeds. He sees

His servants but His servants cannot see Him and He is always with him wherever they are.

- e. Instilling a believer's love for the Messenger of Allah, the cover of the prophets and apostles, imitating all that he exemplifies, and following the holy *sunnahs*. The Messenger of Allah is a prophet who has been sent by Allah as a mercy to the universe, as a giver of good news and warners, guides and helpers from error, a way out of misguidance to the truth, and their caller to the road to heaven, which is a life picture for the noble qualities based on guidance, truth, goodness, piety and commendable morals.
- f. Encouraging every individual to seek virtues and moral values (morals), compassion, and train them to behave well until they become habits (cultured) for themselves. He does something good not for and without the influence of others. He acts only to seek the pleasure of Allah alone.
- g. Getting used to one's soul likes to sacrifice, likes to give, is diligent, prioritizes the interests of others rather than personal interests, loves others, likes to help and helps in goodness and piety. That is what helps humans to build close and strong social relationships that are associated with mutual love, compassion, mutual tolerance, and mutual affection, so that their whole lives are happy both individually and socially.
- h. Maintaining the strength of human faith so as not to fall into lust, material love, and fulfilling the de-

mands of impulses and lusts that cause greed, so that their actions are not in accordance with what is prescribed and regulated by true religious laws. Such actions can damage one's mental health, frustration, and also result in disturbed physical health. In summary, the purpose of spiritual education has three aspects, namely aspects of spiritual care, spiritual formation and healing. (Abdul Hamid, 1984).

While operationally in schools, spirituality-based character education aims to:

- 1) Educate students to have 3 (three) main characters as the basis for other positive characters, first, wisdom (*al-hikmah*) namely the ability to use reason moderately, secondly courage/toughness (*al-syaja'ah*) namely the ability to use anger potential or defend oneself moderately, and thirdly, self-integrity/honor (*al-ffah*), namely the ability to manage expansive impulses or lust in a moderate manner.
- 2) Educating character by combining aspects of knowledge, habituation, interactive, and mental processing through soul discipline (*riyadhah*)
- 3) Educating the character of students through conscience education (*qalb*)
- 4) Able to read natural, social, and cultural phenomena as a sign of God's presence
- 5) able to comply with and formulate norms and rules
- 6) able to understand the wisdom and benefits of norms and rules for the benefit of mankind

- 7) able to control themselves from various negative attitudes
- 8) able to develop themselves by doing positive attitudes

3. The Methods of Educational Based on Islamic Spirituality

There are many opinions regarding the method or strategy of spiritual education. Some of them will be described as follows.

Mu'adz Hawā in *Tadzkīyah al-Qulūb wa Ishlāhuha*, says that the method for cleansing the soul in spiritual education is by remembering (*tazakkur*). Furthermore, he explained that although humans try to cleanse themselves and their hearts, if the conditions and environment are not conducive for him to stay away from immorality and the factors that cause it, the cleansing process remains weak. (Mu'adz Hawā, <http://www.yaqin.net>). In the context of this *tazakkur*, there are a number of things that humans must know, including; knowledge of principal realities, true *aqidah*, self-knowledge and devotion, treatises and apostles who carry teachings, knowing the afterlife to which they will go, and so on. After knowing all these things, a Muslim must remember (*tazakkur*), which is to feel that Allah is always present in his heart, so that a clear soul is created. With this clear soul, all his actions and behavior become right too. Therefore, Allah SWT commands us to do *tazakkur* and reproach those who do not do it. (Surah Al-Shāffāt: 155 and 13;).

This *tazakkur* method is equipped with strategies that support its success, including reading the Qur'an, remembrance, *tafakkur*, associating with pious and honest people (*shādiq*), establishing physical and spiritual worship. (Mu'adz Hawā in "Tadzkiyah....")

Meanwhile, according to 'Alī 'Abd al-Halīm Mahmūd, there are several methods in spiritual education, namely: 1) giving various *wirid*, remembrance and various rules to the spirit, 2) training, teaching, and making the spirit happy about what can strengthen the relationship with the spirit. Allah SWT, such as carrying out various obligations wholeheartedly; perform optional worship; invites to goodness; reach the position of *ihsan*; worship at night, 3) commitment to goodness, leaving something forbidden, feeling the presence of Allah; feel the presence of God's supervision; love others and love their good; and willing to accept the provisions of Allah. (Alī 'Abd al-Halīm Mahmūd, *Al-Tarbīyah...*, p. 72)

Slightly different, Sa'id Hawwā in spiritual education is more interested in the Sufistic method. The Sufis inherited the method of spiritual education and purification of the soul (*tazkīyah al-nafs*) from the Prophet, studied specifically and have practiced it for centuries. For the development of the spiritual potential that exists in each individual, it can be achieved by carrying out commands, such as worship, remembrance, prayer, seclusion, *istighfār*, repentance and so on. (Mu'adz Hawā, <http://www.yaqin.net>)

Furthermore, Rasyīd Lakhdar explains that spiritual education is a continuous and very tiring struggle (*jihād*). While the methods of jihad are as follows: (1) performing night prayers (*qiyām al-lail*), (2) remembrance, (3) reading the Qur'an, (4) introspection (*muhāsabah*), and (5) staying in mosque (*i'tikāf*), as well as everything that strengthens the relationship with Allah, implements the values of faith (*al-ajwā' al-īmāniyah*), *istiqomah*. (Rasyīd Lakhdar, 2020: 25)

In Addition, he explained that spirituality is also an acknowledgment of the existence of an unavoidable fact in human relationships, namely relationships based on love and affection between humans. Carrying out spirituality with this meaning can produce completeness, meaning, and the achievement of the true goals of human life. Furthermore, in the context of the spiritual pedagogic paradigm, Dillard describes that spiritual education has eight characteristics which are described as follows. (C.B. Dillard, 2008: 87-93)

The first is externalization. In this context, spirituality means presenting or allowing the experiences that are hidden within us to emerge as clear figures. The second is politics, spirituality plays a role in the classroom by being fully aware that learning is a political activity, namely the emergence of hegemony, the presence of parties who emphasize power, and the existence of parties who seek to be controlled. The third is risk, spirituality is an activity that has a purpose, not an impromptu one, requires enthusiasm, and re-

sists interference, especially when defending justice and rights. Fourth is cultural, which means that learning with a spiritual paradigm is inherently holistic and does not use a particular point of view. Cultural identity is rejected and ignored so that all can move freely, overcoming the various limitations that accompany the identity inherent in a society.

The fifth is sacred and grounded in truth. Power, knowledge, and truth cannot be separated from individuals who are members of a community. It is this truth that needs to be respected in the spiritual classroom and school community. The sixth is dialogic, namely a spiritual learning design that offers a dialogical communication format between students and teachers. In a dialogical class, a number of cultures that describe certain identities have the opportunity to be expressed, questioned, understood, and even celebrated. The seventh is liberation. Spiritual learning needs to be freed from the dominant and conflicting goals of a community. Eighth redemption, which means the teacher has a character as a human being who is able to reduce the suffering that occurs in this world. A spiritual teacher is a teacher who asks his students, "What do you need in order for you to learn? What can I do for you?"

So, if character education is juxtaposed with spiritual education, a character education model will emerge that integrates Islamic spiritual values into character education. The formula can be done in three ways, namely the method of *mujahadah*, *riyadhah*, and

worship. This model is an educational process that is carried out through phases of spiritual training (*maqam*), by focusing training on the integration of Sufism (spiritual) values to erode material influences and strengthen spiritual or soul aspects. There are eight phases that can be done, starting from: a) Repentance (always introspection), b) *Zuhud* (leaving what is haram and doubtful), c) *Wara'* (focusing on Allah), d) Patience (feeling enough and survive with lack of material), e) Poverty (leaving a materialistic attitude), f) *Tawakkal* (total submission to Allah), g) *Ridho* (happy and happy with Allah's provisions), and h) Gratitude (an expression of gratitude for the blessings received).

While what is meant by *mujahadah* according to language is war against the enemies of Allah, and literally means fighting bad anger and trying to do something in accordance with religious rules, even though it is hard for him. Among the *sâlikin* or *tariqa* practitioners, *Mujâhadah* according to language means serious in order to get to the goal. (Mustafa, Ibrahim, et al., 142). In a broader sense, *mujâhadah* means an earnest effort in fighting lust (bad impulses) and all kinds of personal ambitions so that the soul becomes pure and clean like a glass that can catch anything that is sacred, so that it is entitled to various knowledge. truth about Allah and His greatness.

Thus, *mujâhadah* is an act of resistance to lust, as is an effort to combat all bad qualities and behaviors caused by the lust of anger. Efforts like this are com-

monly called *mujâhadah al-nafs*. (Suyuti, Ahmad, 116, and 125). In this regard, Allah swt. said which means; “And those who are *mujahadah* / earnestly seek Allah, then indeed we (Allah) will show you the way (Tarekat).” (Q.S. 29:49). The ultimate goal of *mujâhadah* is the emergence of a habit of a person to decorate himself with the remembrance of Allah (dhikrullah) as a way to cleanse his heart and as an effort to achieve *musyahadah* (feeling the presence of Allah).

Meanwhile, *riyadhoh* according to language means sport or exercise, namely continuous self-improvement through remembering Allah (remembrance) and approaching Allah SWT. More broadly, *riyâdhah* means spiritual practice to purify the soul by fighting material and bodily desires. The technique in doing this *riyadah* is by cleaning or emptying the soul from everything other than Allah, then decorating the soul with remembrance, worship, doing good deeds and having noble character. Actions that are included in the practice of *riyâdhah* are reducing food, reducing sleep for night prayers, avoiding useless speech, and seclusion or avoiding association with people, worshipping a lot in order to avoid sinful acts. (Achmad Suyuti, 125-126.)

