

**THE SUFIS MORAL VALUES ON “AL-MINAH AL-SANIYAH”  
AND ITS IMPLICATION ON CHARACTER EDUCATION**



**THESIS**

**Presented to Faculty of Tarbiya and Teacher Training, Institute College on  
Islamic Studies Purwokerto as a Partial Fulfillment of Requirements for  
Undergraduate Degree in Islamic Education (S.Pd)**

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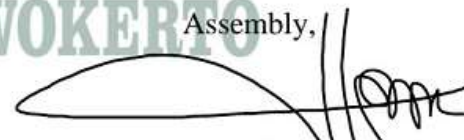
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## ABSTRACT

### THE SUFIS MORAL VALUES ON ‘*AL-MINAH AL-SANIYAH*’ AND ITS IMPLICATION ON CHARACTER EDUCATION

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**Abstract:** This thesis is talking about the sufis moral values on *Al-Minah Al-Saniyah* and its implication on character education. *Al-Minah Al-Saniyah*'s book is one of the book by Sayyid Abdul Wahab Asy-Sya'roni. The question of research of this thesis is what does the sufis moral values on *al-minah al-saniyah* and its implication on character education. This research is a library research with using the deductive analitical method. The result of this research are, consisten and continue in repetence, leave neutral things, prohibition for show off, not hurt the other people, protecting from *haram* food, avoid shame, no cheat at work, fighting lust, isolates from people, avoid talk active, do night worship, consisten and continue in congregational prayer, increase *istighfar*, and have a sense of shame and manners. In developing moral education, it is necessary to have an essential moral dimension that can be built from Sufi morals, and it can be taken from *Al-Minah Al-Saniyah* book. If an educator is able to develop the values of Sufism into contextual, a harmonious and unified from spiritual and emotional aspect will be developed. By doing so, the character of students will be formed.

**Keywords:** Sufis, Moral Values, *Al-Minah Al-Saniyah*, Character Education

IAIN PURWOKERTO

## ACKNOWLEDGEMENT

### *Bismillahirrahmanirahim*

#### **In the name of Allah, the beneficent and the merciful**

All praise be to Allah the lord of the worlds for the blessing, the strength and guidance to the researcher in completing this research. Peace and blessing from Allah SWT be upon to the prophet Muhammad SAW, his families, his companions and his followers.

It is a precious thing that the researcher finally accomplishes my thesis Entitled *The Sufis Moral Values On "Al-Minah Al-Saniyah"* And Its Implication On Character Education. It is presented to the faculty of Tarbiyah and Teacher Training, in a partial fulfillment of the requirements for the degree of S.Pd. (S-1) in Islamic Education. The researcher gratitude and appreciation is also given to:

1. Dr. H. Suwito, M. Ag., as the Dean Faculty Tarbiyah and Teacher Training of Institute College on Islamic Studies Purwokerto.
2. Dr. Suparjo, M.A., as the I Deputy Dean Faculty Tarbiyah and Teacher Training, Institute College on Islamic Studies Purwokerto also the advisor of this thesis who always support, motivate and help for finishing this thesis who had approved this thesis.
3. Dr. Subur, M. Ag., as the II Deputy Dean Faculty Tarbiyah and Teacher Training, Institute College on Islamic Studies Purwokerto.
4. Dr. Sumiarti, M. Ag., as the III Deputy Dean Faculty Tarbiyah and Teacher Training, Institute College on Islamic Studies Purwokerto.
5. Dr. H. Slamet Yahya M.Ag., as the Head of Islamic Education in Faculty Tarbiyah and Teacher Training of Institute College on Islamic Studies Purwokerto.
6. All the lecturers in Faculty Tarbiyah and Teacher Training of Institute College on Islamic Studies Purwokerto for teaching precious knowledges, sharing philosophy of life, and giving best experience study.
7. All administration staff in Faculty Tarbiyah and Teacher Training of Institute College on Islamic Studies Purwokerto.

8. My beloved Family in Ath-Thohiriyyah, KH. Abuya Muhammad Thoha Alawy and his family. I hope a *ridho* from him.
9. My beloved mother, Mrs Hesti Pamuji, you are the strong women. I love you so much mom.
10. My beloved sisters Tari, Risti, and Ana who always give me a motivation and give me more power to face the world and write this thesis.
11. All beloved my friends, who always accompany me everything condition. I hope you always success to face the world.
12. All beloved friends PAI E 2017. I hope we always keep our relationship evertime and everywhere, success for you my friends.
13. All beloved my friends in Ath-Thohiriyyah
14. Everyone who has contributed, motivated and helped the researcher to finish the study in IAIN Purwokerto.

The researcher asked apologize to all of their name no mention it, the researcher only can pray for them. “may Allah bless them throughout their lives”. In addition, to all the readers, the researcher expected some criticisms and suggestions for the improvement of this thesis.

Purwokerto, 8th July 2021



Kus Risti Yustika

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## CHAPTER I INTRODUCTION

### A. Background Of The Problem

Allah has created and glorify humans. With His love and greatness, Allah Almighty created human perfectly compared to other creatures. He gave humans various characters and roles, various favors and pleasures, and subjected various creatures to them. He endowed the intellect so that humans would be able to distinguish between good and bad ways, and also provide them with the ability to think and physical potential to be able to prosperous the earth with pious charity.<sup>1</sup> With the grace that has been given, if every Moeslem can subdue his soul and guide in the right direction then he will surely get happiness in his life. But on the contrary, if a Moeslem is not able to subdue the lust within himself, then surely the digression and loss're get in his life.

The verses of the Qur'an Al-Karim has given evidence that the purpose creation of the human in this life is tried and tested. Allah SWT Said on QS.Al-Mulk verses 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ  
الْعَزِيزُ الْغَفُورُ (٢)

“(He) who created death and life to test you (as to) which of you is best in deed-and He is the Exalted in Might, the Forgiving”(QS.Al-Mulk (67):2)

To face the life test given by Allah Almighty, in fact are divided into two conditions, namely sometimes he becomes a person who is grateful, but there is someone who is a disbelievers. As a result, he will get reward or doom, according what he did.<sup>2</sup> Allah Almighty has commanded humans and genie to worship Him, by imposing *shari'a* burdens to them, to serve as the

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<sup>1</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta Timur: Akbar Media, 2010), page xi

<sup>2</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs* ..., page 3

test material which will be calculated later in the *yaumul qiyamah*. Allah SWT Said on QS.Adz-Dzariyat verses 56 :

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

“And I did not create the jinn and mankind except to worship Me (Adh-Dhariyat [51]: 56)

After Allah gave glory to humans by giving the mandate as caliph on the earth, Allah Almighty also gave glory to humans in a good appearance. Allah SWT Said on QS.At-Taghaabuun verses 3:

...وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ (١)

“... and formed you and perfected your forms ...” (QS.At-Taghaabun (64):3)

With that interest, humans know their existence. Humans can feel the existence of values and meaning. Allah Almighty created human beings not merely to be wasted, just thrown to earth but there is a purpose in it. Therefore, human mastery will be good if his soul is free from dirt. Like a body that has dirt that is seen by the eyes, the soul also has dirt that is not visible except with the eyes of the heart (*bashiirah*). Anyone who does not clean his soul, will not clean his words, and his act, because the fruits will depend on who irrigates them<sup>3</sup>

When people neglect their duties and obligations, forgetting the purpose of the creation and mission in the world, instead busy with other goals that will cause them to divide and make a group. And surely there will be a clash from the human side. Humans will be divided into two different orientations, spiritual and physical orientations.<sup>4</sup>

With the spiritual aspects (spirit), people can have a being bound with supernatural realm, run the command of Allah. with the Islamic system so that it can carry out its obligations as a Moeslem.

<sup>3</sup> Anas Ahmad Karzon, Tazkiyatun Nafs, (Jakarta Timur: AkbarMedia, 2010), page 4

<sup>4</sup> Anas Ahmad Karzon, Tazkiyatun Nafs ..., page 4

The strong bond between the building blocks of humans and the mission imposed on him suggests a balance -in the Islamic method- between physical demands and spiritual demands. There must be no separation between the afterlife and worldly activities. There is only one way, which is to make all life activities as worship, and worship as activities that go in harmony and are strongly bound.<sup>5</sup>

Modern life appears in two antagonistic faces. On one hand modernism has succeeded in bringing about spectacular progress, especially in the science and technology're fields, as well as physical prosperity. While on the other hand he has displayed a blurred face of humanity in the form of modern humans in the form of spiritual misery. This phenomenon arises as a result of modernization which is dominated by instrumental reasoning.<sup>6</sup>

Modern humans face environmental destruction, famine, disparation of prosperity, population explosion, racial discrimination, inequality in technological and knowledge development, world polarization, economic crisis, dominance of powerful state powers, threat of nuclear war, and so on. This problem is the influence of the understanding of the aufklarung (enlightenment) movement that developed in Europe, which is called modern reason<sup>7</sup>

One of the biggest crises in the world now is moral, namely the lack of leaders who can be set as an example (idol). This crisis is far more devastating than the crisis of energy, health, food, transportation, and water. The more days of health services, the more difficult to reach, transportation management is increasingly messy, education is increasingly losing the conscience of compassion oriented to moral character, rivers and groundwater are increasingly polluted, and garbage is piling up everywhere. This is among

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<sup>5</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta Timur: Akbar Media, 2010), page 5

<sup>6</sup> Haidar Nashir, *Agama dan Krisis Kemanusiaan Modern*, Yogyakarta: Pustaka Pelajar, 1997, page 138

<sup>7</sup> Muhammad Karim, *Pendidikan Krisis Transformatif*, Yogyakarta: Ar-Ruzz Media, 2009, page 63

the various problems experienced by the Moeslem world, including Indonesian.

In this era of globalization, cultural boundaries have no borders, cannot be recognized, so the formation of morals is a priority in the education. The formation of a noble human being, demands that the educational process that is carried out is able to deliver humans into a whole person.<sup>8</sup> The role of education shows that the moral problem is that it cannot be abandoned, and even becomes the main goal of education.<sup>9</sup>

The government has tried to make a fairly basic paradigm shift in the national education system in 2009, where the National Education Minister wants national character education to be the focus of national education. This is affirmed in the 2005-2015 RPJN, which has a vision of national development, namely "Realizing a society of noble character, moral, cultured, and civilized based on the philosophy of Pancasila."<sup>10</sup>

Character education is developed in three stages, namely cognitive (knowing) which forms moral knowledge, psychomotor (acting) that forms moral actions, and affective which forms habits then becomes character.<sup>11</sup> Here, the domain of Islamic education needs to be added, namely the spiritual aspect (depth of faith)<sup>12</sup> so that morals do not just grow in their habit but can grow from the spiritual aspect (heart). Thus, aspects of the learning of Sufism Moral Education are very important to be given in the learning process and can be a solution in the problematic crisis of morality.

*Al-Minah Al-Saniyah's* book is one of the book by Sayyid Abdul Wahab Asy-Sya'roni. This book contains his wills to his students which are mostly ways of pureing the heart in which a pure heart in the world of Sufism will draw closer to Allah. and become a major study in the world of Sufism.

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<sup>8</sup> Sudarwan Danim, *Agenda Pembaharuan Sistem Pendidikan*. Yogyakarta: Pustaka Pelajar, 2006, page 65

<sup>9</sup> Nurcholish Majid, *Indonesia Kita*. Jakarta: Gramedia, 2004, page 149

<sup>10</sup> Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*, Bandung: Alfabeta, 2012, page iv.

<sup>11</sup> Heri Gunawan, *Pendidikan Karakter...*, page vi

<sup>12</sup> Abd.Rachman Asegaf. *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif*. Jakarta: PT Raja Grafindo Persada, 2011, page.339.

This book is very popular among Islamic boarding schools. Some are used as material in the Islamic boarding's education curriculum and some are only used as material in Ramadan activities. This book is a thin book in terms of quantitative (number of pages), but it really provides a strong learning about Sufis. More precisely, the contents of this book by Sayyid Abdul Wahab Asy-Sya'roni as the author wants to invite people closer to Allah and get another noble place on His side. So, indeed this book is very important to be taught by the general public.

Therefore, researchers will focus on examining the Sufism moral values and its implication in character education on the *Al-Minah Al-Saniyah* book. Based on this background, researchers are interested in discussing about "The Sufis Moral Values On 'Al-Minah Al-Saniyah' and Its Implication On Character Education."

## **B. Conceptual Definition**

Some terms in operational definition which need explanation operationally till they can give a clear and realistic picture about research as soon as :

### **1. The Sufis Moral Values**

The use of the term *al-tarbiyah* comes from the word *rabb*. Although this word has many meanings, but the basic understanding shows the word grows, develops, maintains, care, regulates and preserves its existence. The word education comes from the basic word students who get the affix "pe-an". Education can mean the actions (things, ways) to educate and can be interpreted as the maintenance of the body, mind.<sup>13</sup> Education in English is education, rooted in Latin educate which can be interpreted as continuous guidance (to lead forth). Whereas in the broad sense of education is all learning activities that take place throughout the ages in all situations of life activities, which then encourage all the

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<sup>13</sup> Abd.Rachman Asegaf. *Filsafat Pendidikan Islam ...*, page 250.

potential that exists within the individual.<sup>14</sup> So, education is an effort to mature humans both individuals and groups of people through training and teaching efforts.

Moral are traits that humans carry from birth that are embedded in their souls and are always present in them.<sup>15</sup> Etymological understanding of Sufism, there are several opinions about the word of Sufism. Some of these opinions, there're Sufism coming from *suf* (fleece), *şafa* (clean / clear), *saf* (front row), *suffah* (the Nabawi mosque's porch) and so on. Sufism is said from *şuf* because of the custom *Hijriyah*'s people who draw closer to Allah leave luxurious clothing symbolized by silk, instead is wearing simple clothing made of coarse wool from sheep's wool, which is symbol of simplicity. Sufism is said from *şafa* because Sufis always try to cleanse themselves so that their hearts become clear. Sufism is said from *şaf*, which shows the early Muslims who stood in the first row in prayer or in the holy war defending Islam. Sufism is said from *suffah*, ascribed to a group of *muhajirin* who live in simplicity and always gather at the Prophet's mosque called *şuffah* so that it is then called *ahl al-şuffah*. The pious way of life in its simplicity by *ahl al-şuffah* later became a role model for Sufis. *Amaliah* done by the Sufis is the same as *amaliah ahl al-şuffah*, which is to draw closer to Allah SWT.<sup>16</sup>

By the term, Sufism is essentially a study of ways to cleanse the heart from various disease heart, filling with good qualities through *mujahaddah* and *riyadhah*, so feel closeness with his heart and feel the presence Allah Swt. and can see the Allah Swt. with his mind's eye, so that it can appear as virtuous person and noble character.

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<sup>14</sup> Suparlan Suhartono, *Filsafat Pendidikan*, (Jogjakarta: Ar-Ruzz Media, 2006), page 79.

<sup>15</sup> Aris Setiawan, *Konsep Pendidikan Akhlak dalam Perspektif Al Ghazali*, Mudarrisa vol. 2, No.1, Juni 2010, accessed 22 June 2020 at 02.30

<sup>16</sup> Fahrudin, *Tasawuf Sebagai Upaya Membersihkan Hati Guna Mencapai Kedekatan Dengan Allah*, Jurnal Pendidikan Agama Islam vol.14, No.1, 2016, accessed 02 June 2020 at 03.50.



From all various opinions about Sufism, its general understanding can be known that Sufism is the ways, attitudes to cleanse / purify the heart so there is a close relationship between humans and God.

According to Abudin Nata, Sufism Moral Education is an effort to train the soul with various activities that can liberate human beings from the influence of world life, so that reflected noble character and close to Allah SWT.<sup>17</sup>

## 2. Character Education

The inherent and inseparable character of human personal life. Characters are derived from Greek Language from word “*kharassein*” means carve, whereas in Latin the characters mean to distinguish signs. In Indonesian, characters can be interpreted as psychiatric/character.. Ki Hajar Dewantara views character. So, the character is closer to morals, which is human spontaneity in attitude, or doing actions that have been unified in oneself so that when it appears there is no need to think about it. According Battistich, character is following the rules. If you do what you are asked or told, avoid becoming involved with drugs or gangs, do our schoolwork and graduate from school, and find useful employment, then you have character. So, the character is closer to morals, which is human spontaneity in attitude, or doing actions that have been unified in oneself so that when it appears there is no need to think about it.<sup>18</sup>

Education is a procedure that must be carried out by an educator in carrying out educational activities in order to produce the best output or objectives as planned. Character Education is a system of inculcation of character values which includes components of knowledge, awareness, will, and actions to implement these values well towards God Almighty,

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<sup>17</sup> Azaki Khoirudin, *Pendidikan Akhlaq Tasawwuf*, (Bojonegoro: Nun Pustaka, 2013), Page 30.

<sup>18</sup> Nana Sutarna, *Pendidikan Karakter Siswa Sekolah Dasar*, (Yogyakarta: Pustaka Diniyah, 2018), Page 1.

self, others, environment, and nationality so that they become human beings.<sup>19</sup>

The title Sufis Moral Values On “*Al-Minnah Al-Saniyah*” And Its Implication On Character Education means that a research will discuss about sufis moral values on “*Al-Minnah Al-Saniyah*” and the implication with education especially character education.

### C. Problem Statement

Based on the definition above, so the writer make the problem statement is “how are the sufis moral values on “*al-minah al-saniyah*” and how is the implication of sufis moral values for the character education?”

### D. The Objectives and Benefit of the Research

Based on the problem statement above, so the objectives and significance of the research are :

#### 1. The Objectives of Research :

- a. To describe the sufis moral values on “*al-minah al-saniyah*” and its implication on character education

#### 2. The Benefit of Research

The benefit of this research are :

- a. To increase the knowledge about the sufis moral education in the various books.
- b. Add and enrich the repertoire of scientific references.
- c. Provide more knowledge especially for the writer and generally for the readers.

### E. Literature Review

Literature Review is an activity that includes searching, reading, and studying research reports and library materials which contain theories

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<sup>19</sup> Tutuk Ningsih, *Implementasi Pendidikan Karakter*, (Purwokerto:STAIN Press, 2015), Page 25.

relevant to the research. The easy way to arranging this thesis, so the writer will compare some research that have a relevation with this thesis.

Thesis written by Syaeful Huda, student of Institute College On Islamic Studies Purwokerto in 2019 with the title “Nilai-Nilai Tasawuf Pitutur Ja’far Sadiq Dalam Naskah Dawuhan Banyumas”. This thesis discusses about the sufis moral values perspective Ja’far Sadiq on Dawuhan Banyumas’s text.

Thesis written by Slamet Ariyanto student of Institute College On Islamic Studies Salatiga in 2019 with the title “Nilai-Nilai Pendidikan Tasawuf Dalam Buku “Syajaratul Kaun” Karya Ibnu Arabi”. This thesis has the main theme of Sufis Moral Values which is absorbed from the Syajaratul Kaun’s book.

Thesis written by Khoerul Anwar student of Institute College On Islamic Studies Purwokerto in 2019 with the title “The Sufism Moral Education On “BidĀyah Al-HidĀyah” Written By Al-Ghozali”. This thesis has the main theme of Sufism Moral Education which is absorbed from Bidayah Al-Hidayah perspective Imam Al-Ghozali.

Thesis written by Abdul Fattah Zulkarnain student of Institute College On Islamic Studies Jakarta in 2009 with the title “ Konsep Pendidikan Jiwa Penuntut Ilmu Perspektif Abdul Wahhab Asy-Sya`rani dalam Kitab al-Minah al-Saniyah“. This thesis has the main book but different in object research.

Thesis written by Zaki Oftavian Cahyo student of Institute College On Islamic Studies Ampel Surabaya in 2018 with the title “ Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya’roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyah Karya Abdu Al-Wahab Al-Sya’roni). This thesis has the main book and main theme but different with Zaki Oktavian’s thesis in type research.

In general, some of these studies have similarities with the research presented by the author, but each study has a different in object and type research.

## F. Research Method

### 1. The Type of Research

Judging from the objects and places where this research was held, this research is included in the type of library research.

### 2. Source of Data

#### a. Primary source

The primary source or the first hand data is the source data has gotten from the subject research. The primary source of this research is the book written by Sayyid Abdul Wahab Asy-Sya'roni

#### b. Secondary source

Secondary source is a source that does not directly provide data to data collectors. Secondary source is the source that gives data undirectly to the collector.<sup>20</sup> This source is used for completing data. It was liked the other books by Anas Ahmad Karzon entitled *Tazkiyatun Nafs*, Azaki Khoirudin entitled *Pendidikan Akhlaq Tasawuf*, and so on.

#### c. Technique of collecting data

In this research is using documentation technique. It is looking for data such us the theories, the concepts, and the proportion which might on book, magazine, internet, video and the others. In addition, documentation method also defined by looking for data about the somethings or variable is like note, transkrip, book, newspaper, magazine, epigraphy, meetings writer, legger, agenda and others.<sup>21</sup>

#### d. Technique of Analyzing Data

Deductive method is what look right on some events in one class or kind, it be in effect in right something on all condition that consist in the class or kinds.<sup>22</sup> It was some of thinking process from

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<sup>20</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif dan R&D...*, page 308.

<sup>21</sup> Suharismi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2013), page 274.

<sup>22</sup> Sutrisno Hadi, *Methodology Research*, (Yogyakarta: Andi, 2004), page 47

the general knowledge and come from the one knowledge, it can take some special knowledge. It was some of thinking process from the general knowledge and come from the one knowledge, it can take some special knowledge. This method, the writer used to analyze the data about the concept of The Sufis Moral Values on *Al-Minah Al-Saniyah* and Its Implication On Character Education.

