

## Internalization of Character Values through Sufistic Approach

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### ABSTRACT

This study discusses the internalization of character values through the Sufism approach and the assumption that Sufism (*tasawuf*) practices can be utilized to internalize the character values. The result of this study is the application of the Sufism practices in modern life to actualize the teaching of Sufism, such as renunciation (*zuhud*), abstinence (*wara*), patience, thankfulness, certainty, reliance, and watchfulness (*muraqabah*) into modern life to produce modern Muslims with good manner and attitude, not only to Allah but also to other people and the environment. Sufism can be one of the tools to shape Islamic characters to solve modern-life problems. Through Sufism, pure character value can be internalized and can be applied to shape good attitude which will form an ideal personality. The Sufism practices consist of: *al taubah* (repentance), *khauf* (fear), *raja'* (hope to Allah), *al faqr* (mendicancy), and *al ridha* (acceptance). The processes of *tahalli*, *takhalli*, and *tajalli* can make someone actualize the good character values, such as religion, honest, tolerant, discipline, independence, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

### Keywords:

*character, muatabah, sufistic approach, tazkiyah an-naafs, takhalli, tahalli, tajalli.*

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### Introduction

Sufism practices foster good character values. Some concepts and experiences in Sufism concern the character education. The purpose of Sufism is to create a relationship between mankind and Allah to be always close to each other while also maintaining the relation with other people.

Sufism is derived from the word "*sufah*" which means wool; just like Sufis' behavior in their resignation to Allah which resembles unfolded wool (Syukur, 2012). This term emerged due to the resemblance of coarse clothing (*suff*) or coarse wool with the symbol of simplicity (Siregar, 2000). Another theory states that Sufism refers to Ibnu Shauf who was already well-known before Islam. Ibnu Shauf is the title for a righteous Arabian boy who always seclude himself near Kaaba to get closer to his God. Furthermore, another theory claims that Sufism is derived from a Greek word "*sofia*" which means wisdom or philosophy.

Besides, another expert states that the word Sufism refers to the word "*saf*" which means the first line of Mosque's congregational prayers. The first *saf* is for people who come early to Mosque, read the Qur'an, and perform *dhikr* before performing prayers. Those are people who want to purify themselves and get closer to their God. An expert says that *Sufism* is from the word "*safa*," which means pure. Thus, Sufi is a purified individual. In reality, Sufi always tries to purify themselves through various worship, especially prayers and fasting.

An expert states that Sufism is derived from the word "*suffah*" because Sufis will follow the behavior of the *Ahl al -Suffah*, which has been explained by Allah in His words: "... and keep yourself patient [by being] with those who call upon their Lord..." (Al Kahf: 28). *Ahl al -Suffah* is the Prophet's companions during the migration to Medina. They left their wealth in Makkah. In Medina, they lived poorly and stayed at the Prophet's Mosque, slept on stone bench wearing

the *suffah*, and saddle served as their pillow. Even though they did not have anything, they were always high-minded and renounced the mortal world. These are the characters of the Sufis.

Terminologically, Imam Junaid Bagdhadi (W.910) defines Sufism as an effort to take every noble behavior and leave every bad behavior. On the other hand, he also said that Sufism remembers Allah in the congregation wholeheartedly and follow the Qur'an and Sunnah. Al Syeikh Abu al-Hasan al-Syadzili (W.1258), a famous Sufis from North Africa, defines Sufism as a personal deep-love and worship practices (Dahri, 2007).

Syeikh Ahmad Zharruq (1.1494) of Marocco defines Sufism as a study to purify the heart for Allah's sake. They use Islamic knowledge, especially fiqh and other related studies, to purify and perform worships. The foundation of Sufism is the belief in the oneness of God (Tawheed). After that, al-Syeikh Ibnu Ajiba (W.1809) explains that Sufism is a pure science to learn good behavior to get closer to Allah through a pure heart and good deeds. The first step of Sufism is knowing it as a science, doing the good deeds, and then getting God's mercy and blessing.

For the first time, Sufism, as the philosophy of character, can reinforce the Muslims' characters (Hafrinda, 2009). The way to obtained good characters can be found in a famous hadith: *تخلقوا* , *بأخلاق الله* , it means to create in yourselves the attributes of God. Another hadith mentions that Allah has 117 characters; whoever follows and realizes one of the characters will go to heaven. The hadith emphasizes the effort to adopt those characters as a method to create a good character. For Sufism's scholar (salik), those characters should be understood (Hafrinda, 2009).