While the purpose of *riyâdhah* for a Sufi is to control himself, both his soul and his body, so that the spirit remains pure. (Asmaran, 1994: 104.). Therefore, *riyadhah* must be done seriously and willingly. If done with full sincerity, *riyadoh* can keep a person from making mistakes, both to humans and other

creatures, especially to Allah SWT. furthermore, for a Sufi *riyâdhah* is a means to deliver himself further to the level of perfection, namely reaching the essence. (Asmaran,: 17).

The *mujâhadah* and *riyâdhah* performed by the *sâlikin* will truly bring light to their hearts. With the sincerity of doing *mujâhadah* and *riyâdhah*, Allah will grow the sweetness of worship in the heart, so that people will be more diligent in worshipping. They will really feel the pleasure of prayer, fasting, remembrance, and other obedience. And finally Allah will grow in their hearts commendable qualities, such as sincerity, *tuma'ninah*, patience, honesty, *istiqamah* and always likes to worship.

For people who are serious about doing *mujâhadah* in their worship, usually he will receive light from Allah that comes to his heart, so that the heart experiences various psychological conditions. There are those who feel great anxiety and fear of Allah, or a great sense of love for Allah, or the emergence of a sense of affection for all of Allah's creatures, or arouse enthusiasm for upholding Allah's religion, and some even get *kasyf* (disclosure of inner secrets) or *musyahadah*.

As mentioned earlier, the main purpose of Islamic spiritual-based character education is to have three main characters, namely *alhikmah*, *assuja'ah* and *aliffah*. To achieve this character, it can be done using the *mujahadah* and *riyadah* methods by adhering to the phases of mental training that must be passed. These

phases include; 1. Repentance (always introspection) 2. *Wara'* (focus on Allah) 3. Zuhud (leaving the forbidden and doubtful) 4. Poverty (leaving materialism) 5. Patience (feeling enough and surviving with material shortages) 6. *Tawakal* (total submission to Allah) 7. *Ridho* (happy and happy with God's provisions and 8. Gratitude (expression of gratitude for the blessings received)

Character development and improvement strategies are carried out by: 1. Identifying the student's character first 2. Performing actions and attitudes that are contrary to the negative character possessed (*mujahadah*). A concrete example of activity is by ordering students who have a high-minded character to become beggars 3. Following attitude training (*mujahadah*) with taste (*riyadhoh*) through spiritual phases (*maqam*) involving empathy and sympathy coupled with prayer as a form of positive affirmations and remembrance as focusing exercises 4. Competition in goodness.

Students are always trained in various good character habits that can be carried out in learning activities and outside of learning. These habits include; 1. Always start activities with "basmalah" (as a manifestation of love for everything) 2. Practice to find principles and goals in life, organize life, control, and evaluate them 3. Build togetherness with a commitment to mutual development 4. Get used to being a member, introspective, and compete to be the best 5. Get used to being grateful by blessing and giving kind-

ness to others 6. Getting used to dealing with problems positively by: focusing on solutions/benefits of problems, considering problems/obstacles as a selection tool for spiritual level rise, not being complacent with zones comfortable, believe in God's care and care 7. Practice self-recognition by getting used to writing freely about anything, it can be in the form of a diary. Writing has a purpose to: open alternative communication with God as prayer and meditation (hope to God), release mental stress, open hearts and minds, find new perspectives and goals in life 8. Practice focus in every job, for example by burning grass with a magnifying glass 9 Practice sincerity in religion with an understanding that separates the essential and the peripheral and recognizes the principle of progressive change in religion

CHAPTER III

Internalization of Educational Characters Based on Islamic Spirituality

A. The Model of Educational Character Based on Islamic Spirituality

In the educational process, the formation of students' character is, theoretically, the meaning and purpose of education itself, in accordance with Martin Luther King's opinion that intelligence plus character... that is the true goal of education (<https://share.america.gov/en/at-this-school-every-day-is-martin-luther-king's-day>). Basically, what Martin Luther said about the urgency of character intelligence as the ultimate goal of education is an elaboration of the missionary treatise of all heavenly religions. Islam even, explicitly-textual (*ṣarīh*) states that the greatest mission of this religion is to perfect the nobility of character (*makārim al-akhlāq*), which is to form a noble personality that reflects the nobility of good character.

So far, informal education, especially in the family environment, has not significantly contributed in supporting the achievement of competence and character

building of students. The relatively high busyness and work activities of parents, lack of understanding of parents in educating children in the family environment, the influence of relationships in the surrounding environment, and the influence of electronic media are suspected to have a negative effect on the development and achievement of student learning outcomes. One alternative to overcome these problems is through integrated character education, namely combining and optimizing informal education activities in the family environment with formal education in education units. Thus, spiritual education and character education with all its elements have a very close relevance in the formation of students' character with noble qualities. The main goal is to maintain and develop the nature of students to develop obedience to Allah, prepare students to have Muslim personalities with good morals, and to become good members of society.

Based on the description above, it can be argued that the Islamic spirituality-based character education model integrates into character education with the following formulation.

1. Vision of Islamic Spirituality-Based Character Education
Become an educational model that frees students from the paradigm of materialism and secularism to restore their human nature.
2. Islamic Spirituality-Based Education Mission
 - a. Educate students to have 3 (three) main characters as the basis of other positive characters, namely:

wisdom (*al-hikmah*): namely the ability to use reason in moderation, courage / toughness (*al-syaja'ah*): namely the ability to use anger potential / defend moderate self, and integrity/self-respect (*al-iffah*): namely the ability to manage expansive urges or lust in a moderate manner.

- b. Educating character by combining aspects of knowledge, habituation, interactive, and soul training (*riyadhah*)
 - c. Educating the character of students through conscience education (*qalb*)
3. The purpose of character education based on Islamic Spirituality

Provide competence to students:

- a. able to read natural, social, and cultural phenomena as a sign of God's presence
 - b. able to comply with and formulate norms and rules
 - c. able to understand the wisdom and benefits of norms and rules for the benefit of mankind
 - d. able to control themselves from various negative attitudes
 - e. able to develop themselves by doing positive attitudes
4. Islamic Spirituality-Based Character Education Learning Method

The effectiveness of character education is largely determined by the existence of teaching, modeling, reinforcing, and habituating which are carried out simultaneously and continuously. Some of these methods are explained as follows:

- a. When the school component will fully implement certain values of characters, then each value that will be instilled or practiced and the teachers must always convey it through direct learning (as a subject) or integrate it into each subject.
- b. From these priority values, character must also be modeled correctly and regularly and continuously by all school residents, starting from parking attendants, cleaners, security officers, administrative employees, teachers, and school leaders.
- c. Furthermore, these values must be strengthened by the arrangement of the environment and activities in the school environment. Structuring the environment here, among others, by placing banners that lead and also provide support for the formation of an atmosphere of school life with commendable character. Strengthening can also be done by involving family and community components. The family component includes the development and formation of character at home, from the school, parents can be involved to be more concerned about the behavior of their children. While the components of society or the community in general are as a vehicle for practice or as a control tool to shape and develop student behavior (shaping their character). From time to time, the school can communicate and interact with families and communities periodically
- d. In various ways, habituation can be carried out and involves many things such as time discipline,

good dress, social etiquette, student treatment of employees, teachers, and leaders, and vice versa. Habituation carried out by leaders, teachers, students, and employees, in the discipline of an educational institution is a very strategic step in shaping the character together. Furthermore, in schools the character education that is applied should be directed at developing an educational culture that directs students to become integral personality.

The values of character education is also contained on the teachings of love in Sufism. In the teachings of Sufism there are character education values contained in the form of love, namely in religious life it must foster an attitude of harmony, nation and state, sincere in charity, fair in making decisions, tolerance, responsibility, democracy, and have a fear of hurting the heart. fellow human beings because it is seen as a sin that distances oneself from the love of Allah SWT.

Through *takhalli*, *tahalli*, and *tajalli* are ways that can be taken to get this love with several stages, that is, patience, repentance, *zuhud*, *faqr*, *tawaddu*, *taqwa*, *tawakkal*, *rida*, and love. The part of the character education values is not only related to the relationship between human beings, but also has a relationship between human with God.

A person who goes through a stage to get love will certainly be awake in words and actions that show a bad character. So on the contrary, he will grow a good character, namely; have faith and fear of God Almighty, have

noble character, are healthy, knowledgeable, capable, creative, independent, and become good and responsible citizens. The benefits that can be obtained in the concept of love are someone who will become closer to Allah SWT.

If this event occurs, it will lead to obedience in carrying out Allah's commands and stay away from all prohibitions, so that character values will naturally grow, for example, such as; a sense of tranquility and peace in society, have a religious attitude that is characterized by an attitude of life and obedience in worship, honest, trustworthy, generous, have a sense of mutual help, and tolerance. Having a moderate attitude, which is characterized in a non-radical attitude to life and is reflected in an intermediate personality between social and individual, spiritually and materially oriented, and able to live and work together in pluralism. Such attitudes can be said to be the values of character education. The ways that can be taken to get His love, are:

1. *Takhalli* The first stage that must be done is an effort to empty oneself from an attitude of dependence on pleasures in worldly life, this can be achieved by abstaining from disobedience in its various forms and trying to eliminate the urges of lust because it is lust the main cause of bad attitude.
2. *Tahalli* is an effort to fill and produce oneself by getting used to behaving, behaving and having commendable morals. The stages of *tahalli* carried out by the Sufis are done after the soul is emptied from bad morals. At this stage of *tahalli*, so that every movement of the

Sufis has a behavior that always goes above the provisions of religion.

3. *Tajalli* is the absence of hijab from the nature of humanity, more specifically light (*nur*) who was previously unseen, and the mortality of everything when the face of Allah is seen. The word *tajalli* which has the meaning of revealing the unseen *nur*. So, the results that have been obtained when doing *takhalli* and *tahalli* are not reduced, then the sense of divinity must be more deeply internalized. Habits that are often done with awareness and love will naturally cause a longing for Him.