#### **G. Structure of the Study**

In this research, in order to understand the readers, so the writer will explain about the structure of the study as:

The first part will mention about the title page, Original statement, the agreement page, motto, and dedication page, abstract, and Discussion List page.

The second part will explained about the research which consists of five chapters, that are:

CHAPTER I is introduction, it consists of basic problem, operational definition, problem structure, the objective and the significance of research, research method, literature review, and the structure of study.

CHAPTER II is explaining and studying about basic theory is used in this research and the explain about the definition from the theory which used in this research process. It consists of the basic theory about the Sufism Moral Education.

CHAPTER III is explaining the data which has been gotten by the writer. It consists explaining about *Minnahus Sanniyah* and Sayyid Abdul Wahab Asy-Sya'roni

CHAPTER IV explain about the Sufis Moral Values on *Al-Minah Al-Saniyah* and Its Implication On Character Education.

CHAPTER V is the closing. It consists of conclusion and recommendation

## CHAPTER II

### THE SUFIS VALUES ON CHARACTER EDUCATION

#### A. The Concept of Sufis Moral Values

##### 1. Definition of Sufis Moral Values

Sufism or *tasawuf* has been defined as a religious, spiritual and mystical tradition in Islam. It is a source of intense spiritual life within Islam that helps adherents to attain ethical and spiritual virtues. However, Sufism is not simply the purification of soul and individual improvement of character; it has social and practical dimensions that contribute significantly to public life. This social aspect of Sufism emerges from the imperative to develop good ethical and moral qualities and to follow God's law with deep spiritual understanding of God's orders without negating their external form. Sufism is an "ascetic-mystical" religious tradition in *Islam*; adherents often practice certain rituals of renunciation of the material world, and undertake contemplative and meditative self discipline meant for spiritual purgation. Through these practices, a *Sufi* tries to purge himself or herself to become a righteous person who may obtain "communion" with God.

Sufism has its origin in the revealed teachings of *Islam* and *Sunnah* of Prophet Muhammad. It is accepted by a majority of early authors of *Şufi* texts that the term *tasawuf* originates from *Şuf*, which literally means "wool", since the early *Şufis* usually wore a long woollen garb. Other definitions focus the connection with *Şafa*, or purity. Such patched clothes as worn by early renunciants were a symbolic expression of their criticism and negation of the luxurious way of life of the contemporary ruling and wealthy elite. It is clear that this moral and ethical critique has considerable social significance, as it aims for the betterment of society while inculcating the meanings of ethical and social virtues.

Ahmad Zaruq said, *“Sufism is a science that aims to repair the heart and focus it only on Allah alone.”* Imam Junaid said, : *“Tasawuf is noble and leaves all despicable morals. Among the scholars there are those who say that Sufism as a whole is morals.”* Whoever gives you provisions with character, then he has given you provisions with Sufism. Abu Hasan Asy-Syadzili said, *“Tasawuf is to train the soul to be diligent in worship and return it to divine laws”* Ibn Ujaiba said, *“Sufism is a knowledge by which the means to reach Allah are known, pureing the mind of all reprehensible morals and fill it with various praiseworthy morals. The beginning of Sufism is knowledge, the middle is charity and the end is gift.”*

Some scholars said: *“Sufism is morals. Anyone who increases in character, will increase the quality of Sufism.”* From the author of the book *“Kasyf al-Zhunun”* stated: *“Sufism is a science that explains the procedure for enhancing humans who want perfection (perfectionist experts) from the human form in the stairs”*

And Shaykh Zaruq ra. states again in *Qawa'id al-Tasawuf* : *“And take Sufism, describe and interpreted it with various sides (reviews) to two thousand kinds, and all return to the truth that will lead to Allah Almighty. even all sides are in Him.”*

From a linguistic point of view, it can immediately be understood that Sufism is a mental attitude that always maintains self-purity, worship, lives simply, is willing to sacrifice for good and is always wise. In essence, such an attitude of the soul is a noble character.

As for the meaning of Sufism in terms of terms or the opinions of the experts, it really depends on the point of view that it uses. So far, there are three corners of the field used by the experts to define Sufism, namely the angle of the field used by experts to define Sufism, namely the point of view of humans as limited beings, humans as creatures who have to struggle, and humans as creatures with God. When viewed from humans as limited beings point of view, Sufism can be defined as an effort to purify oneself by keeping away the influence of the world's life and focusing only on Allah Almighty.

Furthermore, from humans as beings who have to struggle point of view, then Sufism can be defined as an effort to fill oneself with morals come from religious to get closer to Allah SWT. And if from humans as beings with God point of view, then Sufism can be defined as the



consciousness of pure which can direct the soul to focus on activities that can connect humans with God.

If the three definitions of Sufism above one another are linked, then it immediately appears that sufism is an effort to train the soul with various activities that can distinguish itself from the influences of life in the world, so that it reflects noble morals and is closer to Allah SWT. In other words, Sufism is a field of activity related to spiritual mental formation so that it is always close to God. This is the essence of Sufism.

## 2. Definition of Purification (*at-Tazkiyah*)

Sanctification (*tazkiyah*), in Arabic from the word *zakaa-yazku-zakaa'aan*, which means holy. *At-tazkiyah* means plants, holy, and blessed. For example the word "*zakat*", is called that because it returns to a blessing, or purifies the soul, cleanses it from being stingy, or lacks. *Zakat* is formed from two nouns which are a combination of what is issued and what is done. Specifically it means only for zakat. It literally means purification. *Zakat* here has two layers of meaning, namely purifying property and purifying the soul. The opposite is defilement of the soul. The original meaning of *tazkiyah* is *ikhfa*, which means housing or burying. The immoral person housing his soul in immorality and humiliates it. Az-Zujaj said: "The meaning of dirtying him is weak, despicable and low. Ibn Qutaibah said, "The point of 'defiling' is to immerse him in sin and immorality. "*Az-zakah* " comes from the meaning of " addition to ", and asking will not grow by leaving ugliness. Such plants will not grow until the pests are destroyed.

Imam Ibn Taymiyah explained, *at-tazkiyah* means something becomes holy, both in substance or belief and physical form. Which means telling others that his soul is holy. This word is mentioned in several places in the Al-Qur'an Al-Karim. Sometimes love for Allah, and sometimes love for His servants. Then the verses of the Qur'an in which the word *at-tazkiyah* is contained, its meaning can be summarized into four parts, namely.

- a. *Tazkiyah* associated with Allah Swt. Which means guidance (guidance) and taufiq (harmony with His provisions) in the world.
- b. *Tazkiyah* who was near the Prophet. Because he is an educator and purifier of his people, as well as a guide to the right path. This was a duty assigned to him, and Allah ordered him to do it.
- c. *Tazkiyah* serves the servant, because he purifies his soul by faith.
- d. The *Tazkiyah* is mentioned in the Qur'an as a statement of purification.

Because humans really like themselves, are proud of themselves and wise, and are afraid. In that respect it is despicable and prohibited. So, what is meant by *at-tazkiyah* in this discussion is what is in the third point above, which can be defined as follows: *At-tazkiyah* is purifying the soul from various bad tendencies and sins, and developing good *fitrah* in it, who can enforce *istiqamah* and reach the degree of *ihsan*.

It must be emphasized here that what is meant by the Purification of the Soul is not to eradicate the reprehensible qualities of ourselves, because this is contrary to the character of the soul and its characteristics, as well as the character created by Allah. But what is meant is, the dominance of good qualities, and suppressing bad qualities, and directing them to everything that is pleased by Allah SWT. With that, the purification of the soul from various bad tendencies and sins will be complete, and despicable morals will disappear, and the soul will be filled with various praiseworthy qualities, so that a *Moeslem* can reach the degree of *ihsan*.

### 3. Definition of soul (*an-nafs*)

Etymologically, the soul has several meanings, the most prominent of which are:

- a. Soul means spirit. If it is said “the soul is going out”, it means the spirit.
- b. Soul means something and its essence. If it is said: “*He killed his soul and his soul perished.*” Then what is meant is, there is destruction in him. The soul here means the whole human. *An-nafs asy-sha'i* means

“himself”. The plural of an-nafs is *anfus* and *nufus*. As for *an-nafs*, which means the entry and exit of air from the nose and mouth, the plural form is *anfas*. So, the breath is like food for the soul, because a break in the breath means the end of the soul. The soul in the Qur'an is listed in several places, with different meanings. However, in general, these meanings can be grouped into the following five parts, namely:

- 1) Spirit
- 2) Whole human (self) consisting of spirit and body
- 3) Soul which means the potential of the human mind
- 4) Soul means heart (*al-qolb*)
- 5) Soul means the potential for good and bad.

The world of philosophy has been talking more about the phenomenon of the soul and its essence, even though this will only fall into error. The most important thing for us is everything that is related to the characteristics of the soul and its character that are contained in the Al-Qur'an and *Sunnah* of the Prophet. As well as explaining ways to interact with the soul so that we can reach a level of perfection and survive its ugliness and *murabaha*. And that is done by purifying the soul according to the divine method (*Rabbani*).

From here it can be limited to the definition of the soul from the last two meanings, namely something that is in man, whose form cannot be known, which can receive direction to good and bad, and has various human characteristics and also has a different effect. manifest in human behavior. The soul by this meaning includes both the spirit and the heart, and everything in human beings, which consists of the potential knowledge that makes it capable of separating good from bad.<sup>23</sup>

#### 4. Human Taxonomy on Sufism (*Jism, Nafs, and Roh*)

Humans are creatures of the most perfect creation compared to other creations, humans who are equipped with a mind and heart to differentiate between *haq* and vanity. It is very unique when we study

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<sup>23</sup>Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta Timur: Akbar Media, 2010), page xv

humans because they are full of mysteries, especially in terms of self-achievement or attainment as human beings, even though it is difficult to achieve, but we are not as easy to give up, given the advantages that exist in humans, it does not rule out the possibility of being able to achieve it. Quoting Jalaluddin Rakhmat's statement in an introduction, he says that humans are miniatures of the universe. If in the universe there are three levels of nature, namely: spiritual, fictional, and physical, then in humans the three realms are also manifested in the form of spirit, *nafs*, and *jism*.<sup>24</sup>

At first glance, the words *jism*, *nafs*, and spirit are often found in verses of the Qur'an. These terms are often interpreted as overlapping, so that they appear to be synonymous. On the other hand, the terms above are often given different meanings according to the context in which they appear in a verse. In fact, it is suspected that the terms *jism*, *nafs*, and *ruh* in Sufism have received meaning exploration so that it is possible that there is a difference from the original meaning.<sup>25</sup>

a. *Jism*

The body or *jism* is the most perfect part of humans. It consists of material elements, which at any point in time can break down in composition. Therefore, it has no eternal nature. Besides, *jism* over the body also has no power at all. He only has what Al-Ghazali calls *mabda 'thabi'i* (natural principle) which shows that he is subject to forces outside himself. Strictly speaking, without soul and *an-nafs*, *jism*, or this body is nothing but inanimate objects.<sup>26</sup>

Islam, through the verses of the Qur'an, it has hinted at the perfection of humans, as stated among others, Allah said on QS.At-Tin verses 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

<sup>24</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta:Aswaja Pressindo, 2015), page 187

<sup>25</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta:Aswaja Pressindo, 2015), page 134

<sup>26</sup> NasruL HS, *Akhlak Tasawuf*,..., page 135

“We have certainly created man in the best of stature”. (QS At-Tin (95): 4)

Such perfection makes humans occupy the highest position among creatures, namely to become the caliph of God on earth, as it is said on QS.Al-Baqarah verses 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ  
خَلِيفَةً ۗ (٣٠)

“And (mention, O Muhammad), when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority...”(QS. Al-Baqarah (2): 30)

Even though man has the potential for perfection, as a picture of the divine image, but then when he moves away from the divine prototype, that perfection will undoubtedly decrease. For that, the only way to achieve that perfection is to return to God through faith and good deeds. This section shows how sharply different orientations exist between Islam, capitalism and socialism. While capitalism and socialism view matter as the center of human happiness, in Islam true happiness is being a perfect human being (*insan kamil*). The life goal of a Moeslem is to become a perfect human being.<sup>27</sup>

What does it mean to be a perfect human? Imam Ghazali explained that human perfection is in accordance with its essential substance, namely *an-nafs*. The goal of human life, then, is the perfection of the soul. Since the soul has the basic faculty of knowing, its perfection is the height of the level of knowing. Al-Ghazali called Mustafad’s intellect the highest level of intellect, by which man could recognize his God. By doing this, it means that reason has acquired a virtue which he calls *al-hikmah*.

In other words, a perfect human being is a man who is on the one hand with his mind or soul capable of recognizing and being close

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<sup>27</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta:Aswaja Pressindo, 2015), page 136

to God and at the same time his body who has commendable morals. The main goal of such perfect humans is to find happiness in the hereafter. Why is happiness living in the hereafter? The essence of man is located in his soul, and the most important force in the soul is knowing his nature. God himself is the source of all knowledge and essence. The absolute essence is God. Perfect knowledge of God is achieved by the perfection of the human essence.

Al-Ghazali was of the view that the perfection of human essence cannot be attained in the world because the human body and other needs become an obstacle for the soul to perfect itself. Only after the human soul is separated from the body can the soul return to its purity and perfection. Thus, in turn he was able to disappear all obstacles to knowing God. In other words, the separation of soul and body makes the knowledge of God reach its perfection. That is why, happiness in the hereafter in the sense of knowing God fully is true happiness. So called because knowing God is happiness in him, not because of something else.

b. *An-Nafs*

In the Qur'an, the word "lust" comes from "*nafs*", which are commonly "*anfus*" and "*nufus*" which means soul, self, personal, life, mind, heart, which in English is called soul psyche, and nous. In addition to the word "lust" in the Qur'an, we also find the term *hawa* or *ahwa* which means the same meaning as "lust", self-inclination or human desire to be certain, the tendency to do something "*Al-hawa*" appears when people want to get out of the path of truth, and many humans even place air in a high position. In such a position, "*hawa*" or "lust" functions as a guide and at the same time as the purpose of one's life, which is called the Qur'an deity "*ahwa*".

Based on the signs of the Qur'an, it seems that lust must be differentiated into two basic meanings, namely lust as a low desire driven by *hayawaniyah* instincts, and lust which is neutral in nature,



can be bad and can also be good. This conclusion is seen in many verses. The Qur'an which shows the meaning of *nafs* in various connotations. *Nafs* can mean soul, that is a soul that has the assurance that what it does will affect that person's soul.

*Nafs al-Mutmainah* is the level of development of lust the highest and in this direction is actually what the mental purification process is trying to achieve, which is known as *Tazkiyah an-Nafs*. The word “*an-nafs*” which means “soul” seems to be found more frequently in the Qur'an than that which means “lust”, so it can be concluded that eating *an-nafs* in the Qur'an is a soul which refers to a person or human.

Lust, according to the Sufis, is used to show a disease of the servant's qualities or morals and disgraceful actions. Then it is explained that the diseases of the characteristics of servants are divided into 2 kinds. The first is bad character, which comes from his despicable desires. If the *salik* tries to heal and eliminate it, he can do it by continuous *mujahaddah* that is fighting the inclination of lust for every delicacy and running away from everything that is hated.

The worst lust is one that fantasizes that something bad is good, or thinks it is natural and deserves a place. Therefore, this kind of rottenness of lust is counted as a vague shirk. The best treatment for this disease is sensuality and destroy it. The most perfect destructive technique with habituation of hunger, thirst, a little sleep, and various kinds of deeds that are heavy, hard, and contain the power to paralyze lust.

Lust is soft and very subtle. It is located on one side of the heart as a deposit, which is in a special field for diseased morals. Likewise, a gentle *ruh*, located in the heart which is indeed a place of commendable morals. In its general form, sometimes some parts of others subdue. However, all of them remain in one place, which is one human. Spirit and lust, which are soft bodies, are in the form of angels



and demons in terms of their tenderness. Humans were created in a process, both physical and spiritual. Therefore, in addition to physical growth that occurs naturally, humans also develop and build themselves according to the nature of their occurrence. This problem is clearly seen in the signs of the Qur'an regarding the need for personal perfection for each person.

The process of refinement (*tazkiyah an Nafs*) is a process in which humans seek to improve the quality of themselves (their souls), which according to the Qur'an is the responsibility of each person. Essence from *tazkiyah an nafs* in the view of Sufism, is the fostering and development of *akhlak al-Karimah* morals in humans. This means that morals are moral qualities that are unique to humans and are the essence of humanity itself, so that it is called the most perfect being. Without morals, humans will lose their best attributes, and can even degenerate into the lowest human being *asfala safilin*, so that they live without their human attributes.

c. Spirit (*Roh*)

Human nature consists of two main elements, namely the lump of earth (matter / body) and the breath of the spirit (immaterial). Where one by one is a unity that cannot be separated so that it can be called a human. In the perspective of the nafs perspective, the spirit becomes an important factor for human nafs activities when living on this earth, because without spirit, humans as a totality can no longer think and feel.

In Arabic, the word spirit has many meanings. The word *ruh* for *ruh*, the word *rih* which means wind, and the word *rawh* which means grace. *Ruh* in Arabic is also used to denote soul, life, breath, revelation, commandment, and mercy. In the Qur'an, spirit is also used not only for one meaning. The terms used by the Qur'an in the mention of spirit are various. Among them the spirit is called something, Allah said on QS.Al-Isra verses 85:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۚ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥)

“And they ask you (O Muhammad), about the soul. Say, “The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little. ” (QS.AL-Israa (17): 85)

There is a strong connection between soul and spirit. Described by Imam Ibn Qayyim in his book *Ar-Ruuh*. In that book, he explained the meaning of soul and spirit contained in the Qur'an. What is meant by spirit here is what is meant by human being can live, and if the spirit comes out it results in death.

In short, soul and spirit are one. If you say his soul went out, it would be the same as saying his spirit went out. There are also those who argue that the spirit is not a soul, but the soul becomes upright with the spirit. The soul is more inclined towards the world because it has various instincts, while the spirit invites and prioritizes the afterlife. Imam Ibn Kathir has indicated that there are differences of opinion among scholars regarding the similarity of spirit to soul. In short, that spirit is the origin and matter of soul. The soul is formed from the spirit and connected to the body, and that is only from one side, not all sides.<sup>28</sup>

The soul is one, if he works with the eye, then his behavior is seeing; if he works with the ear then his behavior is hearing; if with the nose, the behavior is kissing. Although the various limbs of the human body perform specific behaviors that are different from others, all behavior originates from one spirit, and that is the essence of matter, and all members of the body are like a set of tools.

<sup>28</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs* (Jakarta: Akbar Media Eka Sarana, 2016), page

## 5. Sufis Moral Values on Path in Al-Maqamat Al-Ahwal

Word *maqamat* comes from Arabic means the place where people stand or the base of the noble. This term is further used to mean the long way a *Sufi* must take to be close to Allah. In English, *maqamat* is known as stages means ladders. Regarding the number of stairs or *maqamat* that a Sufi must take to get to God, the Sufis do not same with that account. Muhammad al-Kalabazy in his book *al-Ta'arruf li Mazhab ahl al-Tasawuf*, as quoted by Harun Nasution, for example, Harun Nation said that there are ten *maqamat*, namely *al-taubah*, *al-zuhud*, *al-shabr*, *al-faqr*, *al-tawadhu'*, *al-taqwa*, *al-tawakkal*, *al-ridla*, *al-mahabbah*, and *al-ma'rifah*. Meanwhile, Abu Nasr al-Saraj al-Tusi in his book *al-Luma* mentions the number of *maqamat* only seven, namely *al-taubah*, *al-wara'*, *al-zuhud*, *al-faqr*, *al-tawakkal*, and *al-ridla*. Meanwhile, Imam al-Ghazali in his book *Ihya 'Ulum al-Din* said that there are eight *maqamat*, namely *al-taubah*, *al-shabr*, *al-zuhud*, *al-tawakkal*, *al-mahabbah*, *al-ma'rifah* and *al-ridla*.<sup>29</sup>

The quotation shows the state of the different variations of the mention of *maqamat*, but there are *maqamat* that they agree on, namely *al-taubah*, *al-zuhud*, *al-wara'*, *al-mahabbah*, and *al-ma'rifah* by scholars not being agreed as *maqamat*. Regarding the three latter terms (*al-tawadlu*, *al-mahabbah*, and *al-ma'rifah*) sometimes the scholars of Sufis call it *maqamat*, and sometimes they refer to it as *hal* and *ittihad* (the achievement of unity of spiritual being with God). For that in this description, there are nine *maqamat* its agreed by scholars, namely *al-taubah*, *al-zuhud*, *al-wara*, *al-faqr*, *al-shabr*, *al-tawakkal*, and *al-ridha*. The explanation of each of these terms can be stated as follows :<sup>30</sup>

### a. *al-Zuhud*

According to Harun Nasution, *zuhud* means a state of leaving the world and living materially. Furthermore, al-Qusyairi said that among the scholars differed in the meaning of *zuhud*. Some say that

<sup>29</sup>Abuddin Nata, *Akhlak Tasawuf*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 194

<sup>30</sup>Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 168

the *zuhud* is a person who is ascetic in a problem that is *haram*, because what is lawful is something that is immutable in the sight of Allah, namely a person who is given a blessing in the form of lawful property, then he gives thanks and leaves the world with his own consciousness. Some also say that *zuhud* is the *zuhud* in the *haram* as an obligation.<sup>31</sup>

*Zuhud* is one of the most important religious teachings in order to control oneself from the influence of world life. People who asceticism prioritize or pursue the happiness of living in the eternal and eternal hereafter, rather than pursuing a fleeting word. This can be understood from QS.An-Nisa verses 77:

قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ  
... فَتِنًا (٧٧)

“...Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, (even) as much as a thread (inside a date seed).”  
(QS.An-Nisa(4):77)

...فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (٣٨)

“...but what is the enjoyment of worldly life compared to the Hereafter except a (very) little.” (QS. Al-Taubah (9): 38)

The verses mentioned above give an indication that this fleeting world life compared to the eternal and eternal afterlife, is really not comparable. The afterlife is better than the life of the world. Allah further said on Al-A’la verses 17 :

وَ الْآخِرَةُ خَيْرٌ وَأَبْقَىٰ (١٧)

“While the Hereafter is better and more enduring.” (QS.Al-A’laa (87): 17)

<sup>31</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta:Aswaja Pressindo, 2015), page 187

People who have such a view will not want to sacrifice their happiness in the hereafter just because of temporary worldly pursuits. Such a person will eventually be saved from doing negative things. He always did what was right. This is in line with the hadith of the Prophet which states:

إِذَا رَأَيْتُمُ الرَّجُلَ فَقَدْ أُوتِيَ زَهْدًا فِي الدُّنْيَا وَمُنْطِقًا فَأَقْتَرَبُوا مِنْهُ  
فَإِنَّهُ يُلْقِنُ الْحِكْمَةَ

“If you see someone who has been awarded zuhud, in him is always upright in his attitude, so near that the person, because that person already has wisdom”

b. *Al-Taubah*

*At-Taubah* comes from the Arabic *taba*, *yatubu*, *taubatan* which means return. While repentance is meant by the *Sufis* is asking forgiveness for all sins and mistakes accompanied by a promise that really will not repeat the sin, which is accompanied by doing good deeds.<sup>32</sup> The essence is to regret everything that has happened in the past, and leave it in the present, and be determined not to do it again in the future. These three things are gathered at the time of repentance. At that time, he regretted, left, and was truly determined. This return is the essence of repentance<sup>33</sup>

Repentance is a panacea for all mental illnesses and heart ailments, because it can return a sinner's servant to the sweetness of faith and release himself from the murderous poison that damage the heart. Imam Ibn Qaim al-Jauziya said: “*It is the practice of repentance that is true is a special submission which is tied to the heart, which is not the same as anything. It covers all his sides, and throws them*

<sup>32</sup>Abuddin Nata, *Akhlak Tasawuf*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 198

<sup>33</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs* (Jakarta: Akbar Media Eka Sarana, 2016), page

before his Lord by moaning, humbly and solemnly". Like the state of the slave running away from his master. Then he came before him. Nothing can save him from his old whip. He also knows that his master's knowledge covers all his crimes in detail. This he did coupled with his love for his parents and urgent need for him. It also knows its weaknesses and limitations, as well as the strengths of its master. His humiliation and the might of his master.