Sufism, in Hamka's mind, is every good character (Hamka, 1996). Hamka states that the Sufism related to modern life or modern Sufism is an

effort to return the purity of Sufism; namely, soul purity, character purity, avoiding the greedy character, and fighting the lust. The most important teaching in Sufism is modesty and simplicity of life, which is living simple and avoiding the luxurious life (Ismail, 2017).

Sufism's essence is trying to be much closer to Allah through *tazkiyyah al-nafs* (purity of soul). *Nafs* is to purify the soul to get closer to God and reach happiness in the world and life after (Farid, 2012). Some verses explain the commands to purify the soul, such as: "He has succeeded who purifies it" (As-Syams:9): "Return to your Lord, well-pleased and pleasing [to Him], and enter among My [righteous] servants and enter My Paradise." (Al Fajr:28-30); "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds." (Al An'am:162) (Haq, 2019).

Sufism teaching contains character education. One of the teachings is love. Love makes someone good and always want to reach peace so that his talk and behavior can make people happy and wise. There are some steps to obtain those characters; first, repenting from doing sins and bad deeds, replacing the bad deeds by doing the good deeds (loving others, patience, and toleration). These concepts create empathy for others, help other people, obtain harmony and peace in social life (Haq, 2019).

### Research Methodology

The method used in this study was content analysis. It employs a wide range of analytical techniques to generate findings and put them into context. Based on the sender and receiver's basic communications model, the researchers emphasized the inferences based on quantified analysis of a text's recurring and identifiable aspects.

The content analysis enabled the researcher to include large amounts of textual information and systematically identified their properties, e.g., the frequencies of most used keywords (KWIC stands for Key Word in Context) by locating essential structures of communication contents.

Content analysis is a systematic and replicable technique to compress many words of texts into fewer content categories based on explicit rules of coding (Lazar et al., 2017). The content analysis enabled the researchers to shift through large volumes of data with relative ease in a systematic fashion. It can be a useful technique to discover and describe the focus of individual, group, institutional, or social attention (Stroud et al., 2017). It also allows the findings of inferences to be corroborated with other methods of data collection. Krippendorff (1980) notes that content analysis research is motivated by searching for techniques to infer costly and obtrusive symbolic data (Stemler, 2010).

Content analysis is a procedure designed to facilitate the objective analysis of words, phrases, concepts, themes, characters, or even sentences and paragraphs containing the teaching of Sufism, such as renunciation (*zuhud*), abstinence (*wara*), patience, thankfulness, certainty, reliance, and watchfulness (*muraqabah*) into modern life to shape a modern Muslim with a good manner and good attitude, not only to Allah, but also to other people and the environment.

Content analysis, as told by Berelson (1952), is derived from social sciences. It is a research technique to objectively, systematically, and quantitatively describe the manifested content of communication (Stemler, 2010). Based on the procedure, the researchers investigated Sufism textbooks found in the library and information center. The focuses were the process of *tahalli*, *takhalli*, and *tajalli* in Sufism tradition. The views and practices of Sufism can actualize good character values, such as religion, honest, tolerant,

discipline, independent, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

In this research, the content analysis employed a set of categorization procedures to obtain valid and replicable inferences from data (text, voices, or images) to their context. Inferences may be about the messages within the text, the writer(s), the audience, and even the culture and time. Texts can be defined broadly as books, book chapters, essays, interviews, discussions, newspaper headlines, articles, photographs, historical documents, speeches, conversations, advertising, theatre, informal conversation, or any occurrence of communicative language. Since it can be applied to examine any piece of writing or recorded communication, content analysis today is used in a variety of fields, ranging from marketing and media studies to literature and rhetoric, ethnographic and cultural studies, gender and age issues, sociology and political science, and psychology and cognitive science. Besides, the content analysis reflects a close relationship with sociology and psycholinguistics and plays a key role in the development of artificial intelligence. Merten (Titscher et al., 2000) notes that the range of procedures in content analysis is enormous and related to other similar texts.