Sufism-based character education learning is carried out through: *mujahadah*, *riyadhah*, and worship, which is an educational process carried out through stages of spiritual training (*maqam*), by focusing training on the integration of Sufism values to erode material influences and strengthen spiritual aspects. In a matrix, the implementation of Sufism-based character education can be described as follows.

1. Wise character (*al-hikmah*) is the ability to use reason in moderation. This character can be broken down into; good at planning, organizing, and making regulations, economical and efficient, critical thinking, brilliant, out of the box, sharp and broad view, strong feeling (hunch), understand problems in depth, detail, and comprehensively, and alert to liver disease.
2. Brave and resilient (*al-syaja'ah*) character, namely the ability to use the potential for anger/defense in mod-

eration. These main characteristics can be broken down into: generosity, helpfulness, keen observation, self-control, resilience, emotional stability, calm, friendly, and sociable.

3. The character of integrity and self-respect (*al-'Iffah*) is the ability to manage expansive impulses (lust) in a moderate manner. This character can be broken down to; generous, shameless, patient, tolerant, self-sufficient, careful and alert, gentle, helpful, not greedy and not ambitious.

To achieve the three main characters above, education is directed to go through the phases of mental training as below.

1. *Taubat* (Repentance - always introspection)
2. *Wara'* (focus on Allah)
3. *Zuhud* (leaving the forbidden and doubtful)
4. *Fiqr* (leave materialism and hedonism)
5. *Sabar* (Patience - feel enough and survive with material shortages)
6. *Tawakal* (totally surrender to Allah)
7. *Ridho* (happy and happy with God's provisions)
8. *Gratitude* (an expression of gratitude for the favors received)

Character development and improvement strategies by:

1. Identify the student's character first
2. Perform actions and attitudes that are contrary to the negative character that you want to change (*mujahadah*) dramatically, through concrete practical activi-

- ties, for example to change the character of being arrogant by instructing students to be beggars.
3. Following the attitude exercise (*mujahadah*) with the practice of feeling (*riyadhoh*) through spiritual phases (*maqam*) by involving empathy and sympathy, coupled with prayer as a form of positive affirmation and remembrance as a focusing exercise.
 4. Competition in goodness Various learning techniques:
 - a. Always start activities with Basmalah addressing everything as a manifestation of God's love cinta
 - b. Practice to find principles and goals in life, organize life, control, and evaluate them
 - c. Building togetherness with a commitment to mutual development
 - d. Get used to the members, be introspective, and compete to be the best
 - e. Get used to being grateful by blessing and giving kindness to others
 - f. Get used to dealing with problems positively by: focusing on the solution/benefit of the problem, considering problems/obstacles as a selection tool to increase spiritual level, not being complacent with the comfort zone, believing in God's care and care
 - g. Practice recognizing yourself by getting used to free writing about anything, it can be a diary. Writing has a purpose to: open alternative communication with God as prayer and meditation (hope in God), release mental stress, open hearts and minds, find new perspectives and goals in life.

- h. Practice focus on every job, for example by burning grass with a magnifying glass
- i. Practicing sincerity in religion with an understanding that separates the essential and the peripheral and recognizes the principle of progressive change in diversity.

B. Internalization of Islamic Spiritual-Based Character Education

1. *Taubat* - Repentance and *Wara'*

a. Indicator

Abandoning evil in all its forms and turning to good for fear of Allah's punishment. Move from a situation that is already good to a situation that is even better. A feeling of regret that is done solely because of obedience and love for Allah, this is called *Aubah*. While *Wara'* has an indicator of avoiding *subhat* and only focusing on God.

b. The internalization Strategy Used were:

- 1) *dhikr*, do good, increase faith and piety to Allah,
- 2) by increasing closeness to Allah, keeping thoughts away from things that can re-enact evil behavior,
- 3) Emphasizing that committing evil deeds will only further distance you from Allah, emphasizing that in the end everything in this world will return to Allah, and

- 4) Emphasizing that Allah always forgives every sin committed by His servants, to anyone who wants to ask forgiveness.

From the results of interviews and observations in the field, it is concluded that character education carried out in learning activities has two divisions of character education. *First*, character education in the curriculum contained in the subjects of Pendidikan Agama Islam dan Budi Pekerti (PAIBP). *Second*, character education delivered by other than PAIBP teachers in every learning activity. During the observation, the authors found that PAIBP learning was clearly carried out by exploring the values of character education such as material about commendable traits, both with fellow humans, with the universe, and with Allah SWT. Efforts to instill character education are also found in the hidden curriculum, such as in worship practices and learning experiences. In addition to the PAIBP subjects, student character education is also realized through the creativity of teachers who link general materials with character values in the reality of everyday life.

Thus, character education carried out at SMA Negeri 2 Puwokerto uses an integration model into each subject so that the task of carrying out character education is not solely carried out by teachers who teach PAIBP subjects. The development of the values of faith and piety as the core character of character education in SMA Negeri 2 Purwokerto must be raised

by each teacher in each subject. Observations carried out on July 14, 2021 showed the formation of religious character. Before learning Islam begins, students are invited to read *istigfar* three times then followed by reading *Asmaul Husna*. With this reading, students are invited to always ask for forgiveness and repent to Allah. To start the lesson, the teacher guides students to read the study prayer together.

According to Annisa, one of the PAIBP teachers, she said that all Muslim students are required to memorize *Asmaul Husna*. With this reading, students are trained to always get closer to Allah and ask forgiveness for sins that have been committed. This character is very important to equip an increasingly hedonistic and practical life, he added. (Interview, July 15, 2021)

Character education in teaching and learning activities in the classroom is carried out using an integrated approach in all subjects. The teacher always gives examples of saying the words *Khauqolah*, *Istirja* ‘, and *Instigfar* when reprimanding students who violate the Learning Contract agreement. The habituation of the speech is intended so that students always remember The Creator when facing both pleasant and sad events.

In order for the formation of religious character to be more effective, PAIBP teachers also get used to the congregational *dhuha* prayer in turns, even though it is held once a month. In fact, the program for the habit of *dhuha* prayer is also supported by the teacher council and employees, as well as the school committee.

This is carried out in order to realize the vision and mission with one of the school's goals, namely building the religious personality of students. The purpose of character education is to encourage the birth of good children, once they grow up in good character, children will grow up with the capacity and commitment to do the best things and do everything right, and tend to have a purpose in life. Effective character education, found in a school environment that allows all learners to show their potential to achieve very important goals.

Tjaraka Tjunduk, the Principal of SMA Negeri 2, emphasized the importance of praying in congregation in daily life, for example in the congregational midday prayer which is held at Musalla At-Takrim, every day in turns. This congregational prayer activity must be carried out in schools, because it is a means of training to carry out Allah's commands. also educate students to be disciplined, both discipline in learning and discipline in school rules.

This congregational midday prayer becomes an activity that is continuously carried out outside of class hours, to train students to be more organized and focused and to discipline themselves in carrying out worship. Lutfti (PAIBP teacher) always advises students that congregational prayer has various virtues, including; get a reward of 27 degrees compared to praying alone, can strengthen unity and unity among Muslims, and form noble character. (observation with Lutfti, 15 July 2021).

Before the prayer is carried out, it begins with a five-minute lecture delivered by the teacher in turns. The themes presented relate to the main teachings of Islam, such as monotheism, morality and fiqh. After completing the prayer, students are accustomed to reading dhikr and istigfar together with the teacher. This reading is intended to make students accustomed to asking forgiveness from Allah and accustomed to repenting.

In addition to the daily activities, PAIBP teachers in collaboration with Islamic Spiritual Organizations (Rohis) hold activities similar to *mabit* in Islamic boarding schools for three days, during the month of Ramadan. The purpose of this activity is to shape the spiritual intelligence of students to become better. Still according to Annisa, Ratna Hidayah and Lutfi Nasrullah (PAIBP teachers) the steps carried out in these activities include:

a. Get to know yourself

The implementation of this activity is to be grateful for the blessings that God has given us, then we will know the Giver of Favors. In this case, students are expected to have the awareness that he is a creature and Allah is the Khaliq.

b. self-intropection

One of the effects of *mabit* activities in the formation of students' Islamic character is *muhasabah*, which teaches us to be closer to our God, reminds us of the sins we have committed, teaches us that

life in this world is only temporary, and improves morals so that we become better human.

c. Activate your heart regularly

In the context of religious people, remembering God means believing that He is the highest source of truth and to Him we return. By remembering God, our hearts become at peace. This method of remembering Allah can be taken through dhikr, meditation, tahajjud prayer in the middle of the night, contemplation in a quiet place, following Sufism, meditating and so on. These activities are intended in order to treat the liver.

d. Remembering to The Creator

This activity aims to instill and teach Islamic teachings, especially in matters related to worship so that students are accustomed to carrying out these teachings both at home and in the community. This mabit activity can at least have an effect on Islamic values, namely istiqomah. As a student, he is required to have a consistent attitude (istiqomah), because this character will make students successful. This is very important, because it is a process of forming Islamic character which is expected to lead students to always remember Allah wherever they are and carry out Allah's commands and stay away from His prohibitions (interview, dated July 16, 2021).

Based on the theory, the character education strategy developed by SMA Negeri 2 Purwokerto has

gone through three stages, namely; stages of knowing, acting, and leading to habit. This means that character is not limited to knowledge, but it reaches a deeper area, namely reaching the area of emotions and habits of the self. Thus, three components of good character are needed, namely moral knowing, moral feeling, and moral action. This is necessary so that students are able to understand, feel, and teach at the same time the values of virtue

2. *Zuhud* (Simplicity)

a. Indicator

Free yourself from dependence on worldly life by prioritizing the afterlife

b. Internalization Strategy

Emphasizing that the world is not everything, the world is a place to plant and the hereafter a place to reap results.