With this condition, submission, obedience, and humility will be accumulated which are beneficial to a servant. Nothing is dearer to the elder than submission, humility, and obedience, and moaning and fear before Him, and submission to Him.<sup>34</sup> To achieve real repentance and feel accepted by Allah is sometimes not achieved just once. True repentance in Sufism is forgetting everything except God. Those who repent are those who love Allah, and such people are always contemplating about Allah.

Furthermore, in his book, Keys to Understanding Sufism, Mustofa Zahri mentions repentance together with *istighfar*. For ordinary people, repentance is enough to read *astaghfirullah wa atubu ilahi* (I ask forgiveness and repent from Him) as much as 70 times a day and night. As for the Khawas, repent by holding *riyadah* (training) and *mujahadah* (struggle) in an effort to open the veil that limits themselves to God.<sup>35</sup> Repetence is highly recommended in the teachings of the Qur'an. Allah said :

...وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

"...And turn to Allah in repentance, all of you, O believers, that you might succeed."(QS.An-Nuur (24):31)

<sup>34</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs*,... page 174

<sup>35</sup> Abuddin Nata, *Akhlak Tasawuf*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 198

c. Al-Wara'

*Al-wara'* means keep away from committing sins. This word further implies staying away from things that are not good. And in the Sufi sense of *al-wara'* is to leave everything in which there is doubt between *halal* and *haram*.<sup>36</sup> This attitude of staying away from those who are *syubhat* is in line with the Prophet's hadith which reads:

فَمَنْ اتَّقَى مِنَ الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ مِنَ الْحَرَامِ (البخري)

“Whoever himself is free from *syubhat*, then in fact he is free from the *haram*. (Narrated by Bukhari).”

The hadith shows that *syubhat* is closer to the *haram*. Sufis realize that it is true that every food, drink, clothing, etc. that is *haram* can have an influence on those who eat, drink, or eat it. Such a person will be hard-hearted, it is difficult to get guidance and inspiration from God. This is understood from the hadith of the Prophet which states that any food that is *haram* to eat by humans causes a black stain on the heart which gradually becomes hard. This is very much feared by Sufis who always expect divine nurses to be emitted through their clean hearts.<sup>37</sup>

d. Fakir

Literally *fakir* is usually defined as someone who is deserving, needs, or poor people. Whereas in the view of the poor is not asking for more than what already exists in us. Do not ask for sustenance except only to fulfill obligations. Not asking is not really there. if given it is accepted. Didn't ask but didn't refuse.<sup>38</sup> According R.A.Nicholson in *The Mystics of Islam's* book, he said :

*“The poor man (fakir) and the ‘mendicant’ (dervish) are names by which the Mobamedan mystic is proud to be known, because they imply that he is stripped of every thought or wish that would divert his mind from God. To be severed entirely*

<sup>36</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta: Aswaja Pressindo, 2015), page 191

<sup>37</sup> Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 172

<sup>38</sup> Nasrul HS, *Akhlak Tasawuf*, (Yogyakarta:Aswaja Pressindo, 2015), page 191



*from both the present life and future life and the future life-that is to be truly poor. Such a faqir is denuded of individual existence, so that he does not attribute to himself any action, feeling or quality.”*<sup>39</sup>

So, basically *wara'* tries to leave *syubhat* so that life only looking everything *halal*, then with *zuhud* has started to stay away from the desire for what is *halal* and only that which is very important for his survival. In the state of indigence it has reached its peak, which is emptying all hearts, ties and desires for anything other than God. What is intended with the concept of being indigent is simply to break the connection between the heart and the world, so that the heart is only filled with a fondness for the beauty of the insight of God's substance throughout the whole situation. *Fakir* he creation of a neutral, not wanting and not thinking about the existence of the world. However, because a mood that is free from the influence or bonds of this world can only be created and maintained if there is no world in his hands, *Sufi* like al-Ghazali suggesting or teaching to throw the world away completely. So, *fakir* is defined as not have everything and not want it.<sup>40</sup>

Al-Ghazali argued, that when gold was not forbidden for men, the Prophet once preached and in the middle of his sermon stopped, took and threw the gold ring from his hand. When asked about the incident it disturbed the solemnity of his sermon. On the basis of that hadith, al-Ghazali argued that a person who still has the world in his hands, how come he hopes that it will not be influenced by him, is impossible like someone bathed in honey, how come it is impossible to hope that there are no flies perching on him its impossible.

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<sup>39</sup> Simuh, *Tasawuf dan Perkembangannya Dalam Islam*, (Jakarta:PT Raja Grafindo Persada, 1996), page 59

<sup>40</sup> Simuh, *Tasawuf dan Perkembangannya Dalam Islam*, (Jakarta:PT Raja Grafindo Persada, 1996) page 61

Therefore, the Sufis must throw the whole world out of their hands and take way *uzlah* for his *suluk*.<sup>41</sup>

e. *Al-Shabr*

Literally, patience means to be steadfast. According to Zun al-Nun al-Muhry, patience means to distance yourself from things that are against the will of Allah, but be calm when you get trials, and show a sufficient attitude even though you are actually in poverty in the economic field.<sup>42</sup> Furthermore, Ibn Atha said that being patient means staying strong in facing trials with a good attitude. And another opinion said patience means getting rid of the feeling of getting a trial without showing annoyance.<sup>43</sup>

Among the Sufis, patience means being patient in carrying out Allah's commands, in staying away from all His prohibitions and in accepting all the trials upon us. Be patient in waiting for God's help. Patience in going through trials and not waiting for help. Patience is highly recommended in the teachings of the Qur'an. Allah said on Al-Ahqaf verses 35:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ  
لَهُمْ . . . (٣٥)

“So be patient, (O Muhammad), as were those of determination among the messengers and do not be impatient for them...”(Al-Ahqaf (46): 35)

According to Ali bin Abi Talib that patience is part of faith as the head has a higher position than the body. This shows that patience plays an important role in human life.

<sup>41</sup> Simuh, *Tasawuf dan Perkembangannya Dalam Islam*,..., page 62

<sup>42</sup> Abuddin Nata, *Akhlak Tasawuf*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 200

<sup>43</sup> Abuddin Nata, *Akhlak Tasawuf dan Karakter Mulia*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 173

f. *Tawakkal*

*Tawakkal* literally means to surrender. According to Sahal bin Abdullah, *tawakkal* is when a servant before Allah is like a carcass in front of the person who bathed him, he follows whatever he wants to bath him, unable to move and act. Hamdun al-Qashshar said *tawakkal* is holding to Allah. According to Harun Nasution, he said *tawakkal* was surrendering to *qada* and Allah's decision. Forever in a state of peace, if you get a gift of gratitude, if you get anything, be patient and surrender to the *qada* and *qadar* of God. Not thinking about tomorrow, just what is there for today. Do not want to eat, if there are other people who are more devoted to the food than him. Believe in God's promises. Surrender to Allah with Allah and because of Allah.<sup>44</sup> *Tawakkal* in including actions ordered by Allah In His Word, Allah said on QS.At-Taubah verses 51 :

...وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (٥١)

"...and upon Allah let the believers rely."(QS.At-Taubah (9):51)

g. *Syukur*

*Shukr* or grateful means to be grateful. In everyday life people often say let's be grateful or be grateful means to be grateful for something favor or a gift. In Sufis, *shukr* has a beautiful meaning in addition to recognizing the giver of blessings, it must also recognize the value contained in the *shukr*. *Shukr* may be manifested in the verbal form or in the heart. *Shukr* can be practiced with acknowledgment of gifts given in the form of pleasure, when *shukr* with the heart is peace and serenity obtained by manifesting noble deeds.

In this case, Allah characterizes humans who are grateful for His nature and names them with His name. Allah gives endowment who are grateful but very few among humans are grateful to Him.

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<sup>44</sup>Abuddin Nata, *Akhlak Tasawuf*, (Jakarta:PT.Rajagrafindo Persada, 1996), page 202

Being an *al-syukur* and having the character of God feels rather heavy without the capacity of faith and monotheism. The emergence the character of *shukr* in humans is an impression of human awareness of the grace and gifts it receives from Allah SWT. The presence of this quality within oneself will appear positive towards the manifestation of self-integrity with Allah and its environment. They will always be in unified obedience and piety.

'Abdullah al-Ansari mentions the three ranks of *shukr* namely:

- 1) be grateful for things you like. This is a *shukr* that can be done by Moeslem, Jews and Magi. Power is a grace from Allah that must be grateful and may be considered part of *shukr*, promising additional and giving rewards;
- 2) *shukr* for getting something hated. This may be done by those who are not affected by the various conditions and matters of the world by still showing pleasure, restraining anger, not complaining, showing good manners. People who are grateful like this are the first to be called to heaven;
- 3) servants who do not witness except the Giver of Wisdom. If he witnesses Him because *'ubudiyyah*, then he thinks that His blessings are very great. If he witnesses him with love so his troubles can be feel sweet as favor not trouble.

Imam Ghazali explained that gratitude is composed of three things, namely<sup>45</sup>:

- 1) Knowledge, namely knowledge of the blessings and their givers, and believing that all blessings come from Allah SWT. And others are only as intermediaries for the arrival of blessings, so that they will always praise Allah SWT. And there will be no desire to praise others. Meanwhile, the tongue movement in praising Him is only a sign of conviction.

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<sup>45</sup> Muhammmad Syafi'ie el-Bantanie, *Dahsyatnya Syukur*,(Jakarta:Qultum Media, 2009), page 2

- 2) *Hal* (spiritual condition), namely because of this knowledge and belief gives appear to a peaceful soul. Make them always happy and love those who give favors, in the form of submission, obedience, grateful for favors not only by enjoying these favors but also by loving those who give favors, namely Allah SWT.
- 3) Charity, this relates to the heart, speech, and limbs, that is, the heart desires to do good, verbal that shows gratitude with praise to Allah SWT. and limbs that use the blessings of Allah Almighty. by carrying out the orders of Allah Almighty. and avoid His prohibitions.

Muhammad Quraish Shihab states that gratitude includes three sides, namely<sup>46</sup>:

- 1) *Syukur* with the heart is full aware that the blessings that are obtained are genuine because of divine grace and self-generosity, which will lead us to receive them freely without grumbling and objecting, however small these favors
- 2) *Syukur* with the tongue, which is acknowledging grace by saying *alhamdulillah* and praising Him.
- 3) *Syukur* with actions, namely utilizing the gifts obtained according to the purpose of the bestowal and demanding the recipient of the favor to reflect on the purpose of being bestowed with these favors by Allah SWT. The commandment to remember Allah swt. through *dhikr*, *hamdalah*, *tasbih* and reading al-Qur'an with full appreciation, contemplation, and deep thought so as to realize the greatness, power and oneness of Allah Almighty. Avoid the prohibitions from Him, will open the door of kindness. Allah said on QS.Al-Baqarah verses 152 :

فَاذْكُرُونِي أَذْكُرْكُمْ وَاتَّكِرُوا إِلَيَّ وَلَا تَكْفُرُونِ (١٥٢)

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<sup>46</sup> Muhammad Quraish Shihab, page 217

“So remember Me, I will remember you. And be grateful to Me and do not deny Me.”(QS.Al-Baqarah (2):152)

h. *Raja' and Khauf*

*Raja'* in language means a feeling of joy waiting or hoping for preferred. In terms of the *Shari'a*. *Raja'* is a feeling of joy at the gift Allah SWT. And hope to receive His gift by an attitude trust of the goodness from Allah Swt. With this *Raja'* attitude the heart will be guided in stepping until reach the heaven of Allah SWT. In terminology, *Raja'* is defined as an optimistic mental attitude in obtaining gifts and divine favors provided for His pious servants. Priest Qusyairy defines the *raja'* as an attachment to something that is it wants to happen in the future. As with *khauf* related to what will happen in the future.<sup>47</sup>

According to Ibnul Qoyyim in *Madarijus-Salikin* said: “People who understand has agreed that the *raja'* will not be valid unless it is accompanied with practice.” Therefore, someone is not considered to be expecting if do not do charity. Thus, the *raja'* to Allah will be achieved by several things, including: first, always witnessing His gifts, His enjoyment, and His kindness towards servants, second: honest inside expect what is in Allah's side from reward and enjoyment, third: fortify oneself with good deeds and haste to do the kindness.<sup>48</sup>

Ibnul Qoyyim divided the *raja'* into three parts, two of which were *raja'* the culprit is true and praiseworthy, while the others are despicable. *Raja'* who make the culprit commendable: first, one wishes to be accompanied by practice obeying Allah above the light of Allah, he always hopes for the reward from His, second, someone who sins and then repents from it, and he always hope for Allah's forgiveness, goodness and mercy. As for who reprehensible culprit:

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<sup>47</sup> Dr. H. Muzakkir, MA, *Tasawuf Jalan Mudah Menuju Tuhan*, (Medan: Perdana Publishing: 2012), page 101

<sup>48</sup> Dr. H. Muzakkir, MA, *Tasawuf Jalan Mudah Menuju Tuhan*,...,page 104

one is constantly do the mistakes and then expect the grace of Allah without being accompanied by practice, *raja'* like this is just wishful thinking, a lie hope.

Ahmad bin 'Asim when asked about the characteristics of people who have *raja'* he answered, “*Namely a person who when overwhelmed by kindness, he is inspired to give thanks while hoping for the enjoyment given to him in the world and hereafter, and the fulfillment of forgiveness in the future.*” Meanwhile, Shah al-Kirmany stated that a sign of hope is good obedience. Ibn Khubaiq describes three kinds of *raja'*, namely those who hope good deeds accepted by Allah, people who hope his repentance is accepted by Allah and get forgiveness, as well as those who hope to get forgiveness but continues do the sin.<sup>49</sup>

Amin Syukur has one thought with al-Qusyairi, that *khauf* is a feeling of fearful related to things to come, while *raja'* is the dependence of the heart on something loved, which will succeed in the future. According to Amin Syukur, *raja'* usually derives three things, namely the feeling of love for what he hopes for, meaning a servant who has feelings of love for Allah SWT. Second, the fear of losing this hope, in other words that a servant always feels afraid when Allah Swt is angry with him. The third is always trying to realize his hopes, meaning that a servant always strives to achieve the pleasure of Allah Swt.

*Khauf* in Sufism means the presence of fear in a *salik* (person who leads to God) because he is haunted by feelings of sin and the threat that will befall him. A person who is in *khauf* will feel as much afraid of himself as he is to his enemy. When *khauf* approached him, he felt serene and peace because his heart was getting closer to God. The feeling of *khauf* will keep him from fleeing from his Lord. He

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<sup>49</sup> Dr. H. Muzakkir, MA, *Tasawuf Jalan Mudah Menuju Tuhan*, (Medan: Perdana Publishing: 2012), page 105



also felt afraid of the threats and punishment of his Lord, therefore he would always fill his time with dhikr and pray to be protected from His punishment. His special dhikr and prayers due to fear will keep him and make him at ease.

A person who has *khauf* feelings for God will eliminate feelings of *khauf* towards other things. She feared her Lord, not for her own sake but felt her reverence for God. When *khauf* remains in a person's heart, the object of lust is eroded and craving for the world is expelled. *Khauf* will control his heart towards his one God. When the condition of the heart is in a state of *khauf* to Allah, it will approach His majesty and glory. Fear is a very important and most beneficial place for the heart. The heart will be calm, serene and peaceful. In fear of someone Sufi performs various obedience because he is afraid that his deeds will not be accepted by God.

Thus, someone who is truly the *raja'* of heaven, he will try to do activities that can lead him to heaven Allah Swt. As for the true person who has a sense of *khauf*, he will always fear Allah Swt. Fear like this is a worship of the heart also always resides in the soul of the Prophet Muhammad, so that his soul stay away from things that are forbidden and hated by Allah Swt.

*Raja'* demands the existence of a *khauf* in a believer, who is with it will trigger to do righteous deeds, without being accompanied *khauf*, the *raja'* would only be worth a mirage. Otherwise, *khauf* too demanding *raja'*, without *raja'*, *khauf* is only a meaningless decision. So, *khauf* and *raja'* must always be one in a believer order to balance his life to remain *istiqomah* carrying out the orders and avoid from His prohibitions hoping for reward and fearing torment His. *Raja'* and *khauf* as like the two wings of a bird with which he can undergo life perfectly.

i. *Ridha*

*Ridha* literally means like, happy. Harun Nasution said that *ridla* means not trying, not opposing God's *qada* and *qadar*. Receive *qada* and *qadar* with days. It gives of feelings of hatred and heart so that what lives in it is only feelings of hatred from the heart so that what remains in it is only feelings happy. Feel happy to accept calamities as happy to receive favors. Not asking for heaven from Allah and not asking to be kept away from hell. Not trying before the fall of *qada* and *qadar*, not feeling bitter and sick after the fall of *qada* and *qadar*, instead feelings of love flare up at the time of heavy trials.

Humans usually find it difficult to accept the conditions that usually happen to them, such as poverty, loss, loss of property, rank and position, death and others that can reduce their enjoyment. The only ones who can withstand these trials are people who have a good character. Apart from that, he is also willing to fight for the way of Allah, willing to face all difficulties, willing to defend the truth, willing to sacrifice his property, soul, and so on. For the Sufi, all of these are seen as praiseworthy qualities and high-value morals. They are even considered as worship hoping for the pleasure of Allah.<sup>50</sup> In hadith, prophet said :

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا مَنْ لَمْ يَصْبِرْ عَلَيَّ بَلَاءِي وَلَمْ  
يَشْكُرْ لِنِعْمَاتِي وَلَمْ يَرْضَ بِقَضَائِي فَلْيَخْرُجْ مِنْ تَحْتِ  
سَمَاوَاتِي وَلْيَطَّلُبْ رَبًّا سِوَايَ

“that I am Allah, there is no God but Me. Whoever is not patient with My trials, is not grateful for all My favors and is not willing to My decisions, he should come out from under the sky and seek God besides Me.”