## Findings and Discussion

### Overview of Character Terminology

The word character is derived from Greek word which means “to mark” and “to focus” on how to apply the good value in behavior and attitude (Musfiroh, 2008). Characters can be a someone’s natural attribute, such as the heart, soul, personality, attitude, behavior, and character. Someone will be known as having a character if he or she has a certain behavior, character, and personality (Agung, 2018). Some experts said that character is a subjective evaluation symbol of moral and mental quality. Other experts said that character is only a subjective evaluation symbol of

mental quality. Besides, Coon defines character as a subjective evaluation of someone's personality related to attribute that can or can not be accepted by society (Hasanah et al., 2018).

Character is the whole natural disposition mastered steadily by someone reflected by his whole psychological life, thought, and actions. Character is a distinctive trait, distinctive quality, moral strength, and behavioral patterns found in an individual or group. Hill states that character determines someone's private thoughts and actions. Good character is the internal motivation to do what is right based on the highest standard of behavior in every situation (Ghufron, 2010). In this concept, a character can be someone's identity.

Griek declares that character can be defined as a blend of every permanent behavior. Leonardo A. Sjamsuri, in his book "Kharisma Versus Karakter" (Charisma Versus Character), explains that character is about who you are. That limitation shows that character is someone's permanent identity. It differentiates someone from others (Eriyanti et al., 2019).

Someone will be considered having a positive character if he or she has moral awareness to differentiate the good and the bad and the ethical and the unethical. Someone who has characters will show good, right, and ethical attitudes (Budinarsih, 2003). It is similar to L. Kohlberg's opinion that a moral can contain value if it is done consciously and autonomous (Kohlberg, 1980; Tadjuddin et al., 2019)

Character is created by doing these five steps; receiving, responding, valuing, organizing, and characterizing (Krathwohl, 1973). Characterization is an ability to understand and apply the value system. Characterization is a developing paradigm that gives a unique style to the personality consistently.

According to Thomas Lickona (Lickona, 1989), character relates to three aspects (moral knowing, moral feeling, and moral behavior). Good character consists of knowledge, kindness, and desire to do good things, reflected by the mind, heart, and action. There are five phases of creating the character. First, knowing the values; second, comprehending the values; third, accepting the values; fourth, internalizing the values as action and belief; and fifth, implementing the values (Rijanti, 2007).

### **Character Education Through Sufism Approach**

#### **Sufism's Mission in Creating Good Character**

The character values can be a part of the mission that can be realized. The substances of Sufism, as stated by Sahl Ibn Abdullah at-Tasturi (W.283), are someone's efforts to purify himself or herself from infamy by fulfilling the soul through *al-tafakkur* to Allah, communicating with Allah, and considering that the luxurious things are useless. The purity of the soul and heart is the foundation for the good characters. Ibnu Taimimah also defined Sufism as an effort to always speak and act in the right way in every situation by following Allah's and the Prophet's commands (Dahri, 2007).

It is also relevant to practical Sufism that always tries to focus on purifying the heart by distancing oneself from everything that makes the Sufis negligent in communicating with his or her God. It can be done by stepping on the right way following *al-qudwah al-hasanah* of the Prophet. Syekh Abdul Qadir al-Jailani states that *al-tassawuf huwa al-shidqu maal haqqi wa husnul khuluqi maal khalqi* (Sufism is always honest in doing good deeds and acting well to all of the God's creature) (Dahri, 2007).

These characters can be applied through three processes. The first one is *al-shakha'*, for instance, the Prophet Ibrahim (peace be upon him) as an intimate friend (*khalil*) of Allah. The second one is *al-ridha*, for example, the Prophet Ismail

ibn Ibrahim (peace be upon him) who was sincere to accept Allah's command through his father's dream to slaughter him. The last one is *al-shabr*. The one who was practicing *al-shabr* (patience) was the Prophet Ayyub (peace be upon him) who got praise from Allah directly, as written in Shad: 44, "[We said], 'And take in your hand a bunch [of grass] and strike with it and do not break your oath.' Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah ]" (Dahri, 2007). The purpose of Sufism is to create a direct relationship between man and Allah to realize that he or she is close to Allah. He or she has to step a long path with a lot of hurdles.