The principle of simple life (*zuhud*) is no longer the main identity of students in public schools, high schools. This is because the orientation and needs of their lives are different. However, that does not mean that the nuances of simplicity do not exist at all in public schools. Doctrinally it is not clear, but a simple lifestyle is always advocated by this school. Even SMA Negeri 2 Purwokerto, is known as a school whose students are dominated by students who have middle to lower economics. This is evidenced by being given loan assistance as much as 200 android phones to new students who do not yet have one. This loan as-

sistance was given because in the 2019/2020 academic year learning had to take place online, due to the covid 19 pandemic. (interview with Rohmat Tristiadi, Deputy Head of Student Affairs, July 2021).

Another form of simplicity appears in the school's rules governing clothing, jewelry, and appearance. According to Guidance & Counseling teacher (Haryanti), long hair (more than two cm), make-up for women and disrespectful appearance are things that are prohibited in this school, he said. However, based on observations, the researcher found that there were some students who kept their hair more than 2 cm. They confess that they let their hair exceed 2 cm, because they are just waiting for the announcement of school graduation. However they admitted that if there was a class check, their hair would be cut immediately or in *tokka* (students' slang word) in the student's language. Violations of tidiness, especially hair, were judged by some students to be unfavorable because they interfered with the comfort of learning on the grounds that it was not hair that wanted to learn. Supervision of the neatness of hair makes the students afraid because they are continuously monitored by the subject teacher during the learning process. (interviews with students)

Especially for female students, it is recommended not to wear excessive jewelry and prohibited from wearing make-up such as lipstick on the lips, eyebrows, and thick powder on the face or the like except for light powder. Enforcement of this order is intended so

that students have simple habits of life even though they are materially capable. Guidance & Counseling teachers together with PAIBP teachers always remind that the purpose of school is to seek knowledge, not to show off wealth or to be stylish. Temporary life in this world is maximized to seek knowledge. This is in line with the motto of SMA Negeri 2, *Wong Pinter Gede Regane*, continued Haryanti.

In addition to habituation of simple attitudes, teachers of SMA Negeri 2 Puwokerto also familiarize students with being honest. This invitation to be honest is not only done by means of lectures, practice and giving examples, but is supported by adequate academic atmosphere. The installation of a billboard containing an invitation to always be honest in all matters and the installation of CCTV is a device that is expected to foster an honest attitude. However, according to Haryanti, a BP teacher, there are still some students who don't think critically about the posters or slogans about honesty that have been installed. Therefore, he continued, honest attitude conditioning is sometimes taken by giving punishment to students who are caught cheating on tests in the form of deducting grades and reading and writing Istigfar sentences 9 times. This punishment is expected so that students get used to admitting mistakes and repenting and will not repeat their actions again (Interview with Haryanti, 19 July 2021).

Another honest attitude conditioning is to provide a notice board for the findings. Every student who

finds valuables around the school, they are obliged to report the item to the picket teacher, after that the teacher instructs the students who are given the task to make announcements in the space provided. This activity is expected to give students an understanding that the items found are not their own, therefore the items must be returned to their owners. Although, when he found the barag, none of his friends saw it.

The non-academic program that has been implemented at SMA Negeri 2 Purwokerto in the context of building student character is an educational canteen. Like a canteen, an educational canteen is a collaboration between an honesty canteen and a creative canteen. Honest canteen is a canteen that sells all the needs of students in the form of food, drinks, or all necessities that can be used to meet the interests of children at school.

The pattern applied is self-service. Goods are sold at a low price, students take their own needs, pay, take their money back without being served by a guard. All displayed in the window as usual a regular canteen. Guards do exist but they only come occasionally to check the availability of food, drinks and other items.

According to Rahmat Tristiadi, with this canteen, it is hoped that the character of students will be built to be honest without being supervised by a teacher or guard. In addition to the service, another difference is in the procurement of goods. The goods sold are the result of the child's own work. In turn, they are given the task of making their creations as a source of

goods sold in the canteen. The existing goods are a combination of cooperation between underclassmen and seniors. The cooperation of brothers and sisters is not only aimed at preventing bullying behavior. Simplicity that builds implicitly that small things, makes a person humble (interview, July 22, 2021)

Honesty for the heart is like a magnetic field for the earth. Discipline, sincerity and creative attitude are like the light of the soul in the earth. As the earth continues to rotate and evolve, this field will continue to guard the earth relentlessly. Once this field, stops the earth will not be as beautiful as this. That is the reason why the educational canteen has a very important role in educating children who are honest, disciplined, creative, sincere and humble. Familiarize students to have this soul. Because there is the best CCTV that will monitor and record their every action naturally (Daviq Chairilisyah, 2016: 7-15)

With this internalization model, students' character will be formed with several indicators.

- a. Honesty; 1) Don't lie, 2) Don't take things that don't belong to you, 3) Don't cheat in your homework or homework, tests and exams.
- b. Responsibility; 1) Do not look for other people's faults, 2) Dare to admit mistakes, 3) Carry out the obligations he has received properly and thoroughly
- c. Eager to learn; 1) dare to ask, 2) dare to question, 3) enjoy finding new ways, 4) enjoy seeking new

- experiences, 5) enjoy seeking new skills, 6) enjoy increasing knowledge
- d. self-discipline; 1) arrive on time, 2) keep promises, 3) obey the rules or regulations that apply, 4) be polite and courteous in actions and words
 - e. Persistence; 1) try to do the best, 2) don't give up easily, 3) work hard
 - f. Appreciation of diversity; 1) can respect different opinions, 2) don't "judge" people with different opinions, beliefs, or cultural backgrounds, 3) don't dominate or win on their own
 - g. The spirit to contribute; 1) likes to help others, 2) likes to share, 3) is generous, 4) likes to do social activities as a volunteer
 - h. Optimism; 1) not easy to complain, 2) showing enthusiasm in activities, 3) seeing problems or difficulties from the positive side, 4) showing trust (Mulyono Yoyo, 2009:231-232).

3. Be patient

a. Indicator

Among the Sufis, patience includes three things, carrying out Allah's commands, staying away from all His prohibitions, and accepting all the trials that he receives.

b. Internalisation

Always be patient in carrying out obligations in worship, sincere in carrying out orders, patient in avoiding prohibitions, patient in navigating life. The internalization method applied at SMA Negeri

2 Purwokerto, according to the PAIBP teachers, is as follows.

1) Through Storytelling/Story Method

Storytelling is a method of storytelling, which is a way of telling a story or giving an explanation to children orally in an effort to introduce or provide information about new things to children. According to Imam Musbikin (2019), storytelling is a process of introducing forms of emotions and expressions of children, for example angry, sad, happy, annoyed, and funny. This will enrich the child's emotional experience which affects the formation and development of emotional intelligence. This storytelling method is used as a learning method to develop children's socio-emotional. In a story, we find examples of characters from which children can imitate, these characters such as empathy, not being arrogant, honest, patient, and patient. In addition, the messages contained in it are values, morals, and education that are in accordance with the level of development and understanding of children. In other words, children's stories are stories that are seen in terms of content and language according to the level of intellectual and emotional development of children.

According to the PAIBP teacher, the story or story method is used so that students are able to identify patient characters and can then im-

itate them in everyday life. The stories of the apostles, the companions of the prophet and other inspirational figures, are always given to students. To encourage students to think critically, teachers sometimes give students assignments to make resumes of Muslim figures, then are ordered to analyze them.

2) The Exemplary Method

Exemplary means actions or items that should be imitated. Therefore, exemplary are something which can be imitated or imitated. Exemplary in terms of the Qur'an is called *uswah* and *iswah* or with the words *al-qudwah* and *al-qidwah* which means a situation when a human being follows another human being, whether in good or bad. (Arif Armai, 2002, 116). So, exemplary are things that are imitated or imitated by someone from other people. However, the example in question is an example that can be used as a character-building tool, namely a good example in accordance with the understanding of *uswatun hasanah*. Exemplary is used as a character-building tool because its essence is to achieve the pleasure of Allah and raise morals in society based on religion and guide the community to the moral design that Allah made for humans.

According to the principal, Tjaraka Tjunduk K, *Uswah Hasanah* is a supporter of the formation of noble character and he has a more significant

effect when it comes from the people closest to him. Teachers are good examples for their students, parents are good examples for their children, kyai are good examples for students and their people, superiors are good examples for their subordinates. A good example and a good environment, will be more supportive of someone to make good moral choices. Likewise, good examples that exist in an environment will increasingly convince a person to always be on the good values that are believed to be. A person also feels lighter in maintaining the values he holds because he has the support of the people around him. Especially, those who become examples of people who are more influential. Therefore, he continued, all teachers and employees at SMA Negeri 2 Purwokerto must set a good example. They must have high patience, because many students are faced with different characters. (interview, 20 July 2021).

The teacher is the leader in the class. The leader's character is one of the factors that determine the success and failure of a leader. The success of a leader is based on efforts to make positive habits the material of the leader's character (Covey, 1997). Meanwhile, Yusron Aminulloh said that teachers have a strategic role for the future of the nation, even teachers play the most important role for the progress of civilization. Because, he not only lives for himself, but is a

beautiful mirror for hundreds of thousands and even millions of his students who are with him every day (Aminulloh, 2014). One of the figures who can be an example for us to teach character education is the Prophet Muhammad SAW. He is a figure that can be imitated how to behave towards himself, acting in the household, to his children, wife, and adults. In fact, Michael Hart as cited by Agustian (2007), author of the book *One Hundred Most Influential People in History* said that Muhammad was not only a religious leader, but also a world leader.

Annisa, a PAIBP teacher, added that the teacher used her patient attitude and behavior as an example for students. A proverb says words accompanied by actions can explain and penetrate more deeply into the listener's soul than words alone. The English proverb says "*Action speaks louder*", meaning that actions can speak louder than sound (Fadhil, 2012). In addition, teachers must also teach with heart, like a story of a teacher told by Munif Chatib (2014)

4. *Faqr*

a. The indicator

In the Sufi view, *faqr* is not asking for more than what is rightfully ours, not looking at sustenance and except for carrying out obligations.

b. Internalization Strategy by ridding oneself of materialistic and hedonic attitudes

There are many habits that are carried out by SMA Negeri 2 Purwokerto to form a simple and not luxurious character. The habituation, among others.