<sup>50</sup> Nasrul HS, Akhlak Tasawuf, (Yogyakarta:Aswaja Pressindo, 2015), page 190

## B. The Concept Of Character Education

### 1. Definition of Character Education.

In terminology, meaning the character forward by Thomas Lickona. He said the character is a reliable inner disposition to respond to situations a morally good way. Then he added, “so conceived Character has three interrelated parts: moral knowing, moral feeling, and moral behavior.” According to Lickona, noble character (good character) includes knowledge of goodness, and cause commitment (intention) of goodness, and finally actually doing good. In other words, the characters refer to a set of knowledge (cognitives), attitudes (attitudes), and motivation (motivations), and behavior (behaviors) and skills (skills). The next, Hill said: “*Character determines someone’s private thoughts and someone’s actions done. Good character is the inward motivation to do what is right, according to the highest standard of behaviour, in every situation*”.<sup>51</sup>

Character is derived from a Greek word that means to mark as on an engraving. One’s character is an indelible mark of consistency and predictability. It denotes enduring dispositional tendencies in behavior. It points to something deeply rooted in personality, to its organizing principle that integrates behavior, attitudes and values. There have been numerous attempts to define character more precisely. It is a body of active tendencies and interests that makes one open, ready, warm to certain aims and callous, cold, blind to others. It is made up of dispositions and habits which patterns our actions in a relatively fixed way. It refers to the good traits that are on regular display. Character is an individual’s general approach to the dilemmas and responsibilities of social life, a responsiveness to the world that is supported by emotional reactions to the distress of others, the acquisition of prosocial skills, knowledge of social conventions and construction of personal values. It

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<sup>51</sup>Kamaruddin SA, *Character Education and Students Social Behavior*, Journal of Education and Learning Vol.6, No.4, 2012, accessed 25 July 2020 at 01.16

includes the capacity for self-discipline and empathy. It allows ethical agents, as Baumrind put it to plan their actions and implement their plans, to examine and choose among options, to eschew certain actions in favor of others, and to structure their lives by adopting congenial habits, attitudes and rules of conduct.<sup>52</sup>

According to the *Badan Penelitian dan Pengembangan Pusat Kurikulum, Kementerian Pendidikan Nasional*, character is the nature, behavior, morality, or personality possessed by a person, the result of internalization of the goodness believed and used as the foundation for the worldview, acting, and doing. Education is an effort made consciously and systematically in order to develop students potential. Education also includes the efforts under taken by the people and the nation. Ratna states that character education is the process of forming the personality, psychology, and physical structure in a balanced relationship. The process is done to anticipate the influence of the outside is not good.<sup>53</sup>

In general, character education is to protect oneself and form personality independently based on certain beliefs (individual or group) as well as nation and state. From the above it is understood that the character is identical to the character, so the character of the values of universal human behavior that covers all human activities, both in order to relate with God, with himself, with others, as well as with the environment, which manifests itself in the mind, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. From this emerged the concept of character education concept character (character education).<sup>54</sup>

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<sup>52</sup>Daniel K. Lapsley, dkk, *Character Education*, Vol.4, June 2007, accessed 25 July at 01.17

<sup>53</sup>Izzatu Khoirina, Suyito, dkk. *Character Educational Value Of Kalamatanovel By Ni Made Purnama Sari And Its Relevance With Learning Literature In High School*, Linga Didaktika Vol.11, No.2, December 2007, accessed 25 July 2020 at 01.18

<sup>54</sup> Kamaruddin SA, *Character Education and Students Social Behavior*, Journal of Education and Learning Vol.6, No.4, 2012, accessed 25 July 2020 at 01.16

## 2. Some Values on Character Education

Character education teaches habitual ways of thinking and behaviors that help individuals to live and work together as a family, community, and state and help them to make decisions that can be accounted for. Characters that become mold as in The Six Pillars of Character issued by the Character Counts Coalition (a project of The Joseph Institute of Ethics). Six types of characters are as follows:

- a. Trustworthiness, the shape of the character that makes a person: integrity, honesty, and loyalty
- b. Fairness, shape the character that makes a person have an open mind and do not like to take advantage of others.
- c. Caring, the shape of the character that makes a person have a caring attitude and concern for others and the social conditions of the neighborhood.
- d. Respect, the shape of the character that makes a person always appreciate and respect others.
- e. Citizenship, the shape of the character that makes a person aware of the laws and regulations as well as care for the natural environment.
- f. Responsibility, the form of the character that makes a person responsible, disciplined, and always do things as good as possible.<sup>55</sup>

According To The Ministry Of National Education Curriculum Center, there are 18 items the values of character education namely, Religious, Honest, Tolerance, Discipline, Work Hard, Creative, Independent, Democratic, Curiosity, Excitement Nationality, Love Hard Work, Appreciating the achievements, Friendly/ communicative, Love Peace, Joy of reading , Care for the Environment, Social Caring, Responsibility.<sup>56</sup>

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<sup>55</sup> Kamaruddin SA, *Character Education and Students Social Behavior*, Journal of Education and Learning Vol.6, No.4, 2012, accessed 25 July 2020 at 01.16

<sup>56</sup> Achmad Buchori dan Rina Dwi Setyawati, *Development Learning Model Of Character education Through E-Comic In Elementary School*, International Journal of Education and Research Vol.3, No.9, September 2019, accessed 26 July 2020 at 11.03

No.	Character Values	Explanation
1.	Religious	Attitudes and behavior that obey in doing the teachings of their religion, tolerant toward the implementation of the practice of other religions, and live in harmony with other faiths.
2.	Honest	Behavior based on an attempt to make himself as a person who always trustworthy in word, action, and jobs
3.	Tolerance	Attitudes and actions that respects differences of religion, race, ethnicity, opinions, attitudes, and actions of others who are different from themselves.
4.	Discipline	Actions show orderly behavior and obey with various rules and regulations.
5.	Hard work	Behaviors indicate a really effort to overcome various barriers in learning and assignments, as well as completing the task as well as possible.
6.	Creative	Think and do something to generate new ways or the result of something that has been owned.
7.	Independence	Attitudes and behavior that is not easy to depend on others to complete tasks.
8.	Democratic	Ways of thinking, being attitude and acting which assesses the same rights and obligations of himself and others.
9.	Curiosity	Attitudes and actions which seek to know deeper and spread of something learned, seen, and heard.
10.	National spirit	Ways of thinking, act, and having knowledge that puts the importance of the nation and country above self-importance and group.
11	Love homeland	Ways of thinking, being attitude, and acting that show loyalty, caring, and high appreciation toward language, physical environment, social, cultural, economic, and political nation.
12.	Appreciating the Achievements	Attitudes and actions that encourage him to produce something useful for society, and recognize and respect other people's success.
13.	Friendly and Communicative	Actions show a sense of fun to talk, hang out, and work together with others



14.	Love peace	Attitudes, words, and actions that cause others to feel happy and safe on the presence of himself.
15.	Love reading	Habits provide time to read a variety of literature that gives virtue for him.
16.	Caring Environment	Attitudes and actions which seek to prevent damage to the surrounding natural environment, and develop efforts to repair the environmental damage that has occurred.
17.	Social care	Attitudes and actions have always wanted to help other people and communities in need.
18.	Responsible	Attitudes and behavior of people to do his duties, he should do, to himself, community, environment (natural, social and cultural), the country and god almighty one.

### 3. Domain of Character Education

In every student there are three stages to go through and accomplished:

- a. Moral Knowing. The objectives are: students are able to distinguish the noble moral values and moral character; understand logically and rationally (not doctrinal or dogmatic) the importance of moral values and the danger of logical character; students familiar figure of the Prophet Muhammad as an exemplary figure through his sayings.
- b. Moral Loving. Intended to foster a sense of love and takes the value of noble character. Target student teacher is an emotional dimension, the heart, the soul, not the ratio or logic. Teachers touch the emotions of students that growing awareness, noble desires and needs.
- c. Moral Doing. Students practice the noble moral values in everyday behavior such as, polite, friendly, honest, compassionate, and so on.<sup>57</sup>

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<sup>57</sup> Kamaruddin SA, *Character Education and Students Social Behavior*, Journal of Education and Learning Vol.6, No.4, 2012, accessed 25 July 2020 at 01.16



Character education is a type of education that a hope eventually is to create learners who have moral integrity that capable to be reflected in daily life, both in interacting with God, with human beings and the natural environment. The purpose of the Character Education as expressed by Ki Hajar Dewantoro is "*ngerti-ngerasa-ngelakoni*" (aware, feel, and do). This implies that character education is a form of education and teaching that focus on the behavior and actions of students to appreciate and implement the values of characters into daily behavior. If the character education is the result of a moral act, the moral education approach can be used for character education. To understand about the character, it can be understood various matters relating to the moral concept. For example, the experts have proposed various theories on moral education.

According to Hersh, among the various developing theories, there are six theories are widely used, namely: the rational development approach, the consideration approach, the values clarification approach, the cognitive moral development approach, and social behavioral approaches. In contrast to the classification, Elias classifies the various theories which grows into three, namely: the cognitive approach, the approach affective, and behavioral approach. This classification according to Rest, is based on three elements of morality, which is used to be the foundation of the study of psychology, namely: behavioral, cognitive, and affective. There are five approaches: 1) inculcation approach; 2) cognitive moral development approach; 3) values analysis approach; 4) values clarification approach; and 5) action learning approach.<sup>58</sup>

Berkowitz and Bier mention about character education:

- 1) Character education is a national movement creating school that foster ethical, responsible, and caring young people by modeling and

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<sup>58</sup>M. Murtako, *Culture-Based Character Education In Modernity Era*, Ta'dib Vol.20, No.1, 2015, accessed 26 July 2020 at 11.03

teaching good character through emphasis on universal values that we all share. It is the intentional, proactive effort by school, districts, and states to instill in their students important core, ethical values such as caring, honesty, fairness, responsibility, and respect for self and others.

- 2) Character education is teaching children about human basic human values, including honesty, kindness, generosity, courage, freedom, equality, and respect. The goal is to raise children to become morally responsible, self-disciplined citizens.
- 3) Character education is the deliberate effort to develop good character based on core virtues that are good for the individual and good for society.
- 4) Character education is any deliberate approach by which school personnel, often in conjunction with parents and community members help children and youth become caring, principled, and responsible.<sup>59</sup>

Furthermore, what mission or goal should be targeted in character education? The first cognitive, fills the brain, taught from not knowing to knowing, and the next steps can cultivate the mind, so that he can use the minds intelligence to be a smart intelligence. Second, affective, related to the feelings, the emotional, the formation of attitudes within one's self with the formation of attitudes, sympathy, antipathy, love, hate, and so on. All these attitudes can be classified as emotional intelligence. Third, psychomotor, related to the actions, behavior, and so on. If three domains are synchronized, we can conclude that from having knowledge about something, then having an attitude about it and then behave in accordance with what he knows and what he do. Character education, is included the three aspects. One must know what is good and what is bad.

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<sup>59</sup> Nurlaela Sari, *The Importance of Teaching Moral values to The Students*, Journal of English and Education Vol.1, No.1, February 2013, accessed 25 July 2020 at 01.16

Furthermore, how does one have an attitude towards good and bad, where a person to the level of loving good and hating bad. At the next level of act, behave in accordance with the values of kindness, so the morality and noble character will appear.<sup>60</sup>

#### 4. The Signification of Character Education

The terminology character education began to be introduced since the 1900's Thomas Lickona considered who carried, especially when he wrote a book entitled *The Return of Character Education* and then followed his book, *Educating for Character: How Our School Can Teach Respect and Responsibility*. Through these books, he western world aware of the importance of character education. According to character education, Ryan and Bohlin, contains three main elements, namely knowing the good (knowing the good), loving kindness (loving the good), and do good (doing the good). Character education is not merely to teach what is right and what is wrong to the child, but more than that character education inculcate the habit (habituation) of the good that students understand, able to feel, and want to do good. Character education is a mission similar to moral education or moral education.<sup>61</sup>

Also Lickona gives several reasons about the important of character education:

- a. There is a clear and urgent need.
- b. Transmitting values and always has been the work of civilization.
- c. There is common, ethical ground, even in our value-conflicted society.
- d. Democracies have a special need for moral education.
- e. Character education is a doable job.

Character is like a body builder continuously training to build muscle that he wishes that such practices become a habituation.

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<sup>60</sup> M. Murtako, *Culture-Based Character Education In Modernity Era*, Ta'dib Vol.20, No.1, 2015, accessed 26 July 2020 at 11.03

<sup>61</sup> Kamaruddin SA, *Character Education and Students Social Behavior*, Journal of Education and Learning. Vol.6, No.4, 2012, accessed 25 July 2020 at 01.16

Something potentially true character in human self, he then will be actual continuously developed, trained through the educational process.

#### 5. Character Education On Islamic Perspective

After knowing about the concept of character education that has been described above, then in the Islamic view of character education like what? Is it the same as morals? Or is it the other way around? As revealed by Ahmad Tafsir, character is the same as morals. So thus, that character education is moral education. As the writer identifies, the word morality in Indonesian is usually translated as manners or manners or morals. In English, the word *akhlak* is equated with “moral” or ethic, which both come from Greek, *mores* and *ethicos* which mean habit. Etymologically, morals have several meanings, as mentioned by several figures including: First, Ibn Maskawaih, that *khuluq* or morals is a state of mental movement that encourages doing actions without the need for thought. Second, al-Ghazali said that *khuluk* or morals is a state of the soul that creates actions easily without the need to think first. Third, Ahmad Amin stated that morals are habitual wills. That is, if the will accustoms to something, then the habit is immoral. Fourth, Rahmad Djatnika that morals, customs or habits are actions that are repeated. With this explanation, it can be concluded that the notion of morals is a habitual will, so that it is able to cause actions easily, without prior thought.

Morals or character are very important, because morals are personalities that have three components, namely knowledge, attitudes, and behavior. This is a sign that someone is worthy or not worthy of being called a human. Character is a nature, or things that are very basic in a person. Things that are very abstract in a person. Often people call it character or temperament.

In the Islamic view that character education in Islam is unique and different from character education in the Western world. These differences include an emphasis on eternal religious principles, rules and

laws in strengthening morality, differences in understanding of truth, rejection of moral autonomy as the goal of moral education, and emphasis on the afterlife as motivation for moral behavior, which is revealed by Allah Swt. in His word is the letter al-Baqarah. Which means: *“If you give birth to something good or hide or forgive something wrong (other people), then in fact Allah is very forgiving, Almighty”*. With this verse, morals in Islam are very noble and great for those who are able to do it.

In the hadith of the Prophet Muhammad SAW which means that: From Nawwas bin Sam'anal-Anshori ra. He said: *“I asked the Messenger of Allah about the meaning of virtue and sin”*. He also said, *“Kindness is a beautiful character. And sin is an act or action that is stifling. Even though you yourself are ashamed that the act will be discovered later”*. From the hadith, it is clear that the Prophet Muhammad SAW was very concerned about matters relating to morals, even the Prophet Muhammad in the hadith above mentioned that people who have morals are people capable of doing something good. In another saying that: *“Verily I was sent to perfect human morals.”* With the hadith of the Prophet Muhammad SAW mentioned above, It is very clear that morals are a very important issue in life on this earth. As in the hadith which is also mentioned by the Prophet in His words which means: from Abu Hurairahra. He said: A man asked Rasulullah Saw: *“O Messenger of Allah! Who from my family deserves the best of my service!”* He replied, *“Your mother, then your mother, then your mother, then your father, then the closest to you, the closest.”*

With the various explanations above, which relate to character education in an Islamic perspective, it can be explained that character education in Islam is the same as morals. So that character education in an Islamic perspective focuses more on the attitudes of students, in a positive direction that is accustomed to, so as to be able to cause actions easily, without prior thought consideration in everyday life.

Character education in Islamic perspective is "*karakter*" as well as "*akhlak*". So that character education in the Islamic perspective focuses more on the attitude of students, which is on the positive will that is always accustomed to, so that it can cause positive actions easily, without consideration of thoughts in daily life. The moral position is very important in human life, so Allah sent the Prophet Muhammad. to this earth is to improve human morals. Morals are a person's style or a determinant that a person is good or bad, so with this character always be the foremost determinant in every issue, including in building the Indonesian nation. The application of character education implemented in Islamic educational institutions is very good, not only in honesty, but also related to how they become children who are always accustomed to living disciplined, frugal, critical thinking, behaving *qanaah*, tolerant, caring for the environment, so that they become children which is beneficial for the State and nation and then religion.<sup>62</sup>

#### 6. The Implimentation of Character Education in Education Process

Character education gives them the necessary tools that they will be using more often than those that they learn from the other subjects. Character education is a teaching method which fosters the development of ethical and responsible individuals by teaching them about the good values that people should have. It teaches the students the values of caring about other people, honesty, responsibility, and other important traits that make for an upstanding citizen. The parents are not the only ones that need to be concerned in developing a student's character, the school and community should also have a role in this. These days, with most families, the children are often left alone with no one to guide them. This is why schools need to implement character education so that the students know the correct path they should walk on. The need for character education lies in the fact that a sustained process of teaching,

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<sup>62</sup> La Adu, *Pendidikan Karakter Dalam Perspektif Islam*, Jurnal Biology Science & Education Vol.3, No.1, January 2014, accessed 26 July 2020 at 11.03



being shown examples of good character, and constant by practicing what they learn the things needed to instill good character traits in students. And since students spend most of their time at school, it is the perfect place to instill moral values in them. The reason for teaching good character is to help prepare the students to face the many opportunities and unknown dangers that are in today's society.

Character education gives the students the knowledge they need to know what these dangers in society are and deal with them properly. Young people these days gets exposed to literally thousands of negative influences through the media and their peers every day, add to this the sad fact that parents are spending less time with their children. Students need to know how to handle these pressures and character education will give them the tools that they need. What your children learn from character education will be useful to them as they engage and interact with other people in society. For them to become upstanding members of their communities, they need to know the proper way to treat other people, and these are the things that they learn and understand through character education. Basically, the success of the implementation of character education is more due to teacher factors. Teachers is a direct contact with students.

Therefore, the cultivation of character education can be seen from how the students' perspective on character education in learning. How the students' perspective toward the teachers planning of learning, implementation of learning and the evaluation of learning that have character values in it. In the implementation of character education there are several steps that are passed as follows above are:

a Designing

Some things that need to be done in the formulation of character education design include: 1) Identifying the types of activities in the school that can realize character education that needs to be mastered, and realized by students in their daily lives. In this case, the character



education program of students is realized in two groups of activities, namely (a) integrated with learning on subjects; and (b) integrated through extra-curricular activities. 2) Developing learning materials for each type of activity in school 3) Developing the design of each extracurricular activity at school (goals material, facilities, schedule, instructor / facilitator, implementation approach, evaluation) 4) Preparing supporting facilities for implementing character building programs in schools Planning activities for character education programs in schools refers to the types of activities, which at least contain the following elements: Objectives, Activities, Substances of activities, Implementers of activities and related parties, Implementation Mechanisms.<sup>63</sup>

b. Implementation

Character education in schools is carried out in two groups of activities, namely integrated with learning activities, and integrated with extracurricular activities. Various things related to character (values, norms, faith and devotion, etc.) are designed and implemented in learning related subjects, both in normative, adaptive, and vocational subject groups. This begins with cognitive value recognition, affective value appreciation, finally to actual practice of values by students in everyday life.

c. Monitoring and Evaluation.

Monitoring is a series of activities to monitor the process of implementing character education development programs. The focus of the monitoring activity is on the suitability of the process of implementing character education programs based on established stages or procedures. Evaluation tends to determine the extent of the effectiveness of the program Character education based on achieving predetermined goals. The monitoring results are used as feedback to improve the process of implementing character education programs.

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<sup>63</sup> Afriana, *Analysis of Students' Perspective Toward Implementation of Character Education*, Journal of English Education Vol.4, No.2, December 2018, accessed 26 July at 11.03

Monitoring and Evaluation in general aims to develop and improve the quality of character education development programs in accordance with predetermined plans.

Furthermore, in detail the objectives of monitoring and evaluating character formation are as follows: 1. Conduct observations and direct guidance on the implementation of character education programs in schools. 2. Obtain an overview of the quality of character education in schools in general. 3. Look at the obstacles that occur in the implementation of the program and identify existing problems, and then look for a comprehensive solution so that the character education program can be achieved. 4. Collect and analyze data found in the field to prepare recommendations related to the improvement of the implementation of character education programs going forward. 5. Providing input to the parties who need for guidance materials and improving the quality of character building programs. 6. Knowing the level of success of the implementation of character education development programs in schools.

d. Follow-up.