- 1) Get used to sharing
 - a) Get used to the child also to share with others,
 - b) realize that in the property we have there are other people's rights,
 - c) By sharing, students' awareness will be trained,
 - d) Provide easy-to-digest and logical information that the environment around us is not the same, some are sufficient and some are lacking,
 - e) For those who are well off, give part of their assets to those in need.
- 2). Setting aside a portion of the Snack Money is used for:
 - a) filling infaq at the mosque when praying in congregation.
 - b) do social service to the orphanage.
- 3) Use objects or tools wisely
 - a) Value money means and use money wisely.
 - b) buy something because it is needed.
 - c) If there are clothes or school supplies that can still be worn, there is no need to buy new clothes.
- 4) Habits in the family.
 - a) Consumptive Primary Needs

In the family, students are accustomed to living simply, not forcing their desires. For example, chicken meat is expensive, there's nothing wrong with replacing it with cheaper tempe or tofu.

b. Primary Needs Not Consumptive

For example, the need for communication devices. If you can't afford a more sophisticated and expensive cell phone, why not buy a simple, durable, affordable type of cell phone

5) Adjusting Desires and Abilities

a) something that is always instilled in students, if you have an object/material it needs to be adjusted to the conditions.

b) instilled in students that uncontrolled desires will interfere with psychological and environmental development.

c) Students may have desires, but must not interfere with the rights of others

6) Distinguishing Wants and Needs

In every opportunity, it is conveyed that students must behave and act simply, that is, they must be able to distinguish between wants and needs. Desire is an impulse to fulfill a non-essential need. Needs are the fulfillment of basic needs

7) Making Desired Target

When the new academic year begins, all students are asked to set targets for what they

want to be. In addition, students are required to make a wish list to be motivated to save. Saving does not mean they have to be stingy with themselves, but they are accustomed to living frugally and anticipating. In addition, they can also learn how to manage finances. (Extracted from the results of interviews with; Waka Kesiswaan, PAIBP teacher, BP teacher, Rohis coach).

5. *Tawakkal* (Fully lain to Allah)

a. Indicator

Tawakal is the surrender of a servant to Allah SWT

b. Internalization by ridding oneself of pessimism

As a Muslim, we should have an optimistic nature. This trait triggers a person to be enthusiastic in completing work and gives strength in dealing with a problem. On the other hand, pessimism causes a person to become discouraged. Optimism includes commendable behavior (*akhlak karimah*) that a Muslim must have. A Muslim who has an optimistic nature will always think positively and have a good attitude towards Allah SWT. Prophet Muhammad SAW. set an example for us to always have an optimistic attitude. Consider the hadith of the Prophet which means:

“From Abu Hurairah r.a., he said: The Messenger of Allah. said: There is no sense of thiyarah (bad feeling and bad luck), and better than that is a sense of optimism. Then he was asked: What is meant by optimism? He said: It is a good word that one of you often hears.” (H.R. Ahmad).

Someone who is optimistic will keep the spirit to face all problems. If he does not succeed in solving a problem, then he will try again a second time, if he fails the second time, will try again a third time, until he succeeds. On the other hand, if someone is pessimistic, they will give up and don't want to try again. Pessimism is a despicable trait that every Muslim should avoid. The pessimistic nature will make a person think badly of himself and of Allah SWT.

Every trial of life experienced by a Muslim must be faced with steadfast, unyielding spirit, and earnestly trying to find the best solution. It is forbidden for a Muslim to complain let alone despair. Life will be fun and beautiful if we are able to live it with optimism. One of the characteristics of an optimistic person is that he has good expectations before doing a job. Doing it with all my heart and feeling happy and when carrying out a job. Optimistic people are grateful for their successes and evaluate their shortcomings, after completing a job. Another characteristic of an optimistic person is to see everything as an opportunity, a chance, and a possibility. On the other hand, a pessimist sees everything as a failure and an impossibility. In a difficult situation an optimistic person will always say, "Even though it is difficult, there is still a chance to succeed." On the other hand, in an easy situation, pessimistic people still say, "Actually, it's an easy thing for me, but I'm worried that it will fail later."

The implementation of character education at SMA Negeri 2 Purwokerto is also carried out in collaboration with students' parents. Parents are the first and foremost key in the character education of students, even though they have received character education from the school and their environment. Every parent hopes that their children will have a noble personality, a person who is physically healthy and strong, intelligence, having the skills to adapt to the dynamics of the times and is based on strong faith and Islam. Expression of Islam and faith, shown by the Islamic personality in the realm of knowledge, attitudes and behavior.

Realizing the importance of the role of parents in the context of character building, SMA Negeri 2 Purwokerto builds a strong synergy with parents. Parents are advised by the school to always provide motivation and facilities so that students do not easily give up. In relation to building this sense of optimism, the Islamic spiritual world recognizes the concept of *Khauf* and *Raja'* (fear and hope). Parents are the main responsibility in shaping future generations who are superior in morals and spirituality as well as physically strong. With regard to the duties and responsibilities of these parents, knowledge about what and how to educate *al-khauf* and *al-raja'* in educating their children is important.

The knowledge that parents have in educating children can be a guide, signs or control for parents in carrying out their mandate in accompanying their

children to become children with character. In the concept of *khauf* and *raja'*, parents can instill a sense of fear and full of hope only to Allah SWT, thus creating a strong sense of faith. In carrying out the duties of parents to educate children, there are three basic processes for forming the child's personality, which can be done by seeking synergy between *khauf* and *raja'*.

The form of cooperation between the school and parents is manifested in events that are packaged in the form of family gatherings. In the event, parents were given an understanding of the duties and authorities of people from the perspective of Agama Islam and how to build optimism from expert influencers and motivators. According to Lutfhi Nasrullah, a PAIBP teacher, there are at least three steps to building optimism among students at SMA Negeri 2 Purwokerto. *First*, students are accustomed to always do good. Habituation of behavior should not be underestimated such as saying good things or the correct prayer routine and habituation of fasting in the month of Ramadan or *sunnah* days. *Second*, providing understanding to students so that they have a desire to understand what is being done. So that students have the motivation to always act in a positive direction and are optimistic about their life goals. *Third*, the formation and strengthening of students' spirituality. This spiritual formation is carried out to foster the nature of *taqwa* which is implemented in life, such as; honesty, tolerance, sincerity, patience, optimism,

keeping promises, whether promises to themselves or others. (interview, 17 July 2021)

Theoretically, in the perspective of Islamic education, individual personality is formed because of a process that takes place systematically. In addition, the process of personality formation is not all at once but is gradual and continuous. It can be said that personality is formed because of a series of activities that are intertwined with one another. That means, if there is one aspect that is not aligned, then the other aspects will be affected (Sudrajat, 2011).

Furthermore, Tjaraka Tjunduk T (head of SMA Negeri 2 Purwokero) explained that during this pandemic, students really need motivation so that their enthusiasm for learning remains high. Optimism is the most important thing. Although, it is indeed difficult in these times because it is simultaneously experiencing health, economic, and learning crises. This is a tremendous challenge. But that optimism can be found in many ways. Optimism about the things we learn during the crisis will not go away, such as how important family, education, teachers are, the importance of friendship for our children and how important the government and various leadership organizations are to deal with the crisis (interview with the principal on 16 July 2021).

Optimism is the nature of people who have positive expectations in dealing with all things or problems. The opposite of optimist is pessimism. People who have a pessimistic nature always have a negative

view in dealing with problems. The optimistic attitude in life in daily life, which is always emphasized by schools during this pandemic, according to the Deputy Head of Curriculum, Thorikul Abidin is as follows (Interview, July 16, 2021)

1. Not afraid to try new things
2. Not afraid of failure
3. Always be humble
4. Tend to focus on solutions
5. Always think positive
6. Stop blaming yourself
7. Hang out with people who have a positive aura

In addition to inculcating the attitude of *tawakkal*, the character of independence is also trained in this school. The most decisive thing from independent character is charity or deeds. This level is the peak and form of internalization of independence. In this context, teachers of SMA Negeri 2 Purwokerto do the following: Provide treatments that make students perform actions that reflect independence. Provide practical forms of independence such as trading practices, production and so on. Activities like this can be done on subjects such as economics, crafts, and so on. More comprehensively, the ideas above can be used as material for designing the teaching system. So that the formation of independent characters can really be well patterned (Interview and observation, 12 July 2021)

Furthermore, Toriqul Abidin, Deputy for Curriculum, said that the value of independent character is also instilled through effective classroom management. With an atmosphere of conducive learning activities through effective classroom management can support the realization of the cultivation of knowledge and character. So a good education does not only produce students who are knowledgeable but also students who have character.

6. *Ridlo*

a. The indicators

Ridla means willing, like, or happy. Harun Nasution (1996) says that *ridla* means not trying, not against Allah's *qada'* and *qadar*, accepting *qada* and *qadar* with a happy heart, removing feelings of hatred from the heart, feeling happy to receive calamities, as feeling happy to receive favors, not asking for Allah's paradise, and does not ask to be kept away from hell, does not try before the descent of *qada* and *qadar*, and does not feel bitter and sick after the descent of *qada* and *qadar*.

b. Internalizing it by cleaning from bad deed

There is a close resemblance between *ridlo* and *qana'ah*, namely accepting what is or not being greedy (Sudarsono, 1989). Meanwhile, according to Salahudin (2013) *qana'ah* is one of the characteristics or teachings in Islam to be happy, willing and satisfied with what Allah has given and stay away from being dissatisfied with what has been given

by Him. According to Ali (2014) *qana'ah* is one of the dimensions of good character in humans morals in terms of individual attitudes regarding the determination of something and sustenance in the world. *Qana'ah* can also be interpreted as a satisfaction with property or something that has been owned. Ali (2014) also revealed that there are two aspects that can build *qana'ah*, namely a good life (*hayatan tayyibah*) and willingness to acceptance (pleasure).

According to the Sufis, *qana'ah* is one of the noble morals which is accepting sustenance as it is and considering it as wealth that keeps a person from begging for others. The attitude of *qana'ah* frees the perpetrator from anxiety and gives him psychological comfort when associating with humans (Hajjad, 2011). In lectures at school mosques, teachers always emphasize students to have *qona'ah safat*. Some of the lecture material presented can be summarized as follows.

- a. Strengthening faith in Allah and getting used to the heart to accept what is and feel sufficient for God's gifts, because the essence of wealth is in the heart. Whoever is rich, then he gets the pleasure of happiness and satisfaction even though he did not eat that day. On the other hand, whose heart is poor, even though he has the world and everything in it except for one dirham, then he sees that his wealth is still lacking and he feels that he is still poor.

- b. Rest assured that sustenance has been written. As in the hadith of Ibn Mas'ud, it is mentioned that the Prophet SAW said:

“Then Allah sent to him the fetus of an angel, then he was ordered to write four sentences of determination, then write down his sustenance, death, deeds, misfortune and happiness” (H.R. Bukhari, Muslim and Ahmad).

A servant is only ordered to try and work with the belief that Allah has determined his sustenance and sustenance.

- c. Learn from the lives of the *salaf* about their attitude towards the life of the world. Among those who have abundant wealth, but are given to others who need it more.
- d. Seeing the reality that the rich and the poor are not much different. Because it is impossible for the rich to use all of their wealth at one time.
- e. Many asked for *qana'ah*, the Messenger of Allah was the most *qana'ah* man, pleased with what was there and the most *zuhudnya*, but he still asked Allah a lot to give *qana'ah* “O Allah, give me a *qana'ah* attitude towards what you provide for me, bless the gift and replace what I lost with something better” (HR Hakim).
- f. Realizing that sustenance is not measured by intelligence. It must be realized that one's sustenance does not depend on intelligence alone, the number of activities and the breadth of knowledge. Although this is the cause of the door of sustenance, there is no definite measure. Awareness of this

makes a person *qana'ah*, especially when he sees people who are more stupid, have lower education, there are not many opportunities to get sustenance compared to him, so they will not give rise to envy and envy.

- g. In matters of this world, one should look to those who are lower than you, not to those who are higher, as the Messenger of Allah said: *“Look at those who are lower than yourself and do not look at those who are higher than you, that is better so that you do not underestimate. the favors that Allah has bestowed upon us”* (Bukhari and Muslim).
- h. Realizing the weight of property responsibility. Wealth can cause badness and disaster for its owner, if it is not obtained in a good way and spent in a good way. The influence of *qana'ah* nature on consumptive behavior in adolescents consumptive behavior according to Ancok in Pratiknyo (2008) is the human tendency to consume unlimited, it is not uncommon for humans to prioritize emotional factors over rational or prioritize wants over needs. Teenagers are often used as marketing targets for various industrial products. Among other things, because of the unstable, specific and easily influenced characteristics of teenagers, which eventually encourage the emergence of various symptoms in inappropriate buying behavior. Buying in this case is no longer done because the product does not follow the flow of fashion, just wants

to try new products, wants to get social recognition and so on (Gunita, 2006).

Based on some of the descriptions above, it can be seen that there is an influence of the nature of *qana'ah* on consumptive behavior in adolescents. Then the needs that are the main priority become unfulfilled, as a result, waste occurs because teenagers spend most of their money only on wants rather than needs. Meanwhile, waste is contrary to the nature of *qana'ah* which is the basis so that individuals remain willing, not greedy and always grateful for what Allah has given (extracted from the school culture document).

7. Gratitude

a. Indicator

Gratitude is an expression of gratitude for the blessings received.

b. Internalization

Always give thanks for the blessings that Allah has given him, both small and large.

According to Al-Ghozali (tth), gratitude is divided into three kinds.

1. Gratitude verbally, namely gratitude that is realized in the form of speech. With his words it is an acknowledgment of the attitude to always humble yourself before Allah SWT.
2. Gratitude with the body is the gratitude of worshippers who are realized through good deeds, multiplying worship. He will always agree and serve to con-

tinue to serve Allah, as well as his wealth to always be spent in His way.

Gratitude with the heart is the gratitude of an expert in understanding, namely the embodiment of the heart that always isolates itself before Allah SWT, by maintaining His majesty which is manifested through all forms of actions and deeds including the movements of his heart consistently before Allah SWT.

Meanwhile, the habit of gratitude which is internalized at SMA Negeri 2 Purwokerto, according to Anisa, a PAIBP teacher, starts with the easiest form of thanksgiving, which is saying Hamdalah after doing anything. However, the reality is not that easy. Further, he said:

The reality is, many parents teach their children to say thank you since their children were young, not grateful. Therefore, in general, children will easily express gratitude when they receive gifts, favors, or when their wishes are fulfilled. In fact, this expression is not necessarily able to be grateful for all the gifts or sustenance that he has received. Because saying thank you is not the same as saying thank you. Saying thank you is a good attitude or behavior. Meanwhile, gratitude is a deeper concept than that; Gratitude is part of the mindset and lifestyle. (interview, July 16, 2021)

According to a number of studies, the ability to be grateful is a positive thing, for both adults and children. One of them is a study conducted by (Dr. Robert A. Emmons, Davis, 2021) which revealed that cultivating gratitude can increase happiness, confidence, hope, empathy, optimism; and make life more meaningful

Furthermore, Nuryanti and Luthfi Nasrullah explained that there were several steps taken by the teacher to foster a sense of gratitude to Allah.

1. Understand something with positive thoughts

A person will not be able to be grateful if he does not understand the positive things in his life; for which he is grateful. Teachers can teach this to students by telling them that they are lucky to have toys and things they like. In fact, not all children can be as lucky as them. Therefore, they should be grateful by, among other things, taking care of their toys and belongings or lending them to friends who don't have them.

2. Cultivate a sense of resilience

The second value that affects gratitude is fortitude (the ability to overcome adversity). Fortitude is the strength of oneself in the face of suffering and adversity. The teacher always instills a sense of not being easily discouraged and steadfast in dealing with problems, such as having difficulty doing assignments, homework, and so on. By having a steadfast attitude, students will have a strong mentality and be able to be grateful for what they have. Haryanti added that teachers teach this value by being consistent; for example, the child promised to do all the chores and homework, but it was not done. In this case, the teacher must point out the consequences of his non-compliance. The punishment given starts from a reprimand to a summons,

but in giving the punishment, students are asked to say Istigfar three times.

3. Be grateful together

Annisa said that this mutual gratitude was manifested in the form of slaughtering sacrificial animals. Shiva is accustomed to sacrifice some of his pocket money to buy sacrificial animals. In 2019, 3 cows were slaughtered at the school. The slaughtering ceremony began after the Eid al-Adha prayer was held, which was around 08.00 WIB, followed by all the teachers and the staff and OSIS management, including the Principal of SMA Negeri 2 Purwokerto, Tjaraka Tjunduk K. who was also present. The event, which was initiated by OSIS and ROHIS, took place in the school yard as a place for slaughtering sacrificial animals. After the slaughter of the sacrificial animal, the distribution of the sacrificial meat is continued to the poor who are entitled to receive it. The target population this time is the poor who are in an environment not far from the school. In addition to the surrounding community, sacrificial meat is also given to people who sacrifice, school residents.

In addition to the slaughter of sacrificial animals, the expression of mutual gratitude is also accustomed through the collection of *Zakat Fithrah*. Based on interviews with Luthfi and Langgeng Prasetyo, zakat collection at SMA Negeri 2 Puwokerto is explained as follows.

Collection of *Zakat Fitrah* This year is divided into two types, namely in the form of 2.6 kg of rice or Rp. 25.000,-. The distribution of *Zakat Fitrah* is carried out by distributing it to the underprivileged community around the Purwokerto Public High School and residents around the teacher's residence. The distribution is carried out by and supervised by several accompanying teachers. The purpose of *zakat* distribution is to increase the awareness of all teachers and students on the importance of *Zakat Fitrah* as an obligation for all Muslims. The committee also hopes that next year similar activities can be carried out more enthusiastically with a strong sense of cooperation between religious teachers, homeroom teachers, and students so that the implementation of this activity can run smoothly and bring benefits to the surrounding community (Interview, 19 July 2021).

Meanwhile, the collection and distribution of *zakat fitrah* in 2021 is slightly different. Because in the midst of the Covid-19 pandemic, the implementation must comply with the government's appeal, namely avoiding crowds and using health protocols. However, the most important thing is not to reduce the sense of concern for others, said Luthfi.

Meanwhile, based on the ROHIS document at SMA Negeri 2 Purwokerto, the school distributes *zakat fitrah* in the form of 540 rice packages with 2.5 kg each targeting residents of the neighborhood around the school who deserve to receive it. Technically there is a little difference. People who have KMS (Card To-

wards Health) can immediately take *zakat* at school while still complying with health protocols, wearing masks, distancing and washing hands. Meanwhile, people who live around schools do not collect *zakat* in schools. However, the distribution of *zakat* is carried out by the committee directly accompanied by accompanying teachers, namely students and handed over to the head of the local RT accompanied by 1 or 2 people as witnesses of the delivery process. Furthermore, the RT distributed to its residents (ROHIS documents and Interview with Rahmat Ristiadi).

The explanation above is one way to increase gratitude to the Creator. Nature has given us everything, even since we were born. Maybe this is what causes people to have selfish behavior. No need to be surprised, because this is natural. But to be able to get along in society well, teachers and parents must teach how to be grateful, so that they live and adapt to the outside world armed with a better way.