The results of monitoring and evaluation of the implementation of character education development programs are used as a reference to improve the program, including improving the design, implementation mechanism, facility support, human resources, and school management related to program implementation.<sup>64</sup>

C. Sufis Moral Values as a Basic of Character Education

Character education in the realm of Islamic education can be traced to various components of education, especially in the sources, principles, objectives, curriculum, teaching materials, environment, and educational institutions, with the following explanation: The source of Islamic education

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<sup>64</sup>Afriana, *Analysis of Students' Perspective Toward Implementation of Character Education*, Journal of English Education Vol.4, No.2, December 2018, accessed 26 July at 11.03

is the Al-Qur'an and hadith whose main mission, as stated by Fazlurrahman is moral or moral development, emphasizing its function as *al-hidayah, al-furqon, al-hakim, al-bayyinah, al-Syifa', and mercy to all of nature*.<sup>65</sup>

Furthermore, the principles or principles of Islamic education are the principles of compulsory learning and teaching, education for all, open but selective, integralistic and balanced, in accordance with human talents, fun and exciting, based on systematic, superior and professional, rational and objective research and plans. community-based, according to the times, carried out from an early age, and openly.<sup>66</sup>

Furthermore, related to the objectives of Islamic education, among others, according to al-Ghazali that the goal of education is to form noble morals by cleaning oneself from despicable morals.<sup>67</sup> Furthermore, according to al-Attas, that the goal of Islamic education is to form a good human being.<sup>68</sup> Meanwhile, according to Athiyah al-Abrasyi, it is to form human beings with noble character.<sup>69</sup> Furthermore, according to Ahmad D. Marimba, the formation of people with Muslim personalities, and according to Muhammad Fadhil al-Jamali, that the objectives of Islamic education are: 1) to introduce humans to their roles among fellow creatures and their responsibilities in this life. 2) comprehensive (universal) in its goals and content, which includes the purpose of fostering faith, mind and body, and others that are beneficial to society in spiritual, cultural, social, economic, political, religious, language, human, physical development. practical, professional, and fine arts; 3) the principle of the relationship between the talents, interests, abilities and needs of students; 4) the principle of paying

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<sup>65</sup> Abbudin Nata, *Islamic Education Science*, (Jakarta: Media Pratama Group, 2011), page 76

<sup>66</sup> Abbudin Nata, *Islamic Education Science*,..., pages 102-116

<sup>67</sup> Ahmad Fuad Al-Ahwaniy, *al-Tarbiyah fi al-Islam*, (Egypt: Dar al-Ma'arif, Th.), Page 239

<sup>68</sup> Muhammad Naquib al-Attas, *Aim and Objectives of Islamic Education*, (Jeddah: King Abdul Aziz University, 1979), page 1

<sup>69</sup> Muhammad Athiyah al-Abrasyi, *al-Tarbiyah al-Islamiyah wa Fulasifatuha*, (Egypt: Isa al-Baby al-Halaby wa Shurauhu, 1975), page 21

attention to differences in talents and interests of students; 5) the principle of accepting developments and changes in accordance with the times,

As for the environment and the person in charge of education in Islam, the main thing is family or both parents, in addition to schools and communities. Although the responsibility of the school, which in this case is a formal teacher or educator, is an official or institutional task, it is required that apart from having the depth and breadth of knowledge, teaching skills and having a social spirit, must also have a main personality, so that they can be good models and role models, and have strengths. to encourage, guide, and nurture their students to become good human beings. Among the main personalities of an educator are dignity as an educator, wisdom in making decisions, being an example in attitude and behavior, only words and deeds,<sup>70</sup>

Islamic education institutions in Indonesia, such as *pesantren*, *majelis ta'lim*, *teachers' houses*, *mushalla*, *mosques*, *surau*, *meunasah*, and *rangrang* have very strong character education based on the teachings of Sufism. In these Islamic education institutions in Indonesia, there is a very strong religious culture, such as applying the *zuhud*, *qana'ah*, *wara'*, *sincere*, *sabr*, *tawakkal*, *ukhuwah Islamiyah* life patterns, which are reflected in their daily attitudes and behavior, namely in the residence, clothing, food, association, obedience to worship, mutual cooperation, and so on, which reflect the main character education. Such character then becomes the hallmark, identity, and character of Islamic educational institutions, especially boarding school.<sup>71</sup>

Sufism built by Sufi scholars also contains noble values which are closely related to noble moral development. For this reason, it is not wrong if morals and Sufism are juxtaposed side by side to work hand in hand to guide humans to the ideal life as seen in the concept of *insan kamil*. Sufism, which some people consider to contain elements of deviation from Islamic law and are asked to be a source of decline, cannot be proven. The principles of

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<sup>70</sup> Abuddin Nata, *Islamic Education*, (Jakarta: Prenada Media Group, 2011), page 167

<sup>71</sup> Abuddin Nata, *Sufism Morals and Noble Characters*, (Jakarta: PT. Rajagrafindo Persada, 1996), page 309

Sufism can be traced clearly in the Al-Qur'an and al-Sunnah. And most of the scholars have proved it clearly.<sup>72</sup>

In modern life which is marked by various challenges and trials that are fundamental in nature, it seems that it needs to be overcome in a fundamental way, by returning to the teachings of the Qur'an and *al-hadith*, especially those related to Sufism. As a science resulting from human *ijtihad*, *tasawuf* morals are the same as other sciences. There are shortcomings, weaknesses and oddities, and there are advantages, disadvantages, and privileges. It seems that the wise way we need to take is if we take the strengths, strengths, and features of Sufism to guide our lives, and straighten out any disproportionate understandings. This fair attitude seems to have not developed much in the community. The teachings of morals and Sufism are also related to character education.



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<sup>72</sup> Abuddin Nata, *Sufism Morals and Noble Characters*,..., page 342

## CHAPTER III

### SAYYID ABDUL WAHAB AL-SYA'RONI AND AL-MINAH AL-SANIYAH

#### A. Biography of Sayyid Abdul Wahab Al-Sya'roni

Abdul al-Wahab Ibn Ahmad Ibn 'Ali Ibn Ahmad Ibn Muhammad Ibn Musa al-Sya'rani al-Ansari al-Syafi'i is the full name of the author of the book *Al-Minah Al-Saniyah*. He comes from one of the descendants of the *Bani Alawiyah*. Once there was tension between the descendants of the *Bani Alawiyah* and the *Bani Umayyah*, Imam Sya'roni's family moved to Morocco and there he founded a kingdom.

Born on the 27th of Ramadhan, 898 H / 1493 H in the Qalsyafandah (Egypt) area, the village of his mother's grandfather. At the age of 40 days, he moved from Egypt to the irrigation area of Saqiyah Abi Sya'rah, and there he was ordained and earned the nickname al-Sya'roni,<sup>73</sup> taken from the name of the village. His life journey was full of struggles, at a young age, al-Sya'roni was left behind by his father. But he was always close to a good family, he lived with his uncle who was pious and worship expert.

The uncle trained al-Sya'roni hard to always live in shifting and obey Allah SWT. And the results can also be felt, al-Sya'roni grew into a person who is known for worship and obedience to Allah Almighty. Family life that has Sufi characteristics awakens al-Sya'roni in learning.

Since childhood he has memorized the Qur'an by the age of 8 years<sup>74</sup>, memorizing *Matn Abi Syuja'*, the beginner book of *fiqh* lessons, and *matn of Al-Jurumiyyah*. The book he studied directly from his brother, Abd al-Qadr ibn Ahmad. He always thought positively, that Allah Almighty would definitely guard against humiliating and despicable actions. He also always thinks positively, that Allah swt will give him a gift of intelligence that can be

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<sup>73</sup> Abd al-Wahab al-Sya'roni, *Tanbih al-Mughtaram* (Kairo: Maktabah al-Taufiqiyah) page 8

<sup>74</sup> Azyumardi Azra, *Ensiklopedia Tasawuf UIN Syarif Hidayatullah*, (Bandung: Prangkasa, 2008) page 95



used as an intermediary for understanding science and solving complex problems facing society in the future.<sup>75</sup>

The simplicity of his life and his motivation to learn encouraged him to leave his yard and study towards Cairo. There he was allowed to live in the mosque of Jami 'Sayyid Abu al-Abbas al-Ghamri with the sheikh and taught at the mosque as well. Abu Abbas was attracted to the figure of al-Sya'roni and eventually adopted him as his own son. He sincerely supported and raised him until he was seventeen years old.<sup>76</sup>

Gradually al-Sya'roni reached his age twelve years, he moved to Umm Khund school. Intelligence and proficiency in the field of religious science is getting brighter. His intelligence was known as a scholar who was visited by students to study. In the results of Sri Mulyati's research, al-Sya'roni has a teacher approximately 50 *Shaykhs*, and they always combine knowledge and charity. Although al-Sya'roni never attended school and lived in *Al-Azhar*, his teachers had positions as lecturers, *mufti*, and preachers at the college.<sup>77</sup>

#### B. The Background of Sayyid Abdul Wahab Al-Sya'roni 's Study

Love for religious scholarship made the spirit for al-Sya'roni travel to study from the village to Cairo. When he arrived and resided in Cairo, al-Sya'roni spent his time always doing good things and studying all science. Every hour and minute he spent studying science and worshiping at the mosque. In Cairo, he had met many great scholars such as: Jalal al-Din al-Suyuthi, Zakaria al-Anshori, Nashiruddin al-Jaqoni and al-Romli., All of which gave the impression that he wrote in several the writing of the book. Like his passion for pursuing religious knowledge, al-Sya'roni pursued this with extraordinary enthusiasm, pursuing the knowledge that existed in his

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<sup>75</sup> Zaki Oktafian, *Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya'roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyyah Karya Abdu Al-Wahab Al-Sya'roni)*, (Surabaya: Jurusan Pendidikan Agama Islam Universitas Islam Negeri Sunan Ampel Surabaya, 2018), page 46

<sup>76</sup> Fikriansyah, *Nilai-nilai Materi Pendidikan Akhlak Terpuji Dalam Kitab Al-Minah Al-Saniyyah Karangan Syaikh Abd Al-Wahab Al-Sya'rani*, (Lampung: Jurusan Pendidikan Agama Islam Universitas Islam Negeri Raden Intan Lampung, 2018), page 58

<sup>77</sup> Sri Mulyati dkk, *Hasil Penelitian Kolektif* (Jakarta: Fakultas Ushuluddin Universitas Islam Negeri Syarif Hidayatullah Jakarta), page 95



day. Can be recognized, he was a special sign of a very diligent student and could set a good example in his day.

His perspective is that an Imam is a shop that has received guidance from Allah SWT. He is neither too fanatical about one view nor rushed into looking at a thought from one of those views. Arrogant is not traits that he emerged from himself after he mastered various fields of knowledge, was humble and had a *tawadhu* attitude, which he still strengthened in his life. He also did not like debates when studying like other Sufism experts. He really saw that arguing could give bad consequences from God.

#### C. Work History of Sayyid Abdul Wahab Al-Sya'roni

During his lifetime, al-Sya'roni became a teacher and trader. When he taught, if he wanted to call one of his students, he would only call with his heart, even though the distance traveled was far and vice versa. All that could happen, because he was so close to all of his students. That's in the field of teaching. In the field of trade, he is very generous and has a sincere spirit that is full of God Almighty. Proven when he traded, he bought an item by paying more for the merchandise, and when he sold it he sold it at a low price. All because he is very generous and very sincere only hoping for the blessing of Allah SWT.

#### D. The Spiritual journey of Sayyid Abdul Wahab Al-Sya'roni

A Sufi who has occupied the rank of *wali*, Sayyid Abdul Wahab Al-Sya'roni has very many spiritual journeys. He told himself, through dreams (inner experiences). His noble habit is to issue before the fast ends. But one day, he did not have worldly goods for the night of the *fitri* feast and the next day because all of his assets had been donated to the poor and those who lived with him. In 955 H/1548 M, he had seen himself in the desert with believers. He saw a pillow as big as a watermelon in front of them. He saw someone who threw the pillow up and then fell down again. He was curious about the incident and asked the angel who witnessed the incident. The angel answered it's our fast what we have done.

Apart from this experience, he also frequently visited or made pilgrimages to the grave of Shaykh Abu al-Abbas al-Mursi every Saturday, besides that he also visited al-Qarafah's general meal every week. It is known that he has the ability to converse with the spirits of people who have died and also has the ability to communicate with *jin*. Al-Sya'roni believes that all of his miracles come *mutlaq* from Allah SWT. According to him, a *karamah* given to *wali* is an extraordinary event given by Allah SWT as proof of His love for them. Such events cannot be transferred by anyone. The saints are only able to give their blessings to others.

He really felt the importance of having *murshid* or *sheikh*. Early in the *mujahada* he only read books from Sufis, such as *al-Risalah al-Qusyairiyyah*. He studied for a long time. However, he felt the difference after do *mujahada* with this *murshid* or *sheikh*. So he left the first way and went to the second way, which is learning from the *sheikh*. According to him, asking someone who already knows the origin of the path will be clear and will not go beyond what it should be. Without the *sheikh* the path will go astray, he just walks the path without getting anything to attain.<sup>78</sup>

#### E. The Glory of Sayyid Abdul Wahab Al-Sya'roni

One day, there was a misunderstanding that came from the complaints and results of al-Sya'roni, this happened between Shaykh 'Abd Al-Wahhab Al-Sya'roni and Shaykh Nasiruddin al-Laqqani. He complained to Shaykh Nasir that al-Sya'roni in a recitation did not separate male and female his students. This news reached al-Sya'roni that Sheikh Nasir was influenced by the story. Then he immediately came to see Sheikh Nasir and borrowed the book "*Al-Mudawwanah*". And at that moment Shaykh Nasir said: "*I hope you will not commit any more offenses, and return to the true Shari'at.*" Al-Sya'roni replied: "*God willing, it will happen*". After the conversation, Shaykh Nasir gave orders to his assistant to take his book and deliver it to al-

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<sup>78</sup> Fikriansyah, Skripsi. *Nilai-nilai Materi Pendidikan Akhlak Terpuji Dalam Kitab Al-Minah Al-Saniyyah* Karangan Syaikh Abd Al-Wahab Al-Sya'rani, (Lampung: Universitas Islam Negeri Raden Intan Lampung, 2018), page 62

Sya'roni. The maid arrived at al-Sya'roni's house and gave her book and asked permission to return to Shaykh Nasir's house. However, al-Sya'roni did not give the maid permission to go home and was asked to stay with him for one night. The maid accepted the offer and chatted for a long time late into the night with al-Sya'roni.

It was more than a third of the night and he entered his room. Approx 20 minutes after that, he came out and woke up the maid to perform the *Tahajjud* prayer. He got up and immediately prayed with al-Sya'roni until before *Fajr*. After the time *Duha* came, he invited the maid to the room and had breakfast together. "Please return the al-Mudawwanah book to Sheikh Nasir and convey my gratitude," said Al-Sya'roni after having breakfast together. *Khadim* Syaik Nasir was very surprised and wondered what all this meant. *Khadim* went home and gave the book to his teacher, and Shaykh Nasir added to his anger at Al-Sya'roni. Amid his anger at al-Sya'roni, he was asked by someone who required him to open the book.

When he opened the book, he was surprised to see that there were small writings on the pages of the book. Then he asked to the *khadam* "What did al-Sya'roni do with this book? The *khadam* replied, "By Allah I have never been with him except for only 15 minutes to leave his *wiridan* and *tahajjud*." He immediately went to meet al-Sya'roni without using footwear and headgear. Arriving before al-Sya'roni, he said, "Now I repent. I wouldn't dare to be presumptuous to the Sufism expert class." Al-Sya'roni said: "Will you please show me the summary book of the Al-Mudawwanah book that I did that night? If there is someone who receives it, it is solely a gift from Allah SWT. and blessing the permission of the Prophet Muhammad. If no one accepts it then I will wipe it off with water ". Then Shaykh Nasir gave an introduction and praised the book Al-Sya'roni.

Furthermore, al-Sya'roni opens his world *hijab* like he can listen to wood, stone, animal or anything that is praying to Allah SWT from *maghrib* prayer until early morning. On the other hand, he never asked for help and lamented his problems to other creatures, he immediately asked Allah for

help. As for the other *karamah*, he can feel the trials or calamities that are befalling those around him, such as the priest and his wife. When his Imam was sick he also felt the pain, and when his wife was lamenting in pain during menstruation, he could also feel the pain. Not only that, his *karamah* is that it can be said that many *jin* respect and do anything for him.

Not only that, the *karamah* given to him, namely al-Sya'roni, can summon his students even though they are mental. Even though the students are outside the hut or outside the area, the students will come to meet al-Sya'roni with his inner calling only. And when someone wants to meet him, while he is reluctant to meet his guest, he simply says in his heart to go home, then the guest will definitely go home alone without having to be ordered by al-Sya'roni. He is also brave with God's creatures who are generally feared by humans such as snakes, scorpions, thieves, *jin*, crabs, and other creatures. Since childhood, he has been blessed with the fearless nature of Allah SWT.

In a story, in 919 H, he had boarded a boat and was followed by seven crocodiles that were very large like the size of a cow. Everyone who saw the incident could only see from the edge for fear of being eaten by the crocodile. Then, al-Sya'roni ventured to tie his stomach tightly then jumped and swam with the crocodiles, the crocodile chased him and he ran and got on the boat again, everyone who saw it was stunned to see the incident.

Not only that, he also maintained his view of handsome men and women even though he wasn't with lust since he was young. It is extremely rare for a person to survive keeping sight of the opposite sex in his lifetime. Maintaining this view is not the reason that looking at other women will be badsustainable but because his heart only wants Allah's permission he is happy with someone.<sup>79</sup>

#### F. Teachers of Sayyid Abdul Wahab Al-Sya'roni

One day al-Sya'roni experienced spiritual and mental turmoil. Then he asked Ali Al-Khawwas for advice on how to deal with his inner turmoil. Ali

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<sup>79</sup> Maftuh Bashtil Birri, *Manaqib 50 Grand Guardians*, 202-209

Al-Khawwas suggested that it was not enough for al-Sya'roni to only cultivate his knowledge through his works. He gave advice to al-Sya'roni to stop cultivating the knowledge he had been struggling with for a long time and start taking *suluk* or the path of Sufism seriously under the guidance of a *Shekh*. Because with the presence of a *Shaykh*, al-Sya'roni will be guided directly to Allah SWT. With deep thought, finally al-Sya'roni made this suggestion.

The meeting between al-Sya'roni and al-Khawwas is proof of how important a *Shaykh* is in the world of Sufism. Al-Khawwas is a man sent down by Allah SWT. in the form of privileges in life. He is a gift to mankind given by Allah Almighty. in the direction of a true nature. Al-Khawwas is a sign of truth for the existence of *Laduni* knowledge in the world of Sufism. Since he was small, he was *ummi* or could not read letters, but every word he said was colored with verses of the Qur'an and hadith.

Besides that he can take an *istimbat* argument amazingly. This meeting is proof that there is something extraordinary between a *wali* and his *ladunian* knowledge and an *alim* who has not yet reached that level. But it's all just physical appearance, in essence, al-Khawwas is a pious and al-Sya'roni is an *ummi*. The knowledge from Al-Khawwas is knowledge that is directly given by Allah without the intermediary of his creature, while the knowledge from al-Khawwas comes from the readings of the book, which in essence in the Sufi world is not knowledge that is inherently owned, but from the reading of the book.<sup>80</sup>

The first thing al-Sya'roni had to do was sell all the books he had and the money he had sold was given to the poor. It was very hard when he was ordered by the teacher to do that, he felt that he lost all the knowledge he had been pursuing so far. This was known by Al-Khawwas and al-Sya'roni was ordered to multiply the remembrance of Allah.

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<sup>80</sup> Zaki Oktafian, *Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya'roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyyah Karya Abdu Al-Wahab Al-Sya'roni)*, (Surabaya: Jurusan Pendidikan Agama Islam Universitas Islam Negeri Sunan Ampel Surabaya, 2018), page 48

The first commandment from the teacher he had done, the second commandment, al-Sya'roni was asked to avoid people (*uzlah*), al-Sya'roni still considered himself a good person compared to others. Then, Al-Khawwas kept asking al-Sya'roni to pray to get rid of these feelings. One day, al-Sya'roni was told to rejoin the general public, but he still considered himself the best, as usual al-Khawwas ordered him to get rid of such feelings.

Al-Khawwas also ordered to refrain from appetite, eating only serves to sustain life. Al-Sya'roni began to feel himself flying upwards. The *Mujahada* he has been given so far, has brought him knowledge that was never thought possible. This knowledge is complementary to the knowledge he already has. The heart of al-Sya'roni has been opened by Allah SWT. and given knowledge that only Sufis possess. Even though al-Sya'roni had acquired the knowledge of *laduni*, al-Khawwas still played a role as a teacher who always guided him to perform *mujahada* and cleanse al-Sya'roni's heart from worldly luxuries. So that finally al-Sya'roni got various kinds of knowledge and *karamah* from al-Sya'roni.

Al-Khawwas told him to always do *dhikr* and do all the *riyadhah* series sincerely. Al-Khawwas also ordered al-Sya'roni to perform even more *riyadhah*, such as '*uzlah*', intensify the *dhikr* of either *sihr* or *jahr*, and all thoughts that could interfere with his *dhikr*. He was also asked to abstain from eating all kinds of delicious food and drinks.

All series of Al-Khawwas have been carried out with a long time and process. He has also felt enlightenment. This incident occurred on the 17th of Rajab 931 H. He felt the door of his heart was open to receive the abundance of *laduni* knowledge from Allah SWT.<sup>81</sup>

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<sup>81</sup> Zaki Oktafian, *Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya'roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyyah Karya Abdu Al-Wahab Al-Sya'roni)*, (Skripsi tidak diterbitkan, Jurusan Pendidikan Agama Islam Universitas Islam Negeri Sunan Ampel Surabaya, 2018), page 51



G. The books Written by Sayyid Abdul Wahab Al-Sya'roni

Some of the books written by Sayyid Abdul Wahab Al-Sya'roni:

1. *Al-Jawahir wa al-Dirar al-Kubra*
2. *Al-Yawaqit wa al-Jawahir fi Aqa'id al-Akabar*
3. *Al-Anwar al-Qudsuiyyah fi ma'rifat qawa'id al-Sufiyyah*
4. *Lawaqih al-Anwar al-Qudsiyah fi bayan al-Uhud al-Muhammadiyah*
5. *Al-Kibrit al-Ahmar fi Uluww al-Syaikh al-Akbar*
6. *Al-Qawa'id al-Kasfiyyah fi al-Ilahiyyah*
7. *Masyariq al-Anwar al-Qudsiyah fi bayan al-Uhud al-Muhammadiyah*
8. *Madarik al-Safilin Ila Rusum Tariq al-'arifin*
9. *Latha'if al-Minan*
10. *Mizan al-Kubra*
11. *Washiat al-Musthafa*
12. *At-Tabaqat al-Kubra*<sup>82</sup>
13. *Al-Minah Al-Saniyah, etc*

H. The Book *Al-Minah Al-Saniyah*

Among the islamic boarding school the term *kitab kuning* is familiar. This book can be symbolized by classical nuances, written by classical scholars, or contemporary books with classical nuances. It is called a *kitab kuning* because in general it is written on a yellow paper.<sup>83</sup>

This book's contains is ways to get closer to the creator. This book was written by an expert on Sufism, better known as Imam Al-Sya'roni. This book is less familiar among the public, but is well known among Islamic boarding schools. This book is used in the teaching curriculum of the *Madrasah Diniyah* or only during *Ramadhan*, or so-called "*Ngaji Pasaran*".

According to the teacher of the author, this book whose content is heavy to discuss because the contents of the discussion are very inversely

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<sup>82</sup> Zaki Oktafian, *Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya'roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyyah Karya Abdu Al-Wahab Al-Sya'roni)*, (Surabaya: Universitas Islam Negeri Sunan Ampel Surabaya, 2018), page 52

<sup>83</sup> Ali Mustofa Yakub, *Islam Today* (Jakarta: Pustaka Firdaus, 2001) page 185



proportional to real life and can be used as a self-evaluation in worshipping Allah SWT. There are 14 moral values in this book: consisten and continue in repentence, leave neutral things, prohibition for show off, not hurt the other people, protecting from *haram* food, avoid shame, no cheat at work, fighting lust, isolates from people, avoid talk active, do night worship, consisten and continue in congregational prayer, increase *istighfar*, have a sense of shame and manners.

Unlike written works or other books that can include the author's biography, independent copyright, year of publication, and other identities, in this book, the author does not include the bio. They convey a work because of their pure desire to provide knowledge to the public. They feel that they must convey the knowledge they have. They hope that the writings that people have learned from their work can become role models for society.<sup>84</sup>

There are 14 tastements delivered by Sayyid Abdul Wahab Asy-Sya'roni, the author of the book *Al-Minah Al-Saniyah*:

1. Consisten and continue In Repentence (الإِسْتِقَامَةُ فِي التَّوْبَةِ)
2. Leave Neutral Things (تَرْكُ الْمُبَاحَاتِ)
3. Prohibition For Show Off (الإِحْذَارُ مِنْ دَقَائِقِ الرِّيَاءِ)
4. Not Hurt The Other People (الإِحْذَارُ مِنْ آذَاءِ الْخَلْقِ)
5. Protecting From *Haram* Food (الإِحْذَارُ مِنْ أَكْلِ غَيْرِ الْحَلَالِ)
6. Avoid Shame (الإِحْذَارُ مِنَ الْحَيَاءِ الطَّبِيعِيِّ)
7. No Cheat At Work (الإِحْذَارُ مِنْ غَشِّ الْحِرْفَةِ)
8. Fighting Lust (الْمُجَاهَدُ بِالنَّفْسِ)
9. Isolates From People (الْعُزْلَةُ)

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<sup>84</sup> Zaki Oktafian, *Konsep Pendidikan Akhlak Perspektif Abdu Al-Wahab Al-Sya'roni (Studi Tentang Kajian Pendidikan Akhlak Dalam Kitab Al-Minah Al-Saniyyah Karya Abdu Al-Wahab Al-Sya'roni)*, (Skripsi tidak diterbitkan, Jurusan Pendidikan Agama Islam Universitas Islam Negeri Sunan Ampel Surabaya, 2018), page 54

10. Avoid Talk Active (الصُّمْتُ)
11. Do Night Worship (قِيَامُ اللَّيْلِ)
12. Consisten and continue In Congregational Prayer (الإِسْتِقَامَةُ فِي صَلَاةِ الْجَمَاعَةِ)
13. Increase *Istighfar* (تَكَثُّرُ الإِسْتِغْفَارِ)
14. Have A Sense of Shame and Manners (الزَّامُ الْحَيَاءِ وَ الْأَدَابِ)



**CHAPTER IV**  
**THE NOTION OF SUFIS MORAL VALUES AND ITS IMPLICATION**  
**THE PERSPECTIVE OF THE BOOK “AL-MINAH AL-SANIYAH”**

A. Some Sufis Moral Values On “*Al-Minah Al-Saniyah*”

This small book is a footnote (Sayyid 'Abdul Wahhab As-Sya'roni) about the will of the teacher who is *ma'rifat billahi Ta'ala*, namely Shaykh Abu Ishaq Ibrahim Al-Matbully. May Allah scent his grave, make heaven his place to return and his place to live, benefit us and the Moeslem because of his blessings, and bestow on me also the goodness of his prayers. Only to Allah SWT. I ask Him to always make this book a pure useful one just because it hopes for His pleasure. Indeed, He has power over all things. There are 14 wills delivered by the author of the book *Al-Minah Al-Saniyah*.

1. Consisten and continue in Repetence (الإِسْتِقَامَةُ فِي التَّوْبَةِ)

Repentance according to language is a general return. According to *Syara'*, repentance is returning from an act that is despicable according *syara'* to an act that is praiseworthy according to *Syara'*. Repentance has a beginning and a peak. The beginning of repentance, namely repent from big sins, then from minor sins, from *makruh* matters, from actions that are opposite to the main ones, from the assumption that he is a good person, from the assumption that he has become God's lover, from the opinion that he has true in repentance, and then repent from all the whispers of the heart that Allah Ta'ala does not approve. While the peak is repentance every time you forget from praying (remembering) to Allah even for an instant.<sup>85</sup>

Add by the statement of the scholars about the essence of repentance. Scholar tahqiq experts from among those who travel the path to Allah argue that “Whoever is sorry for his sins and confesses the mistakes he has done, his repentance is considered valid, because Allah

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<sup>85</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 2

Ta'ala does not tell us about the repentance of our father Prophet *Adam* (peace be upon him), except for confession. and regret, because if there is anything else than that, surely Allah will tell us about it.”

While the statement of the scholars who said that: “*The conditions for repentance are that they must stop and have a strong intention not to repeat themselves*”, they put forward based on the results of *istinbath*, because people who regret their actions can certainly stop and have a strong intention not to repeat their mistakes again. Shaykh Al-Matbuliy started his *wasiat* with the problem of repentance, because repentance is the foundation for every position to which a servant wants to ascend until he dies. Like a person who does not own land, he also does not own a building, likewise a person who does not repent, then for him there is no position or rank.

Al-Sya'roni said in his book:

عَلَيْكَ أَيُّهَا الْأَخُ بِإِسْتِقَامَةٍ فِي التَّوْبَةِ

“O my brother. You should always be *istiqamah* in repentance”

On *Al-Minah Al-Saniah* explain:

التَّوْبَةُ فِي اللُّغَةِ الرُّجُوعُ، يُقَالُ تَابَ أَيْ رَجَعَ، وَفِي الشَّرْعِ: الرُّجُوعُ  
عَمَّا كَانَ مَذْمُومًا فِي الشَّرْعِ إِلَى مَا هُوَ مَحْمُودٌ فِي الشَّرْعِ .

According to Al-Sya'roni, repentance is an obligation for every Moeslim. According to him repentance is to stop doing despicable deeds and return to commendable deeds. Whoever only says he repents but does not leave his immoral friends, it has not been said to repent. If he has said repentance but has not changed his character then he is not said to repent. And whoever repents but is not pleased with the opponent of the dispute, it means he has not been said to repent. If someone can change his attitude, his morals are better than before, it means that he has done the true nature of repentance.

Shaykh Al-Matbuliy recommends *istiqamah* in repentance, because when there is an error in repenting, all stations after the ascetic state will lose

their strength, so the repentance which he has built is destroyed, thus it is like someone who builds a building only in the form of bricks without adhesive. Muhammad bin 'Inan rahimahullahu Ta'ala said, *“Whoever is istiqamah in repenting from all forms of disobedience, then he will be able to rise to the level of repentance from all matters that are not useful, and whoever is not istiqamah in repenting, then he will not can smell flavor that comes out of his repentance, and forever he will not be able to keep the whispers of his heart, even the whispers of disobedience will always trick him into prayer.”*

The scholars stated: *“Whoever strengthens his repentance, Allah Ta'ala will protect him from all the dirt that interferes with and destroys the purity of his' charity.”* This is the position of repentance which is comparable to the *zuhud* state of the world, where the practitioner of the ascetic will be able to protect him from anything that hinders him from Allah Swt. 'Aliy Al-Khowwash rahimahullahu Ta'ala said: *“Whoever istiqamah in his repentance and zuhud towards worldly assets, then he will be able to complete all positions and good things.”*

And it is well known that with true repentance, all sins will be forgiven, both those related to Allah Ta'ala, as well as the wrong doing of a servant against himself by doing evil apart from associating partners with Allah Ta'ala, even though shirk is also a *dzalim* against oneself, and other than those related to fellow humans in the form of wealth and honor which will be explained later. How important this repentance is. The urgency of repentance is very clear as a practical suggestion in purifying the soul and exalting to Allah Almighty. This was reviewed by Imam Qayyim al-Jauziyah with his words *“The position of repentance is at the beginning, in the middle and at the end. A servant cannot be separated from him. He must always repent until he dies. Repentance is the beginning and the end for a servant.”*<sup>86</sup>

The argument regarding the obligation to repent and its position in realizing the goodness of a servant and his success in this world and the hereafter is found in the QS.An-Nur verses 31, said Allah swt.:

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<sup>86</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta Timur: Akbar Media, 2010), page 168

...وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

“... and turn to Allah in repentance, all of you, O believers, that you might succeed.” (QS.An-Nur (24): 31)

## 2. Leaving the Neutral Case (تَرْكُ الْمُبَاحَاتِ)

Being a Sufi is not easy. Moreover, the essence of humans tends to be attracted to the world and cannot be separated from it. Meanwhile, interest in the end is still part of it.<sup>87</sup> Even in the case of permissibility, Sufis avoid doing it. If the Sufis do many permissible things, the level of the Sufi journey will decrease. Unlike the common people, whose level of *maqom* is still far below the Sufis. On the way to reaching the level they have also been different, so that what Sufis and people who are not do the path of Sufis it's different.

The example cellphone, it is not a *haram* thing. But having a cellphone makes a person negligent of his obligations to God, violates God's rules, and makes him only busy with his cellphone, this is an attitude that is prohibited from doing things that are permissible. It is inversely proportional to the use of cellphones used by teenagers to take part in online study, looking for sources of knowledge, spreading kindness, its very permissible. For this reason, doing *mubah* is allowed on condition that it is still within the limits of Islamic law, does not neglect our duties as servants of Allah Almighty., good intention so do the permissible case is not avoid by our religion.

Sayyid Abdul Wahab Asy Sya'roni said in his book:

وَاتْرُكِ الْمُبَاحَاتِ طَلْبًا لِتَرَقِّي الْمَقَامَاتِ الْعَلِيَّةِ

“Leave neutral things, so that you can attain a higher position beside Allah SWT.”<sup>88</sup>

<sup>87</sup> Ibn al-Jauzi, Shaid al-Khatir: Wise Advice to Refresh Faith, trans. Abdul Majid, (Yogyakarta: Darul Uswah, 2010), page 31

<sup>88</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 4

According al-Sya'roni, leaving the permissible case is not an order to be carried out leaving the case of *mubah*. However, one can do something better on top of that permissive matter like the *sunnah* and it is obligatory. The case of *mubah* stated by Allah Almighty. so that people do not get bored of carrying out the commands of Allah Almighty, giving encouragement to worship.

Add the statement by Abu Al-Hasan As-Syadzili rahimahullahu

Ta'ala said to his students, his said:

وَقَدْ كَانَ أَبُو الْحَسَنِ الشَّاذِلِيُّ رَحِمَهُ اللَّهُ تَعَالَى يَقُولُ لِأَصْحَابِهِ: كُلُوا  
 مِنْ أَطْيَبِ الطَّعَامِ وَاشْرَبُوا مِنَ الذِّ الشَّرَابِ وَنَا مُوَا عَلَى أَوْ طَاءِ  
 الْفِرَاشِ وَالْبَسُوا أَلْيَنَ الثِّيَابِ فَإِنَّ أَحَدَكُمْ إِذَا فَعَلَ ذَلِكَ وَقَالَ الْحَمْدُ لِلَّهِ  
 يَسْتَجِيبُ كُلُّ عَضْوٍ فِيهِ لِلشُّكْرِ بِخِلَافِ مَا إِذَا أَكَلَ خُبْزَ الشَّعِيرِ بِأَلْمِحِ  
 وَلَبَسَ الْعَبَاءَةَ وَنَا م عَلَى الْأَرْضِ وَشَرِبَ الْمَاءَ الْمَالِحَا السَّخِنَ وَقَالَ  
 الْحَمْدُ لِلَّهِ فَإِنَّهُ يَقُولُ ذَلِكَ وَعِنْدَهُ إِشْمِزَاؤُ وَبَعْضُ سُخْطٍ عَلَى مَقْدُورِ اللَّهِ  
 تَعَالَى وَلَوْ أَنَّهُ نَظَرَ بِعَيْنِ الْبَصِيرَةِ لَوَجَدَ الْأَشْمِزَاؤَ وَالسُّخْطَ الَّذِي  
 عِنْدَهُ يَرْجَحُ فِي الْإِثْمِ عَلَى مَنْ تَمَتَّعَ بِالدُّنْيَا بِبِقِيْنٍ فَإِنَّ الْمُتَمَتَّعَ بِالدُّنْيَا  
 فَعَلَ مَا آبَا حَهُ الْحَقُّ سُبْحَانَهُ وَتَعَالَى , وَمَنْ كَانَ عِنْدَهُ إِشْمِزَاؤُ  
 وَسُخْطٌ فَقَدْ فَعَلَ مَا حَرَّمَهُ الْحَقُّ عَزَّ وَجَلَّ وَأَفْعَلَ ذَلِكَ يَا أَخِي

*“Eat by you the most delicious food, drink the most blessed drink, sleep on the softest bed and wear the softest clothes.” People who eat delicious food, drink delicious drinks, sleep in a comfortable place when giving thanks will be rewarded. It is different from people who eat rice with salt, wear ugly clothes, but their souls are angry and disgusted by Allah's destiny. which person is more sinful than the person who enjoys the blessings of the world. People whose souls feel disgusted and angry, really he has done things that are forbidden by Allah SWT.”*



Add the statement by ‘Aliy Al-Murshifiy rahimahullahu Ta’ala:

قَالَ سَيِّدِي عَلِيُّ الْمُرْصَفِيِّ رَحِمَهُ اللَّهُ تَعَالَى : لِأَيِّصِحُّ لِمُرِيدٍ قَدَّمَ فِي  
 الْإِرَادَةِ حَتَّى يَنْتُرِكَ فِعْلَ الْمُبَاحَاتِ وَيَجْعَلَ مَكَانَ كُلِّ مُبَاحٍ تَرَكَهُ مَأْ  
 مُورًا شَرَّ عِيًّا مِنْ مَنْدُوبٍ أَوْ أَوْلَى وَيَجْتَنِبُ الْمُبَاحَ كَأَنَّهُ مَنَّهُى عَنْهُ  
 كَرَاهَةً تَنْزِيهِ

*“It is illegitimate for a student (one who hopes for) a high until he leaves the mubah case and changes the position of every mubah case he leaves with a case ruled by Syara in the form of sunnah or more major charity, and stays away from the case of change as if it were a prohibition in the form of makruh tanzih.”*

Supported by two statement explain when the scholar choose to take the hard, not the light path in order to attain a high degree as it can be seen from their situation, they also demand that their students do charity to reduce the work of change as much as they can and replace it with obedience so that they get rewarded for it. Then if they do not find obedience (in return), they intend to do permissible work such as eating and speaking with good intentions, such as seeking strength for worship by eating food that is pleasurable, or eliminating the sullen attitude to make the other people happy with them part of the conversation and so on.

They suggest to their students not to sleep except in emergencies, not to eat unless they were hungry, not to speak unless needed and not to hang out with people unless forced. Because they hope that their students will get reward like the reward of doing their duty in every step. For example, new students may eat when it is time to eat and may speak when it is time to speak. Because if they decline from compulsory cases, they do not decline from circumcision cases, until finally they eat when it comes to eating and speaking when it is time for them to speak. They also emphasized their students to forget to eat, not to have wet dreams and not to stretch their legs out during the day or at night unless there is a craving.

Intending to do all permissible actions with good intentions in order to get rewarded for this, such as sleeping during *qoilulah* (in the middle of the day) with the intention of seeking the power of worship at night, and fulfilling part of the heart's desire because it is to treat one's lust when he is reluctant to worship overall. Likewise by wearing beautiful clothes, one should intend to show Allah Ta'ala's n, not because of indulging in lust, and also by eating good food, drinking sweet and fresh drinks should be realized because to meet the needs of his body in order to be grateful to Allah Swt.

### 3. Prohibition for Show Off (الإِحْدَارُ مِنْ دَقَائِقِ الرِّيَاءِ)

According to al-Muhasibi, show off (*riya'*) is the desire of lust. The essence of *riya'* meant by al-Muhasibi is a person who does good deeds because he hopes for something and compliments from the people around him.<sup>89</sup>

In his book, al-Sya'rani has a testament:

وَاحْذَرُ مِنْ دَقَائِقِ الرِّيَاءِ خَوْفًا مِنْ ضِيَاعِ الْأَجُورِ وَظُلْمَةِ الْقَلْبِ.

“Avoid the refinement of *riya* (showing off), because it is feared can fade the merits of charity and darken your heart.”<sup>90</sup>

On *Al-Minah Al-Saniah* explain:

مَحَبَّةُ اِطَّلَاعِ النَّاسِ عَلَى الْعِبَادَةِ وَغَيْرِهَا.

From his will, al-Sya'rani said that *riya* is happy if his deeds are known / seen by others. The result of *riya* removes charity and darkens the heart. Al-Sya'rani said that all acts of worship should be done purely to achieve the pleasure of Allah SWT. not driven by *duniawi* or *ukhrawi* affairs.

According to Al-Sya'rani, there are several signs of *riya* that are subtle and not realized by humans, namely:

<sup>89</sup> al-Muhasibi, Abu cAbd Allah Harith. Tahqiq cAbd al-Qadir Ahmad cAta '. 1990. al-Ricayah li Huquq Allah. Beirut: Dar al-polar al-Scientific, page 189

<sup>90</sup> Abd al-Wahhab al-Sya'rani, *Al-Minah al-Sanniyah*, page 5

وَقَدْ أَجْمَعَ الْعَارِفُونَ عَلَى أَنَّ مِنْ عِلَامَةِ الرِّيَاءِ اسْتِحْلَاءَ  
 ١ الْعِبَادَاتِ  
 ٢ وَمِنْهَا الْعَمَلُ لِلَّهِ تَعَالَى وَ لِشَيْءٍ آخَرَ  
 ٣ وَمِنْهَا الْعِبَادَةُ بِقَصْدِ التَّقَرُّبِ مِنْ حَضْرَةِ اللَّهِ تَعَالَى فَإِنَّ ذَلِكَ  
 كَالْعَمَلِ بِأَجْرَةٍ.  
 ٤ وَمِنْهَا إِدْعَاءُ الْمَقَامَاتِ قَبْلَ بُلُوغِهَا أَوْ بَعْدَ بُلُوغِهَا وَلَمْ يُؤَدَّنْ.  
 ٥ وَمِنْهَا تَرْكُ الْعَمَلِ مِنْ أَجْلِ النَّاسِ.  
 ٦ وَمِنْهَا حِكَايَةُ الْعَمَلِ الصَّالِحَاتِ الَّتِي وَقَعَتْ فِي أَرْزَامٍ مَضَتْ  
 وَلَمْ يَتَّعُرْ بِهَا أَحَدٌ إِلَّا لِعَرَضٍ شَرَعِيٍّ.  
 ٧ وَمِنْهَا قَطْعُ الْمَرْحِ الْمُبَاحِ إِذَا دَخَلَ مَنْ يُسْتَحْيَا مِنْهُ.  
 ٨ وَمِنْهَا الزِّيَادَةُ فِي الْأَطْرَاقِ وَالْخُشُوعِ لِدُخُولِ أَحَدٍ مِنَ  
 الْأَكَابِرِ وَغَيْرِهِمْ.

- a) Sufis scholars have agreed that one of the signs of subtle *riya* is to feel the sweetness or lightness when performing worship. There is a basic, when people do a worship they feel heavy because of their lust, so if they are forced it will feel heavy.
- b) Another sign of *riya* is to do actions with impure intentions for Allah SWT. there could be a subtle *riya* in the creation. Such as: performing *dhuha* prayers with the aim of wanting to be rich, fasting with the aim of finding a mate. According to Imam Ghazali, such a thing no problem if it can train the person to act sincerely on their own. If it is *istiqamah* was appear, so the feel like that must be eliminated
- c) Another sign of *riya* is worship with the aim of getting closer to Allah SWT. this type considered as asking for wages for the act. Sufism experts give orders to perform worship pure for worship, not asking for anything else.
- d) The next sign of *riya* is to tell the state that he has reached to other people. In this case, there is a *riya* which the *suluk* does not realize.

- e) Another sign of *riya* is leaving charity because of humans. According to Shaykh Fudail leaving charity because humans are *riya'* and charity because humans are *shirk*. When people deliberately do not worship for fear of being seen by others, it is considered a subtle *riya*. And when you do not perform worship in secret, it is considered a good deed and *sunnah*.
- f) Another sign of *riya* is telling of past deeds to people who do not really know about these charities except the *Syar'i*. According to Sayyid Ali Khowas telling good deeds it delete charities like *riya'*.
- g) The next sign of *riya* is to stop laughing because of the attend of a more respectable person with the aim of pretending to be polite in front of him, it is a gentle *riya'*. However, if the intention is to respect the teacher, it will not be considered as *riya'*.
- h) The last sign of *riya* is doing good but being embarrassed in front of an honourable person and changing his attitude, so it is a subtle *riya*. According to the expert of Sufism, act normal even in front of a respectable person, with good intentions.