Kindness, generosity and gratitude are qualities that make a human being a better person. Teaching these things to students is the right choice. Teachers in synergy with students' parents must also be able to ensure that they behave politely anywhere and with anyone. They should also be able to get along in a fun way. If teachers and parents teach students how to be grateful, then they can be more sensitive to other people's situations and make them better human beings. Empathy and compassion are very important factors to always be developed. Empathy is also the

root of caring and love in each person's emotional relationship in adjusting the emotions of others (Stephani Raihana Haman, 2017).

The next question is, how to teach students to be grateful for all the blessings of Allah? The answer, according to Annisa, a PAIBP teacher, is to set an example for the students. As a teacher, thank students when they help you with anything, such as clearing the blackboard, getting a book, turning the light on or off and so on. This will allow children to understand that when someone does a good job, thank you can be a lot of fun and can strengthen bonds. The teacher always invites and teaches students to be grateful so that they can become better people in the future (Interview with Annisa, 19 July 2021).

The ritual of distributing *qurban* meat and distributing zakat to people in need is intended to teach students to get used to giving and sharing with others. Once he has empathy and positive feelings, he will give something and help others, although this formation takes place gradually. In fact, humans are very dependent on each other so they must help each other. If teachers teach students about the importance of helping and show gratitude to others who have helped, they can grow into good individuals who can be accepted in society. In addition to teaching students about the importance of gratitude, teachers can also cultivate other positive values by telling inspiring stories.

Character education based on Islamic spirituality is an effort to educate children so that they can make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment. According to the researcher's opinion, religious education and character education with Islamic spirituality at SMA Negeri 2 Purwokerto have emphasized an integrative approach between academic competence (cognitive) and emotional and spiritual intelligence. This condition is in line with IESQ which places great emphasis on the importance of integrity, honesty, commitment, creativity, mental resilience, justice, patience, nobility, wisdom and wisdom. All of these are moral teachings and or superior character. Therefore, the Sufi tradition (*sufism*) is an alternative to spiritual spiritual strengthening as well as the foundation for revitalizing character education which has now become a necessity. There are three important things (to borrow the thesis of Hossein Nasr and Suteja) as an alternative as well as a recommendation for Sufism for education and character development in educational institutions, namely: first, Sufism plays an active role in saving humanity from situations of confusion, disorientation and spiritual emptiness; second, introducing literature or understanding of the esoteric aspects of Islam; and third, reaffirming that the esoteric aspect of Islam is the "heart" of Islamic teachings.

In addition, there are three levels of Sufism Islam that can influence and inspire today's society, name-

ly: first, actively practicing Sufism Islam with *riyadhah* or exercises to limit or control worldly pleasures by turning to spirituality (*tazkiyah al-Nafs*) for the happiness of the hereafter; second, through Sufism it is able to present Islam in a more attractive format; and third, trying to introduce Islamic Sufism as a tool to awaken the “sleeping” souls (*dzikru al-ghafilien*) souls who have been dumped and forgotten by the glitter of the modern world.

In a more practical level, the forms of activities that can support the formation of these characters are carried out with the following approach; 1) Integrating values and ethics in each subject; 2) Internalization of positive values instilled by all school members (principals, teachers, and parents); 3) Habituation and exercise; 4) Giving examples/examples; 5) Creating an atmosphere of character in the school; and 6) Cultivation (Fitri, 2012:45).

In the case of planting honest characters, SMA Negeri 2 Purwokerto does not provide a special room for those used for honest character growth activities, but the form of buildings and layouts used for honest character development activities of students as an effort to develop and grow the honest character of students, for example educational canteens, missing items announcement boards, mosques, cooperatives, etc. The facilities and infrastructure provided by the school for the activities of growing the honest character of students are good, every year undergoing improvements to maximize service to students.

There are no special facilities and infrastructure provided by the school because it is integrated in the room or class in learning activities. Schools always improve the improvement and availability of facilities and infrastructure in supporting the program for growing the honest character of students. This can be related to the model of integrating character education in schools. Fitri (2012) states that one model of integrating character education in schools is through subjects, which are integrated into the preparation of the syllabus and indicators that refer to competency standards and basic standards contained in the curriculum.

To formulate indicators to be achieved, schools can discuss when planning school programs at school work meetings. The success of the model can be supported by the facilities and infrastructure provided by the school, so schools need to carry out continuous evaluations to improve facilities and infrastructure that can maximize the program for growing the honest character of students through integration in the learning process in the classroom.

The purpose of the school in carrying out activities to grow the honest character of students is one of the implementations of the school's vision and mission, which is more precisely the mission of piety and intelligence which is then adjusted to the needs that exist in daily activities. So that it can produce graduate students or superior generations who have an honest character. As an indicator of the importance of hon-

est character because of the many cases of corruption, collusion, and nepotism that occur in the country. This is in accordance with the objectives of character education, namely: 1) Strengthening and developing the values of life that are considered important and necessary so that they become the distinctive personality/ownership of students as the values developed; 2) Correcting the behavior of students who are not in accordance with the values developed by the school; and 3) Building a harmonious connection with family and community in playing the responsibility of character education together (Kesuma et al. 2012: 9). Then, it is reinforced by Asmani (2011: 43) that character education can improve the quality of implementation and educational outcomes in schools, but must supported by the conditioning of school culture in accordance with the values of life in the form of behavior, traditions and daily habits. These characters can be seen from the achievements, character and morals of graduate students.

C. Building Synergy between School and Family

The family has a major role in supporting the success of character education carried out by schools. Because, parents act as educators and role models for children when they are at home. In addition, parents must also provide objective information regarding what activities and what children's behavior is like when they are at home. If the child shows positive behavior, parents must provide reinforcement. On the other hand, if the child shows neg-

ative behavior, then parents and teachers work together to overcome it (interview with Rahmat Tristiadi, Student Representative, 15 July 2021). The family is also the first environment closest to the child. Most of the child's time is spent in the family environment. Thus, families have a big role in developing children's character and have a lot of time to guide them.

For example, the role of the family in instilling discipline in students can be done by controlling their behavior when they are at home. In this case, parents can observe the discipline of children in terms of watching television, playing activities, games, doing assignments, studying, worshipping, and so on. If a child engages in deviant behavior, parents need to notify the school so that a solution can be found. Thus, the deviant behavior can be handled, and the child is expected to return to behaving in accordance with the existing rules.

Another element that is no less important in student character education is the community environment. This is based on the fact that children do not only interact with teachers, peers and parents, but also interact with other wider communities. Mulyasa (2011: 75) explains that a positive community environment has a significant influence on the formation of student character. In the process of instilling character education, the role of the community is none other than partners for the school. Community involvement in character education can be realized in the form of cooperation in program preparation, supporting program implementation, motivating students' parents to be actively involved, and participat-

ing in evaluating the implementation of character education programs.

Rahmat Tristiadi in one of the interview sessions stated:

As stated by the high school principal that in planning character education in schools, we involve various parties such as school principals, teachers, and also school committees. Parents are also expected to support school plans, especially when children are at home. This character education is also socialized to all parents so that they monitor the development of the child's character when they are at home. (interview, 17 July 2021)

Character education is very urgent, because it directs someone to have a good personality. In character building, cooperation from various parties such as schools, families and society in general is needed. Based on the observations made by the author, the implementation of character education in SMA Negeri 2 Purwokerto is done by building cooperation between schools, families and communities. In the following discussion, the role of each party in the implementation of character education will be explained.

As stated above, parents have a central role in supporting the success of character education carried out by schools. Parents need to be actively involved in instilling character education developed in schools in their children's daily activities while at home. Because the family has a very important function in the formation of children's character. Therefore the family must always participate in setting a positive example for children in their daily lives. According to Sheldon & Epstein (2002) a close cooperative relationship between school, family, and

community can increase positive behavior in students. Chen & Gregory (2012: 18) also explain that parental involvement in education will have a positive influence which is indicated by certain indicators including student behavior becoming more positive, student grades being higher, school attendance being more consistent, and not making much difference. problems at school.

The involvement of parents in character education is very important because it can help prevent the emergence of student behavior problems. With such involvement, students' deviant behavior can at least be minimized, delinquency and student behavior problems at school can also be more or less overcome. The importance of parental involvement in character education is closely related to the role of the family. The family as the closest environment for students can at least help schools develop children's character. Thomas Lickona (2012) explains that the family is the closest place to children where they should get learning.

Furthermore, Thomas Lickona explained that the increase in a child's achievement is determined by the role of both parents at home, especially in providing good care, provide a sense of security, provide stimulation for intellectual development, provide encouragement to them in terms of self-regulation, effective control and motivation to make children more responsible. All of this shows that the family is basically the foundation of children's intellectual and moral development.

The existence of this link book is a kind of school control over students at home where the control process is

carried out by involving the role of parents. Devine D. Devine, (2002: 310) suggests that in order to instill student character, it is necessary to control time and space as a tool for monitoring student behavior. Through the control of space and time, it is hoped that students' self-awareness will appear to behave positively gradually. The existence of this link book is nothing but a form of effort made by the school to monitor student behavior when they are at home. In this case, parents are also given an understanding of the meaning and function of the link book so that they can provide the right information to the school. This link book will be filled more by students when there is a Ramadan program at school. (interview with Annisa, PAIBP teacher, 18 July 2021).

According to Aditya, the student's guardian, in an interview session with the author, he said that as a parent he always asks his child what activities have been carried out at school and provides assistance to his child while at home. The assistance provided is when children do homework, read the Qur'an, pray five times in congregation. When a child engages in impolite behavior, Aditya always reprimands him verbally and reports to the school through the contact book.

D. School Culture Building

The school environment is a factor that is no less important and influential in character building. A conducive school environment strongly supports the successful implementation of character education in schools. Thomas Lickona (2002) explains that there are at least six

elements that must be met by schools to be able to cultivate morals in them, namely: (1) principal leadership, (2) policies to enforce discipline, (3) building a sense of kinship in schools, (4) democratic classroom management, (5) creating close cooperation between adults and (6) setting aside time to deal with moral problems that arise in the school environment.