*Riya* is very damaging to basic deeds in worship. *Riya'* can darken the heart and destroy charity. However, Sayyid Ali Khowas still stated that he was not allowed to join in with the exception of *sharia* acts of worship, such as prayer, *zakat*, alms. Considering that today is an era that easily shows good and bad deeds both from the mass media and in print to the general public, the right solution is to instill a goal in the heart, that all these good deeds can be imitated and become motivation in doing good deeds. Still in Sayyid Ali Khowas said that the permissible case to do acts of worship for a leader who is a figure in the community, with the aim that the community can imitate these actions and are always motivated to do the same good as that figure.

#### 4. No Hurt To Other People (الإِحْدَارُ مِنْ أَدَاءِ الْخَلْقِ)

Sayyid Abdul Wahab Asy Sya'roni said in his book:

وَإِحْدَارُ مَنْ إِيْدَاءِ الْخَلْقِ, فَإِنَّهُ مِنَ السَّمُومِ الْقَاتِلَةِ

“In his book al-Sya'roni has a testament: Avoid hurting others, because it is a sin in fact it is a deadly poison.”<sup>91</sup>

On *Al-Minah Al-Saniyah*, Al-Sya'roni explain the meaning of *dhalim* is to do something to other people beyond the boundaries of the property, soul, and honor of others. Notes that will not be erased before the person who has been hurt is happy and sincere, and will not be forgiven by simply repenting, namely notes of *dhalim* others.

According to Sayyid Al-Khawas, there are 3 kinds of harm to other people, namely *dhalim* to the soul, *dhalim* to property, and *dhalim* to the honor of others. *Dhalim* against the soul provides various punishments such as deliberate and accidental killings that get *diyat qisas*, *kafarat*, and so on. As for the *dhalim* of property, that person is obliged to return the property that has been taken to that person or his heir. If he is unable to return the person's rights then he must give *sadaqoh* to the owner of that right. If he is still unable to do so, he must do good to others to meet the burden of people when weighing charity. As for the wrong doing of the honor of others such as playing one another, slander, etc., then that person must apologize to the person who has been wronged.

For this reason, as a Moeslim one should always do good to others and protect each other's brotherhoods so that enmity and quarrels can be avoided. Allah Almighty said on QS.Al-Hujurat verses 10 :

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (١٠)

<sup>91</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Saniyah*, page 7

“The believers are but brothers., so make settlement between your brothers. And fear Allah that you may receive mercy.” (QS. Al-Hujurat (49): 10)

#### 5. Protecting from *haram* food (الإِحْذَارُ مِنْ أَكْلِ غَيْرِ الْحَلَالِ )

In his book, al-Sya'roni has the said:

وَاحْذَرُ أَيضًا مِنْ أَكْلِ غَيْرِ الْحَلَالِ, فَإِنَّ أَكْلَ غَيْرِ الْحَلَالِ يُقَسِّي الْقَلْبَ وَيُظْلِمُهُ وَيَحْجُبُهُ عَنْ دُخُولِ حَضْرَةِ اللَّهِ تَعَالَى وَيُخْلِقُ النَّيَابَ.

“You should abstain eating food that is not halal, because eating food that is not halal actually can harden, darken, and block your heart from penetrating the door of the presence of Allah Ta'ala, and tarnishing clothes (morals).”<sup>92</sup>

Al-Sya'roni explain that eating *haram* food will cause a lot of harm. Apart from the physical harm that is felt, the spiritual *madharat* is very influential. *Haram* food will make our hearts dark, we cannot accept religious knowledge clearly. With a dark heart, it will be difficult to get closer to Allah Almighty. Apart from a dark heart, people who continue to eat *haram* food will not benefit from prayer, fasting, *shadaqah* and other practices. No matter how good a person's worship is, if he eats something that is *haram* then all his acts of worship are prevented from reaching Allah SWT. It's like hatching a rotten egg, you won't get any results.

Al-Sya'roni in his will also said to his students: “For students who fill their stomachs too full (especially with *haram* and *shubhat*’ food), it will bring seven consequences. Namely, causing the heart to become hard, destroying the ingenuity and creativity of the mind, eliminating memorization, burdening the body to worship Allah Almighty, lazy to study, strengthening lust, helping to trap setan's (armies).”<sup>93</sup>

From that statement, the writer argues that there are 2 losses or dangers caused by consuming *haram* food, namely physical and spiritual

<sup>92</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 7

<sup>93</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 7



*madharat*. Physical and spiritual danger. Physical danger is like destroying the intellect and mind, laziness to worship, and other *madharat*. As for spiritual danger, such as making the heart hard, dark, strengthening one's lust, and weakening one's faith.

This problem is rarely realized by today's teachers, even some of them eat the food of ordinary people, and when people criticize it, he said: "I'm afraid it will hurt his feelings." This is a class of people who are ignorant of religious principles, they do not worship Allah Ta'ala with something more important than comforting the feelings of others. If so, then it is no different from the person who drinks *khamr* together with the person who invited it. Therefore supposing he said: "I drink wine just because it consoles his heart", then we will punish him, we don't want to accept any reason from him, and we punish him for his wickedness.

To take the path of Sufism, the *suluk* (someone who path the *sufis*) really take care of the food they eat. They always check the laws of the food they eat. For them, when they continue to worship but do not know for sure the law of the food they eat, it is the same as they worship only by lust, it will be useless to get closer to Allah Almighty. For this reason, al-Sya'roni is very concerned about the food that a person consumes, considering that there is so much harm from *haram* food.

#### 6. Avoid Shame (الإِحْذَارُ مِنَ الْحَيَاءِ الطَّبِيعِيِّ)

In his book, al-Sya'roni has the tastement:

وَإِحْذَرُ مِنَ الْحَيَاءِ الطَّبِيعِيِّ

"Avoid the shame of the same character."<sup>94</sup>

Al-Sya'roni explain:

أَيُّ الْحَيَاءِ الطَّبِيعِيِّ أَنْ يَسْتَحْيِيَ الشَّخْصُ أَنْ يَذْكُرَ اللَّهَ تَعَالَى بِرَفْعِ  
الصَّوْتِ

<sup>94</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 8



The meaning of shame is someone who feels ashamed to do *dhikr* to Allah Ta'ala aloud in front of people. Most of the people who leave *dhikr* aloud in front of people are people who have the glory like the *qadli* (judges), people who give joy, teachers and others. So when one of them forces himself to do *dhikr* to Allah Ta'ala out loud in front of the people, he feels ashamed as if he is doing evil. Should people like them have to do the *dhikr* aloud so that they can come out from being arrogant.

Shaykh Muhammad rahimahullahu Ta'ala ordered his students to do *dhikr* aloud in the markets, on public streets and in uninhabited empty places. He said your *dhikr* to Allah Ta'ala in places like this so that those places will become your witnesses on *yaumul qiyamah*, and burn form of *tabi'at* lust, because in fact you will remain veiled as long as you have not burned it. The examples is who are recite the Qur'an with loud voice. Most people are ashamed to recite the Qur'an, afraid to be considered a pious person or arrogant, they are more proud when singing a song in public.

#### 7. No cheat at work (الإِحْدَارُ مِنْ غَشِّ الْحِرْفَةِ)

Al-Sya'roni said in his book:

وَإِحْدَارُ أَيضًا مِنْ غَشِّ الْحِرْفَةِ، فَإِنَّ الْغَشَّ فِي الْحِرْفَةِ مَذْمُومٌ شَرُّ عَا.

“Avoid cheating at work. Because cheating at work is a disgraceful act according to the syara’.”<sup>95</sup>

Allah Most High has glorified those who work in some cases more than those who are unemployed worshipers :

- a) Verily the deeds of one of them are for himself, because he eats from the results of his own work, not from almsgiving and other people's feces.

<sup>95</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 8

- b) There is no recognition as knowledgeable people, and there is no pride towards ignorant people, even they despise themselves and regard others as noble.
- c) Salvation from reasonable doubts about Allah Ta'ala, His Messenger and His laws.
- d) When falling into immorality, he testifies to his ugliness and he never thinks that he can do something that can erase his mistakes.

In everyday, honesty is needed in every activity. Honest can provide peace in the heart of someone who will lead a Moeslem to the path of heaven. On the other hand, a lying attitude will lead a person to the path of the gates of hell. With someone being honest, he protects the rights of others and protects his own rights. Everyone who expects goodness in his work and does not depend on his work, then Allah SWT. will bless his business capital from a direction that he is not aware of so that he becomes the most wealthy person. But on the contrary, whoever is cheating in his work, Allah will expose his cheating, remove his blessing and in the near future will become a material for ridicule, because in fact Allah SWT. make poverty in cheating and make blessings in piety.

#### 8. Fight Lust (الْمُجَاهِدُ بِالنَّفْسِ)

Al-Sya'roni has a statement in this book:

IAIN PURWOKERTO

وَجَاهِدْ نَفْسَكَ، اِىْ حَوَاطِرَهَا فِى الشَّرِّعِ.

“Defeat your lust,, namely the invitation to lust according to syara’.”<sup>96</sup>

As bad as disobedience is a whisper of the heart (which leads to badness), and maybe people generally do not think that it is sin. If a student avoids listening to the whispers of his heart, and he is always doing *dhikr*, his heart will join in the *dhikr*, and his heart will be happy and awake. At that time the *satan* will move away from his heart as far as

<sup>96</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 9

possible, the whisper of *Satan* is away from a servant and nothing else accompanies him except a spiritual whisper. And that's when he will be able to break and beat it with a balance of science.

In this book Al-Sya'roni explained that there are 2 ways to combat lust, namely by :

a) Hunger (eating a little) (قَلَّةُ الْأَكْلِ)

بَطْرِ يَفَّةِ الشَّرِّ عِيٍّ وَهُوَ تَقْلِيلُ الْأَكْلِ شَيْئًا فَشَيْئًا وَقَدَّمَ الْجُوعَ عَلَى غَيْرِهِ.

Combating lust according the *Shari'a*, namely by reducing food. Al-Sya'roni said that excessive stomach lust does not mean just a lot of eating. Because a lot of eating is the beginning of this mental illness. The essence of this disease is mental greed and materialistic nature. Many have changed the purpose of eating into the main purpose of life until humans become animals controlled by their lust.

There is statement Shaykh Abu Sulaiman Ad-Daraniy that:

وَكَانَ الشَّيْخُ أَبُو سُلَيْمَانَ الدَّارَانِيُّ رَحِمَهُ اللَّهُ تَعَالَى يَقُولُ: مِفْتَاحُ الدُّنْيَا الشَّبَعُ وَمِفْتَاحُ الْآخِرَةِ الْجُوعُ.

Shaykh Abu Sulaiman Ad-Daraniy said in his heart opening book: “*The key to the world is satisfied and the key to the hereafter is hunger.*” Namely the deeds of the world and the hereafter. And when Allah created the world, Allah made knowledge and wisdom in hunger and made fools and immoral ones from satisfied. Eating much and lust are like firewood and fire. Eating a lot (fire) will burn lust (firewood) so that it will burn. To extinguish the fire then fast. For that, it is very important to pay attention to eating in everyday life. Do not make eating the goal of life, but make eating as strength for worship.

There are several reasons that hunger is used as the first way to fight lust:

- 1) Hunger is the most important basic element in walk the path to Allah, because there is nothing faster to subdue lust in its initial stage than hunger.
- 2) Hunger was able to subdue the kingdom, apart from the rest.
- 3) Hunger is able to release several elements of soil and water according to existing abilities, then the heart becomes clear.
- 4) All other members will be subject to special hunger.
- 5) The whisper of lust cannot be subdued except by hunger.

b) Minimilizing sleep (قِلَّةُ النَّوْمِ)

Al-Sya'roni explain that :

لِأَنَّهُ لَيْسَ فِيهِ فَايِدَةٌ دُنْوِيَّةٌ وَلَا أُخْرَوِيَّةٌ.

*“Because sleep does not have the benefits of both duniawi and ukhrawi, and sleep is its brother to death.”*

The scholars claim that a part of indulging in lust is sleeping rather than worship at night as on cold nights. And thus it shows that there is no love for Allah Ta'ala. Not sleeping continuously at night can destroy and release a person from the four elements in him, namely: water, earth, air and fire, and that's when a person can see the realm of fear so that he loves Allah Ta'ala even more.

Every student (who walk the path to Allah Ta'ala) who does not have these three traits is nonsense, namely: leaving wealth, eating and sleeping. And each of these three traits he should not do except in an emergency, because then he will be worthy to emigrate with Allah Ta'ala, because not everyone who worships can emulate.

Fight your lust with hunger and do not sleep at night that is beyond the limit, and paralyze lust with heavy deeds because to beat him into submission to you when you take him to a path that is

pleased by Allah Ta'ala. For before being beaten and trained, that lust resembles a wild animal, and like a calf they have trained to turn a mill, as you know that in the beginning they starved him, closed his eyes and rolled him in an empty mill or something while being hit. This was done over and over until it appeared to them that he was completely submissive. And after that, only then did they feed him and remove the blinds of his eyes.

#### 9. Isolates from people (الْعُزْلَةُ)

Al-Sya'roni has a tastement in his book:

وَالزَّمِ الْعُزْلَةَ فَإِنَّ فِيهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

*“You should always isolate yourself because in 'uzlah there is of the world and hereafter.”<sup>97</sup>*

Al-Sya'roni explain the meaning of 'uzlah take the statement from Syaikhon:

رَجُلٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ، رَجُلٌ يَعْزَلُ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ.

*“Someone who jihad with their souls and assets are people who get away from the people who occupy the slopes of the mountains to worship Allah SWT.”*

Al-Sya'roni made many statements leaning on some friends and *tabi'in* and some *salafus* religious scholars to invite *uzlah* absolutely and to motivate him. Among these statements are:<sup>98</sup>

Leaning on Huzaifah bin Yaman, ra said: *“I want to close the door of my house so that I don't come out to meet anyone until I die.”*

Leaning on Abdullah bin Abbas, he said: *“The best a man should sit is in his house. He does not see and cannot be seen.”*

<sup>97</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 10

<sup>98</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs*, (Jakarta Timur: Akbar Media, 2010), page 314

Sufyan Tsauri said: *“This is a period of silence, staying at home, and being willing to eat what is until you die.”*<sup>99</sup>

The basic for the statement about *'uzlah* is absolutely from *Al-Qur'an* and the hadiths of the prophet that invite themselves to be busy and leave bad

people.<sup>100</sup> These arguments cannot be used as a basic for doing *'uzlah*. Much of the statement about *'uzlah* on this basic is because it is considered *uzlah* which absolutely does not know the basic method of soul purification according to the Islamic method. Purification of the soul is not a one of the worship. If people are only busy doing dhikr, praying, reading the Qur'an at any time without attention to their preaching their families and society, so the purification of their souls is considered defective and fruitless.

Some statements that do not support the existence of do *'uzlah* absolutely, include:

Caliph Abu Bakar Siddiq said that he heard Rasulullah SAW. Said : *“Really, if the people see someone who do the wrong act and do not arrest him, I am afraid that Allah will generalize for them the punishment of Him.”* (Narrated by Abu Daud)

Narated by Bukhari Muslim that: a man asked, "O Messenger of Allah, show me an act that equals *jihad*." He replied, "I did not find it." He asked, "Are you able, if a *mujahid* leaves you enter the mosque. Then you pray without stopping and fasting without breaking? He said, "Who is the person who can do it?"

Narrated by Tirmidhi and Ibn Majah from Ibn Umar ra, he told the story, Rasulullah Saw. Said, *“A Moeslim who interacts with humans and patient with their disturbances is more rewarding than a Moeslim who does not interact with humans and is impatient for their disturbances,”*

From the three statements, it can be understood that *'uzlah* cannot be done absolutely. From the above arguments it is clear that a Moeslim who briefly performs jihad in the way of Allah SWT, sacrifices himself,

<sup>99</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs* ....., page 315

<sup>100</sup> Anas Ahmad Karzon, *Tazkiyatun Nafs* ....., page 315

his property, body and soul, and his time to get the pleasure of Allah SWT, sits to teach, give advice, give prohibitions, talk one kindness to the general public, is more important than the night prayer and other additional prayers. Because someone is active, is able to have a big influence on others to worship and get to the right path.

For that, the Moeslim not to be accept by propaganda to do *'uzlah* absolutely. *'Uzlah* absolutely means alienating the pious people who are more concentrated on their worship. If this happens, then the destroyer of religion will easy to enter and destroy the religious role of Moeslim, because no one guides them and shows them to goodness anymore.

#### 10. Avoid Talkactive (الصُّمْتُ)

Al-Sya'roni has a testament in his book:

وَالزَّمِ الصُّمْتَ إِلَّا لِلضَّرُورَةِ الشَّرْعِيَّةِ

“You should always be silent, except for emergency in syar’i.”<sup>101</sup>

Al-Syahroni said take the statement from scholar about the important of avoid talk active that *nur Ilahi* will come out of a student's heart when he speaks uselessly, and his heart will become dark. Indeed, if one element of some of the elements of the path to Allah Ta'ala has been destroyed, then the others will also be destroyed. The scholars claim that the most important elements are four: hunger, do not sleep at night, *uzlah* and remain silent, while other elements besides these four are as support. The four things reinforce each other, if one collapses then the building will collapse.

There statements from several Sufi scholars about the importance of little speaking :

Al-Ustadz Qusyairy rahimahullahu Ta'ala said:

وَكَانَ الْأَسْتَاذُ الْفُشَيْرِيُّ رَحِمَهُ اللَّهُ تَعَالَى : إِنَّمَا أَثَرَ الْقَوْمِ السُّكُوتِ لِمَا عَلِمُوا أَنَّ الْكَلَامَ مِنَ الْأَفَاتِ ثُمَّ لِمَا فِيهِ مِنْ حَظِّ النَّفْسِ وَإِظْهَارِ

<sup>101</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 11



صَفَاتِ الْمَدْحِ وَالْمِيلِ إِلَى مَنْ يُمَيِّزُ عَنْ أَسْكَالِهِ بِحُسْنِ النُّطْقِ وَغَيْرِ  
هَذَا مِنْ أَفَاتِ الْكَلَامِ.

*“The scholar prefer silence because they know that in speaking there is danger, and because something that is in them is part of lust, shows a praiseworthy nature, and tends to people who distinguish the form of speech with the grace of speaking and so on.”*

Fudlail bin 'Iyad rahimahullahu Ta'ala said:

وَكَانَ الْفُضَيْلُ رَحِمَهُ اللَّهُ تَعَالَى : يَقُولُ مَنْ عَدَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ  
كَلَامُهُ, وَمَا وَرَثُوا الْحِكْمَةَ إِلَّا بِالصُّمْتِ وَالتَّفَكُّرِ, وَالْوَرَعُ فِي النُّطْقِ أَشَدُّ  
مِنْهُ فِي اللُّفْمَةِ وَالتَّيَابِ.

*“Whoever considers his talk as part of the charity of worship, of course he speaks a little, the ulama do not inherit the knowledge of wisdom except by being silent and tafakkur. And abstaining from speaking is more important than a mouthful of rice and a piece of clothing.”*

#### 11. Do Night Worship (قِيَامُ اللَّيْلِ)

In his book, al-Sya'roni testament:

وَلَا تَتْرُكْ قِيَامَ اللَّيْلِ

*“Do not leave the night worship”<sup>102</sup>*

In this will, al-Sya'roni strongly advised humans not to abandon night prayers. According to Islamic law, night prayer is a *sunnah* worship which is not obligatory, but al-Sya'roni whose thoughts are nuanced in Sufism so that he strongly advises people not to leave night prayers. Night prayer is a form of worship that can provide help in the afterlife. Not only in the hereafter, in the world, night prayers are very beneficial. Night prayers can be example: *tahajud* prayer, *witir* prayer, *taubat* prayer, etc.

Supported also by the hadith narrated by Imam At-Tirmidhi in his book al-Sya'roni:

<sup>102</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 11

وَرَوَى التِّرْمِذِيُّ : عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ  
 وَقُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمِنْهَاةٌ عَنِ الْإِثْمِ، وَفِي رِوَايَةٍ  
 لِلطَّبْرَانِيِّ: وَمِطْرَدَةُ لِلدَّاءِ عَنِ الْجَسَدِ. (رواه الترمذی)

*“From Abi Idris al-Khawlani, from Bilal that Rasulullah Saw. said: “You should do night prayers, because night prayers are the custom of people who pray before you, get closer to your God, can erase mistakes and prevent from sin”. “In the history of Imam Thabrani it is mentioned: “And rejects the sickness of the body”. (Narrated At-Tirmidhi)*

From the above hadith it is very clear that there are many benefits of night prayers such as getting closer to Allah Almighty. One of the times that his prayers are most answered is the third of the night. Humans who always ask for forgiveness in their night prayers will be forgiven for their mistakes and prevent sins. Apart from the benefits associated with *habblum minallah*, night prayer is also beneficial for oneself. Delivered by Dr. Ahmad Hamid Diyab and Dr. Ahmad Qurquz that night prayers can increase the body's immune resistance against various diseases that attack the heart, brain and other organs of the body. Because people who wake up at night can break the habit of sleeping and serenity that is too long which can cause blockage of blood vessels, so night prayers will reject the disease from the body.<sup>103</sup> However, the true essence of night prayer is getting closer to Him.