Creating a conducive school environment is very important to be considered by teachers considering that school-age children, especially at the elementary school level, are very easy to develop their character through various activities at school. Students need to be directly involved in various daily classroom activities that emphasize the realization of disciplined behaviors by teachers, school staff, and students themselves. Through these activities, students can directly pay attention to everything that happens in their class and then imitate it in their daily behavior. This is where the importance of role models for students. Koesoema (2011) states that the design of school culture-based character education tries to build a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students.

All activities in the school are a source of student learning that influences the formation of their character. Character education through school culture includes all activities that involve all school members together from the principal, educators, education staff, counselors, and students. School culture is a mirror of school life where

school members interact with each other according to the rules, norms, morals and shared ethics that apply in a school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of nationality, responsibility, and a sense of belonging are some of the values that must be developed in school culture. Based on the observations made by the author, character building through school culture in SMA Negeri 2 Prwokerto is carried out by various school elements:

1. Principal Leadership

The principal of SMA Negeri 2 Purwokerto has a leadership philosophy with a religious nuance. This is reflected in his view that interpreting his work as a school principal is nothing but worship to prepare people to become a generation of noble and intelligent character. With such a philosophy, the principal's work is always done sincerely without any strings attached (Interview on July 17, 2021). This indirectly provides its own inspiration for educators and education staff in the school environment.

In carrying out his leadership, the principal always communicates various things related to the school and his duties using simple language. This is done to foster a sense of mutual need, creative in organizing school management, and emphasizing the importance of interdependence and mutual need between schools and teachers and all staff. The principal always explains that as a private school, the sustain-

ability of the school depends on the community's recognition and appreciation of the school.

Thus, if the school is able to provide the best for the community, the community will certainly support the sustainability of the school. In addition, the philosophy of the principal of SMA Negeri 2 Purwokerto in carrying out his duties is based on honesty and justice. Honesty is always instilled and exemplified in every style, behavior and practice of leadership at school by always emphasizing that what we say must match what we do. In addition, another thing that the principal does is to set an example for all school members. The intended example is reflected, among others.

- a. The principal always comes to school earlier than the teachers and students. Based on observations, it is known that the principal always comes at least at 06.30 or fifteen minutes earlier than other teachers. While teaching and learning activities start at 07.00.
- b. The principal is always friendly by greeting every teacher, student and parents of students by getting used to greeting them.
- c. The principal seems to always place himself as a friend as well as a protector for teachers, education staff, students and parents of students. Thus, the relationship that is built is a partnership relationship and not a superior and subordinate relationship. Another thing that is inherent in the

leadership of the principal is high disciplinary behavior.

This disciplinary behavior can be seen, one of which is the habit of the principal who arrives earlier than the teachers and students. In fact, it is not uncommon for the principal to come along with the cleaning staff. When a meeting is held, for example, the principal always comes early to the meeting room long before the meeting time starts. In one of his statements during the interview, what the principal has done so far is nothing but the aim of cultivating good discipline where the effort must start from oneself.

Based on this observation, the writer can understand that the discipline shown by the principal is able to raise and motivate teachers and students to have the same attitude as the principal.

2. Teacher and Employee Behavior

To implement and instill character education, the role of the teacher is very vital. For this reason, teachers need to prepare various strategies in instilling positive values, norms and habits into every subject they teach. The teacher on the one hand is not just a transmitter of subject matter, but the teacher must be a real model and role model for students. This is where the urgency of a teacher to have character attitudes and behaviors that must be exemplified to every student. The teacher's behavior must reflect a positive character that can be imitated by students.

- 3. The culture of giving examples in aspects of lifelong learning is carried out with the following procedure.**
 - a. Students are always motivated to gain lifelong knowledge with exemplary stories of knowledge seekers.
 - b. Students are given examples of making the best use of their time. All activities must be properly scheduled.
 - c. Students are accustomed to visiting the library in their spare time
 - d. The teacher makes learning that makes students active in independent learning.
 - e. The school holds a book reading program/visit to the library every week.
 - f. Students are trained to retell the books they have read.
 - g. Teachers and employees participate in regular coaching, love to develop their knowledge by reading, attending seminars, training, discussions, reading and comparative studies.
 - h. Teachers and employees develop themselves by participating in competitions that can hone professionalism.

- 4. An exemplary culture related to caring and respecting others.**
 - a. Practicing empathy for others by giving *infaq* and likes to help.
 - b. Respect and love parents, teachers, friends.
 - c. Get used to shaking hands.

d. Respect others and don't underestimate each other.

5. The culture of Sunnah practice.

- a. Get used to live worship (*dhuha prayer, qurban, dhikr, etc.*).
- b. Get used to smile, greeting, greeting, polite, polite.
- c. Avoiding dirty and hurtful speech, rudeness, envy, jealousy, envy, selfishness, backbiting, and prolonged conflict.
- d. Sincerely accept and give advice.
- e. Asking permission when borrowing someone else's property.
- f. Get in the habit of saying thank you
- g. Happy to make friends and avoid disputes.
- h. Not ashamed to apologize and take responsibility for mistakes and
- i. Try to be more independent.

6. Cultivate a cooperative culture.

According to Langgeng Hadi Prasetyo, Deputy Head of Public Relations, he said that the purpose of building a cooperative culture is so that school members (teachers, employees, students, parents) always maintain cooperation with others. In reality, this is the responsibility of the deputy head of the school for personnel. This cooperative culture is developed with the following stages.

- a. Carry out continuous coordination meetings with various related parties (offices, school committees, vice principals, teachers/employees, parents).

- b. Cooperate in carrying out school activities and programs both externally (social assistance, training and seminars, workshops, exhibitions) and internally (educational visits, outbound, year-end performances, pilgrimage rituals, etc.).
 - c. Help each other in the continuity of learning if there are teachers who are unable to attend.
 - d. Cooperative between homeroom teachers and accompanying teachers in managing daily activities.
 - e. Cooperative between teachers and employees, especially in terms of positive communication.
 - f. Cooperative between teachers and guardians of students in assisting the development of students.
 - g. The *ukhuwah* culture as a pillar of conflict management aims to be developed with the aim that school members (teachers, employees, students, parents) always maintain an attitude of brotherhood (*ukhuwah*) with others.
- 7. The culture of brotherhood (*ukhuwah*) is carried out in the following stages.**
- a. Hold regular visits between teachers and employees
 - b. Hold family gatherings.
 - c. Visiting teachers or teachers' families who are sick, give birth, get married and die.
 - d. Hold sharing forums.
 - e. Hold a joint study.

8. The culture of caring, rehearsal, neat and healthy

The culture of caring, rehearsal, neat and healthy is developed with the aim that school residents (teachers, employees, students, parents) always take care, maintain cleanliness, neatness, beauty and health. The procedure for implementing this culture includes the following.

- a. Always dress to cover the genitals and look clean and tidy.
- b. Uniform according to school rules.
- c. Put the footwear on the rack provided.
- d. Give identity to personal belongings and take good care of them.
- e. Dispose of garbage in its place and want to pick up the scattered garbage.
- f. Take good care of school supplies.
- g. Keeping the school environment clean, tidy and healthy.
- h. Organize community service work at the school that involves all school members.

9. Lastly is a quality-oriented culture.

This culture aims to build a system based on quality standards that are known, accepted and recognized by the community. As a manager in the development of this culture is the vice principal of the curriculum field. The stages in the development of this culture include the following.

- a. The vice head of the curriculum always makes improvements to improve the quality of learning.

- b. Evaluating the quality of learning at the end of each semester.
- c. Always looking for the latest information in curriculum development.
- d. Processing the latest information to be developed and applied in the school curriculum.
- g. Tracking data on alumni who continue their education to a higher level.
- h. Sharing with other parts of the school curriculum.
- i. Participate in assessments and competitions for outstanding schools (accreditation, outstanding teachers and principals, innovative institutions, cluster competitions) (extracted from interviews and documentation).

CHAPTER IV

Closing

A. Conclusion

1. The Islamic spiritualism education model emphasizes the role of *ihsan* in actions which then lead to good morals. The teachings of Sufism that entered the esoteric space gave birth to morals as a means of psychological and social control for educational people. Without this educational model, the world of education will be inhabited by materialism, not understanding the important meaning of the value of life itself. In this regard, spiritual values and noble character should be instilled in education, especially in an atmosphere of spiritual dryness today
2. The model of character education based on Islamic spiritualism can be divided into two aspects, namely: conceptual aspects and implementation aspects. Conceptual aspects include understanding the character in the perspective of Islamic spiritualism, the source of the character of *tasawwuf* education, the type of character, and the method of coaching.

- While the implementation aspects include; character education with *riyadhah*, character education vision, character education mission, educational goals, and Islamic spiritualism-based character education learning methods, which include: *taubat*, *zuhud*, *wara*, *patient*, *faqr*, *tawakkal*, *ridha*, and gratitude.
3. Islamic spiritualism plays a major role in realizing a moral-spiritual revolution which is the ethical basis for a social formulation, such as the world of education. This is because Sufism is an educational method that guides humans into total harmony and balance.

B. Implications

Implications The implications of this research can be taken into consideration by the stakeholders of character education, especially universities. The Islamic spiritualism-based character education model will make a clear contribution, because this model can be proven significantly in the history of the development of spiritual education through *thoriqot* institutions. The implications include theoretical and practical implications. Theoretical implications, this research will add to the scientific conception in the field of character education models. On a practical level, the implementation of this Islamic spiritualism-based education model is very practical, namely the vision, mission, and goals of character education are very concrete. While the implementation method is very clear and easy to apply.

C. Suggestion

1. The Islamic spiritualism-based character education model should be understood as an alternative character education model.
2. The model of character education based on Islamic spiritualism should be disseminated to several universities to complete its shortcomings so that it becomes better, besides being able to be used to test its reliability.
3. Character education should be made as a real movement, where universities need to be strategic agents in providing character education models, so that they can provide more benefits in the future.

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