It should be for people who feel heavy and lazy to do night prayer, let him examine himself, because this is sometimes caused by mental immoral like: *riya'*, arrogant, *ujub*, *dengki*, envious, deceitful, happy to be praised, love the world and others, then immediately repent of such things, or do work that can wash away sins. Because in fact, when a sin has been removed from a servant, then his soul will become holy and there is no

<sup>103</sup> Faqih Purnomosidi, *Sholat Tahajud Sebagai Manajemen Stres Pada Karyawan Di Universitas Sahid Surakarta*, Psikoislamedia Jurnal Psikologi Vol 3 , No 1, 2018, accessed 30 Desember 2020 at 03.00

longer any matter that prevents him from appearing before his Lord in this glorious gathering, unless he does not get a share.

## 12. Consisten and continue in congregational prayer (الإِسْتِقَامَةُ فِي صَلَاةِ الْجَمَاعَةِ)

Al-Sya'roni tastement in her book, he said that:

وَلَا تَتْرُكْ أَيْضًا صَلَاةَ الْجَمَاعَةِ

“Do not leave congregation prayer”<sup>104</sup>

From the above testament, the researcher reveals that there must be features or advantages of congregational prayer compared to *munfarid* prayer (alone). As in the hadith of the Prophet Muhammad:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
 (صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ  
 دَرَجَةً ) رواه مسلم

From Ibn Umar, actually the Prophet Muhammad said: “Praying in congregation is better (main) than praying alone with a reward of twenty degrees.” (Narrated by Muslim)

From the hadith above, it is stated that the virtue of praying in congregation is more important than praying alone. In his book it is told from 'Ubaidillah bin' Amr Al-Qowariry rahimahullahu Ta'ala he said: “I have never lost prayer in congregation, but one day a guest came to me and kept me busy from doing the Isya prayer at the mosque, so I went looking for several mosques to do the Isya prayer there with people, and it turned out everyone has been praying, and all the mosques have been locked, finally I returned home to my house in a state of sadness over the loss of prayer in congregation.” Then I remembered a hadith: “In fact, praying in congregation is more important than praying alone 27 times”, so I prayed the Isya prayer 27 times and then slept. And in my sleep I saw

<sup>104</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 13

myself riding a horse together with a people, while they were in front of me, and I rode my horse behind them, but I still couldn't catch up. Then one of them turned to me and said: “*It's useless if you tire your horse, you will not be able to catch up with us*”, so I asked: “*Why is that, my brother?*”. He answered: “*Because we pray Isya in congregation, while you pray alone*”. Then I woke up, while I felt sad and sad. It is very clear that even though he performed 27 Isya prayers, it could not replace his main congregational prayer (*Jama'ah*).

And the *salaf* scholars offered condolences to himself for seven days if one of them lost his congregational prayer (*Jama'ah*). Some say if you lose one *rakaat*. And they condoled themselves for three days when they lost their *takbiratul-ihram* with the *imam*.

### 13. Increase *Istighfar* (تَكْتُرُ الْإِسْتِغْفَارُ)

Al-Sya'roni has tastement which used the opinion of Abu al-Hasan asy-Syadziliy:

وَفِي وَصِيَّةِ سَيِّدِي أَبِي الْحَسَنِ الشَّاذِلِيِّ رَحِمَهُ اللَّهُ تَعَالَى : عَلَيْكَ  
بِالْإِسْتِغْفَارِ وَإِنْ لَمْ يَكُنْ هُنَاكَ ذَنْبٌ

“*You should recite a lot of istighfar, even though you are not not sinful*”<sup>105</sup>

From the statement above, the researcher argues that *dhikr* must be done at any time, anytime, and under any conditions. As we know that sin is not visible to the eye, maybe every step we take in our activities is not aware of the sin, whether it is from the hands, feet, or other limbs. For that, it is highly recommended to anyone, whether they have sinned or not.

<sup>105</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 14

Rasulullah Saw.said:

عَنِ ابْنِ عَبَّاسٍ حَدَّثَهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ لَزِمَ إِلَّا سَتَغْفَرَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَ مِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ) (رواه أبو داود)

“Whoever says *istighfar* a lot, then Allah SWT. giving him a way out of every difficulty and giving him pleasure when he was hit by trouble and giving him sustenance from a path he did not expect.” (Narrated by Abu Dawud)

From the hadith above, the researcher argues that the virtue of *istighfar* is very special. In the purification of the soul, *istighfar* is useful for give forgiveness, but the meaning of *istighfar* is very broad. Like if we make *istighfar* when we are facing difficulties, then with *istighfar* Allah will provide convenience from these difficulties. If we are in trouble then with *istighfar* we will be given pleasure by Allah SWT. and if someone is stricken with difficulties in the economic field, Allah Swt.will provide sustenance for him from an unexpected way.

For people who are on the path of Sufism, *istighfar* is used as an heirloom in their path. *Sufi* scholars say that if the *salik* neglects Allah Swt, so he will not find a way. When the one-minute *salik* does not do *dhikr* it will be controlled by the *syaitan*. Thus, it should be *salik* to always take *istighfar* asking forgiveness from Allah. So that his sins he has committed may be forgiven. Even when he found that people judged him to be a good person, he was not. So hurry up to make *istighfar* to Allah Swt. as this has been stated by the scholars.

#### 14. Have a Sense of Shame and Manners (الزَّامُ الْحَيَاءِ وَ الْأَدَابِ)

Al-Sya'roni said in his book:

وَالزَّمِ الْحَيَاءَ وَالْأَدَبَ

“You should always feel shy and polite”<sup>106</sup>

<sup>106</sup> Abd al-Wahhab al-Sya'roni, *Al-Minah al-Sanniyah*, page 15

Sufis scholars said:

وَقَدْ قَالُوا: الْعِبَادَةُ اثْنَانِ وَسَبْعُونَ بَابًا أَحَدٌ وَسَبْعُونَ فِي الْحَيَاءِ  
مِنَ اللَّهِ تَعَالَى وَوَاحِدٌ فِي جَمِيعِ أَنْوَاعِ الْبِرِّ.

“Worship has 72 doors, 71 doors are in shame to Allah Ta'ala, and one door is on all kinds of good deeds”.

From that statement the shame is very important in life. Shame here means being ashamed to do bad deeds both to Allah SWT, other people, and yourself. Shame must be applied in a person's life, with this ashamed attitude one does not dare to do things that are against the *shari'a* because he feels that Allah is look him.

Shame is divided into three, namely shame towards Allah SWT, yourself and others. Shame on Allah Swt, namely shame if you violate the rules of the *Shari'ah*, do bad things that will get painful torment in the hereafter. People who have shame towards Allah Swt. must have some shame towards myself. When he is about to make a deliberate mistake, he will stop and cancel it because there is shame in his heart and he is afraid of the punishment of Allah in the hereafter. As for shame towards others, it means shame if he knows the rights of others, but he does not fulfill them properly. For that, a person who has shame will protect the rights of others.

The next testament is about someone who must have *adab* (manners).

The sufis scholar said:

فَقَدْ قَالُوا: لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَطْلُبَ الْعِلْمَ وَالْحَدِيثَ حَتَّى يَعْمَلَ فِي  
الْأَدَبِ عِشْرِينَ سَنَةً.

“It is not advisable for a person to seek knowledge and hadith until he has been *adab* with good manners for 20 years”

The statement ofrom the Sufis's scholars:

وَقَالُوا : كَادَ الْأَدَبُ أَنْ يَكُونَ ثُلُثَى الدِّينِ.

“Manners almost 2/3 of religious”

The statement again from the Sufis scholars:

وَقَالُوا: أَلْعَبْدُ يَصِلُ بِعِبَادَتِهِ إِلَى الْجَنَّةِ وَلَا يَصِلُ إِلَى حَضْرَةِ اللَّهِ  
تَعَالَى إِلَّا بِالْأَدَبِ فِي الْعِبَادَةِ.

“ a people can get to heaven with his worship, but he will not be able to get to the presence of Allah Ta'ala except by being civilized in worship, and whoever does not maintain adab in his obedience”.

Al-Sya'roni said in her book about the meaning of *adab*.(manners). Adab does anything is deemed good according to Allah SWT and Rasulullah. both in talk, act, and in the heart. Adab (manners) is divided into 4 kinds:

- 1) *Syar'i adab*, namely doing what is ordered by the *Shari'a* and staying away from all prohibitions.
- 2) *Tobi'i Adab*, is doing things that are considered good to the general public such as, help each other, love each other, be warm, etc.
- 3) *Kasbi adab*, which is to understand the science of *arabic*, such as *nahwu, shorof, maa'ani*, etc.
- 4) *Sufi Adab*, is limiting the senses to do things that are blessed by Allah SWT. and every breath always remembers Allah Swt.

## B. The Implication On Character Education

Sufism is a scientific discipline based on Islamic teachings that aims to shape the character and personality of Moeslem through human beings, by requiring them to carry out a number of rules, duties and obligations as well



as other obligations.<sup>107</sup> Some implication the sufis moral values on character education:

#### 1. Revitalization of Sufism in Society

The word Sufism is very well known among the people. Many various people's perceptions of Sufis. From some of the writer's friends when asked what they know about Sufism, their answer is: Sufism about 1) *zuhud*, don't reach the world 2) pure the heart with some difficult way 3) and do not about sufism. All of the answers may be representative of the common people for their responses about Sufism. The author's friends are students studying with Islamic nuances, but they only understanding and insight of knowledge what they learn in their lectures. From the answers above, it can be interpreted that the knowledge of Sufism among the common people is still very low and not important. They still think that Sufism is outdated, does not keep up with technological developments, has the nuances of robes, long beards, and so on.

This common people's perspective needs to be straightened out, so that the science of Sufism is not viewed negatively and complicated by the community, even people can use the concept of Sufism, so that it makes Sufism an important part of their lives. The revitalization of Sufism must be taught to the public, the revitalization meant here is to replace the importance of Sufism in modern society as it is today.<sup>108</sup> The purpose of revitalization here is to make people have an understanding so that they don't consider Sufism as a negative thing anymore. The concept of "*Mahabbah Ilah*" which must be understood by common people. "*Mahabbah Ilah*" is the concept of loving Allah SWT. If you already love Allah SWT. then surely they will love His Messenger, His angels, His Book, His servants, and the poor will surely be loved. In modern era, many people are taught how they are loved by someone, not learn to love, so that the more they try to be loved, the disappointment they will always

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<sup>107</sup> M. Arif Khoiruddin, *The Role of Sufism in Modern Life*, (International Journal Vol 27(1), January 2016.)

<sup>108</sup> Gina Giftia, *Revitalisasi Tasawuf di Era Modern*, (Vol.VI, No. 1-2, Juli 2012)

feel. Efforts to love Allah SWT can be realized by loving his creatures, like loving our children, vehicles, and our mate. As an example :

- a. love our mate, if we are only fascinated by beautiful women and then we marry her, there will be no peace after marriage, because when that beauty is lost there are definitely many risks he can look for something else. Compared, if he married a woman with the intention of maintaining self-respect, increase the Prophet's people, it is highly recommended and will get peace after marriage.
- b. Love our children. If we want to have children, just the our lust and to be the jewels, when the child is not our expect, there will be dangers afterward such as murder and even abortion among teenagers. But it would not happen if we had children with the intention of increase the Prophet's people, so that many people worshiped to Allah Swt. this is a very commendable morality.
- c. Love our wealth. Islam does not teach people to be poor, only wait for the mercy of generous people, but Islam teaches to be the strong, rich and generous's Moeslem. Looking for wealth is highly recommended with the intention that these wealth can be used in the way of Allah such as giving donations to orphanages, connecting to friendship, not just piling up wealth and using arbitrarily for things that are not useful.

With the concept of "*Mahabbah Ilah*" in modern society, it will certainly create a society that is Islamic, resilient, and loves fellow human beings, so that peace and tranquility are sure to be formed in society. The next concept that must be understood about Sufism in society is presenting Allah SWT. in our every action. What is learned in Sufism is the effort to present Allah SWT. in every action we do both in our worship and our daily lives. Even though we can't see Him, at least we can feel the presence of Allah SWT. in our every deed.<sup>109</sup> When every Moeslem apply

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<sup>109</sup> Gina Giftia, *Revitalisasi Tasawuf di Era Modern*, (Vol.VI, No. 1-2, Juli 2012)

this concept in every worship and daily life, it will inevitably result in actions accordance with the *shari'ah*, criminal acts can be suppressed, and can even produce generations who have good morals. According to Imam Ghazali, the concept of *ihsan* does not always have to be in special worship, but it is the responsibility of a Moeslem in his job, in the field he is engaged in, and the knowledge he has acquired must be maximized so can produce a high level of quality.<sup>110</sup>

So, the Sufism is not only about a sacred world, outdate, and is not even with robes, sarongs, or long beards, but feels the presence of Allah Swt. in our work and our daily lives and loves the creature of Allah SWT. is the essence of Sufism itself that we can apply in this modern era. As in history, many Sufis have been able to balance their spiritual world with their activity, such as Umar ibn Abdul Aziz, who deserves to be called a Sufi, who is a leader, a caliph, who is good person. Jabir ibn Hayyan, a Sufi and scientist, Shaykh Fariduddin Al-'Athar, a successful Sufi, and success in her commerce.<sup>111</sup> So that there is no reason for Moeslem outdate from science, technology, economics, and other sectors. Because the concept of *ihsan* and *mahabbah ilah* can make a Moeslem who are responsible and have good morals.

## 2. The Role of Sufism in Revitalization Morals in Society

The word Sufism has two meanings, namely (1) do with noble morals and avoiding all despicable morals: (2) morals that are only given to Allah, do not attention to themselves. The first meaning is used for Sufis who are taking the first path of Sufism, while the second definition is shown to Sufis who have taken the final stage in their path of Sufism. These two meanings have one meaning and are mutually sustainable.<sup>112</sup> The problem of morality is a problem of nature that is embedded in the soul, where every action and word appears without long

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<sup>110</sup> Ihwan Amili, *Sufisme Dalam Perspektif K.H.Muhammad Idris Jauhari*,( Jurnal Tasawuf Dan Pemikiran Islam, Vol.4, No.1, Juni 2014)

<sup>111</sup> Said Aqil Siradj, *Tasawwuf Sebagai Kritik Sosial*, (Bandung : Mizan, 2006), Page 51

<sup>112</sup> HM Jamil, *Cakrawala Tasawuf*, (Jakarta: Gaung Persada Press,2007), Pages 188-189

thought and consideration. Good and bad of a character are relative, depending on who sees it. This relativity makes many theories about the notion of morals. The standard of good and bad views also depends on the perceptions that see it. In society, there are two use customs as a measure of morals, others use happiness (hedonism) and intuition.

In the context of Sufism, about the means of moral improvement, according to HM Jamil there are several things that must be considered in order to remain in figure, as follows:<sup>113</sup>

- a. The bad character that will be lost, all come from the instructions of the *Qur'an* and the *Sunnah* of the Prophet.
- b. The praiseworthy qualities that will be applied in life must also come from the instructions of the *Al-Qur'an* and the *Sunnah* of the Prophet.
- c. Some steps that can be taken in the process of pureing the heart and cultivating praiseworthy qualities according *Shari'a*, there are:
  - 1) With lust control. Controlling lust is not throw lust completely, but by controlling for positive things and benefit to everyone. As in the Book of *Al-Minah Al-Saniyah*, to control lust can be done by minimize eat and sleep. It does not mean that you should not sleep and eat, but intending that after eating you can do worship again, after sleeping you can work again.
  - 2) By instilling a soul that is not dependent on the life of the world, but do the Islamic law and guidance from Allah and His Messenger. As in the *maqamat* of *zuhud*, a person should not do *zuhud* totally because it will lead to the Moeslem being out-date.<sup>114</sup> However, applying a *zuhud* attitude with existing life, such as having a multi-storey house, abundant money, a high position, as long as these do not disturb the relationship of worship to Allah SWT. and do not forget that Allah SWT is always there and sees all our activities, and makes it easy for all of them to do worship without being stingy in

<sup>113</sup> HM Jamil, *Cakrawala Tasawuf*, ..., Pages 189-191

<sup>114</sup> Endrika, *Zuhud Milenial Dalam Perspektif Hadis*, (Jurnal El-Afkar, Vol.8 No 2, 2019), Page 86

charity because we should realize that our wealthy is only a deposit and there are rights of others people in it.

- 3) By increasing the practice of the *sunnah* in accordance with the instructions of the Prophet Muhammad. As in the book *Al-Minah Al-Saniyah*, Al-Sya'roni strongly recommends not to leave night worship because there are many virtues that can be achieved at night.
- 4) In acts of worship, someone must avoid deviations that can lead to God's doubts (shirk).
- 5) Paying attention to moral improvement should not turn off the enthusiasm for work, charity, and *jihad* in a broad sense. Be a figure who works, does charity and *jihad* with Islamic morals.
- 6) The morals instilled in society are the morals of the *Qur'an*. The morals of the Prophet Muhammad Saw. are the morals of the *Qur'an*. Clothes, words, good and bad deeds cannot be measured from the traditions of one people, but must be guided by the *Qur'an* and the *Sunnah*. Like, it is not only someone who wears a robe who can carry out good morals, but a person who has a neat tie can also have morals like a Sufi, so that Sufism is not considered a science that is out-date in the society.

It is an interesting phenomenon in the midst of the hustle and bustle of scientific and technological progress today, where people tend to fill their spiritual soul. This is a sign and progress of Sufism in modern life. There are several factors that become the importance of Sufism in modern life:<sup>115</sup>

1. Sufism is fundamental to every individual. Sufism is able to design world history and civilization. Sufism can color all daily activities, whether in politics, social, economy or culture and the other sectors.

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<sup>115</sup> Mahdi, *Urgensi Akhlak Tasawuf Dalam Kehidupan Masyarakat Modern* (Jurnal Edueksos, Vol.1 No 1, Januari-Juli 2012)

2. Sufism can help humans, with the various kinds of *riyadhah* that are presented to make Muslims able to control their desires so that they can overcome existing moral decadence.
3. Sufism can provide solutions to modern human problems so as to get physical and mental peace.
4. Sufism has relevance and significance to the problems of modern humans, because it provides a balanced mental peace and discipline.

Modern human interest in the spiritual world, in essence someone wants to find a new balance in life. Presentation of knowledge that can be done by all levels can lead a person to true happiness, namely happiness inward and outward so that good morals are formed in society.

### 3. The Method / Way Of Sufism In Education

The essence of education is to form values that will accumulate in society. These values will develop with a supportive system. According to DR. Abu Al-'Ala Afifi, regarding classical Islamic Sufism, he said that Sufism plays an important role in realizing high moral-spirituality in society. Moral-spiritual is what must exist in an education. It is seen that education in this modern era still prioritizes academics, intelligence, material memorization without putting too

much emphasis on the spiritual aspects. When education can also prioritize emotional and spiritual aspects, it will definitely produce excellence of integrity, honesty, justice, wisdom, principles of belief, and other superior characters.

In Sufism IQ (*dzaka al-aqli*), EQ (*dzaka dzihru*), and SQ (*dzaka qalbu*), are components that must balance. When these three components work in harmony, it will certainly produce extraordinary results, both horizontally and vertically, both worshipping Allah SWT, and being kind to the other people.<sup>116</sup> Sufism materials can be taught from an early age to students, such as in *maqamat* do the *istighfar*, teachers can invite students to read *istighfar* and pray before study, this habit will definitely be formed

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<sup>116</sup> Said Aqil Siradj, *Tasawwuf Sebagai Kritik Sosial*, (Bandung : Mizan, 2006), Page 53

if taught early on. Another example is by introducing students to the library, the teacher can provide instruction to students if they are confused about filling their spare time at school then they can visit the library, without realizing it has implemented the value of Sufism which is carrying out permissive matters for the purpose of worship.

Students will experience moral degradation, a narrowing of the horizon due to narrow militancy or rejection of plurality, if these three aspects do not work in harmony.<sup>117</sup>



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<sup>117</sup> Said Aqil Siradj, *Tasawwuf Sebagai Kritik Sosial ....*, Page 53



## CHAPTER V

### CONCLUSION

#### A. Conclusion

From the research about “The Sufis Moral Values On “*Al- Minah Al-Sanniyah*” And Its Implication On Character Education” it can be concluded that there are 14 values of Sufism, there are : *Istiqomah* In Repetence, Leaving Neutral Things, Prohibition For Show Off, Not Hurt The Other People, Protecting From *Haram* Food, Avoid Shame, No Cheat At Work, Fighting Lust, Isolates From People, Avoid Talk Active, Do Night Worship, *Istiqomah In Congregational Prayer*, Increase *Istighfar*, Have A Sense of Shame and Manners and those are the order in *maqam* level and *ahwal sufi*

All these moral values have been taught since ancient times. And in this era, it has been taught and has developed following the individual needs. There are many developmental factors, so the character and the way to teach it have changed. Each student has their own characteristics, so educators or teachers must teach and set a good example for students.

The use of those 14 values must be used with educational principle which are in stages, according to the development of students by implementing good methods, media, and exemplary. In developing moral education, it is necessary to have an essential moral dimension that can be built from Sufi morals, and it can be taken from *Al-Minah Al-Saniyah* book. In the development, Sufi morals should be paid attention, so that the values can be implemented wisely, and applicable for students daily life so there is not burden for them.

The values of Sufism really corespon to development emotional and spiritual aspects for students. The contents of book entitled *Al-Minah Al-Saniyah* is more oriented to spiritual aspect, there for if an educator is able to develop the values of Sufism into contextual, a harmonious and unified from spiritual and emotional aspect will be developed. By doing so, the character of students will be formed.

**B. Suggest**

1. For educators, they can teach Sufism to students from the most basic things in order to create a harmonious balance between the cognitive and spiritual aspects of the child.
2. For the general public to change thoughts about Sufism, that Sufism is not always considered outdated and unimportant but can be made into something that actually important and can be applied in everyday life.



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