The character values can be created through Sufism experience, such as religious, honest, tolerant, discipline, hard-working, creative, independent, democratic, curious, nationalist, respectful, friendly, communicative, piece loving, love reading, environment caring, social caring, and responsible (Emidar, 2014; Hasan et al., 2010). Religious can be described as an attitude and behavior that obey the Islamic teachings, tolerate the worship of other religions, and live harmoniously with other religions. Honest can be described as a good attitude and behavior to make his or her words, actions, and works being trusted by other people. Tolerant can be described as a good behavior that respects the difference in religions, tribes, ethnicities, opinions, attitudes, and actions.

There are seven Sufism worship practices that can create character values, such as repentance, tawheed, modesty, patience, thankfulness, reliance, and acceptance (Farid, 2012). First, repentance means regret in the heart and will not repeat the bad deeds by trying to be more careful in speaking and doing something. Al-Ghozali classifies the repentance into three aspects: (1) leaving the bad deed and every form of it and doing the good deeds because of fear to Allah's punishment, (2) moving from the good situation to

the better situation (*inabah*), and (3) obeying and loving Allah. Repentance is the first discharge (*maqam*) towards Allah or the first stair towards the next stair.

Second, modesty (*zuhud*) means focusing the hereafter rather than world's affairs. World's affairs are also important, but it is not the main concern. Etymologically, modesty (*zuhud*) means *ragaba 'ansyai'in wa tarakahu*, which indicating that the person who has this character is not interested in something that can leave him. *Zahada fi al-dunya* means shunning from enjoyable life to worship. A modest person is called *zahid*, *zuhhad*, or *zahidun*. The plural or *zahidah* is *zuhdan*, which means little. Besides that, Al-Junaidi also explains that modesty is emptying the hand and heart from the world. Ruwaim ibn Ahmad believes that modesty (*zuhud*) is being far from the world, such as praise from other people and a high position in society. A modest person tries to be far from the world's enjoyable stuff and denies the world's attribute even though it is good, nice, and clean through fasting.

Third, *faqr* (poverty) is not having anything. The essence of poverty is "You do not have anything and if you have something, you still do not have it, and when you do not have it, so you do not have it". In poverty, someone does not desire more than what he has. He is satisfied with what he has. The strong character of poverty is avoiding the materialistic life. This character serves as a shield from greed.

Fourth, patience (*sabr*) means waiting for the solution from Allah (Sahl At-Tusturi). People who can be patient will get huge rewards. Patience is applied in three conditions: patience in worshipping (discipline and hasten), patient in disaster (losing something, fire, divorce, famine, or illness), and patience in fighting lust.



Fifth, thankfulness is grateful act for every enjoyable thing. In general, thankfulness is “*sharfun ni'mah fi ma khuliqat lahu*” (using the favors from Allah wisely). Being grateful is when you do not see yourself as someone who deserves the favors. It will lead us through the words. In conclusion, thankfulness is a collaboration between heart and actions.

Sixth, reliance (tawakkal) is putting our full trust in Allah by avoiding wrong actions. It is the image of a strong heart after struggling. The concept of reliance can be understood in a dynamic context. When we put our trust in Allah, it does not mean the Muslim is free from burden and responsibility. This dynamic concept can be illustrated through a hadith when the Prophet Muhammad (peace be upon him) responded to an Arabian Bedouin: “I release my camel without being tied and I put my full trust to Allah”, and then the Prophet replied, “Tie your camel and then put your trust on Allah” (Babu & Shetty, 2007). This principle was advised by Umar ibn Khattab to the Muslims through his words “Do not only sit calmly without looking for the sustenance and praying ‘Oh, Allah, please give the sustenance’. Whereas he knows exactly that the sky will never rain the gold or silver”

Seventh, acceptance (ridha) can be described as a strong heart before fate or destiny. Acceptance is the readiness of the heart to accept every decision of Allah indicated by someone who can see the wisdom behind the trials without prejudice to Allah. Destiny (*qadha*) is Allah’s decision from the *Azali* era, while *qadar* means certainty, regulation, measurement, or the real destiny of Allah for His creation. *Qadha* is destiny or Allah’s plan. *Qadhar* is the real destiny of Allah’s decision or Allah’s rules. So, the relation between *Qadha* and *Qadhar* is about planning and decision.

Sufism trains human to have a sharp soul and smooth behavior. The soul and behavior make

them always concern to other people’s opinions in every problem. reliance (putting the trust in Allah) makes people have strong guidance because he has put his full trust in Allah, so he will never be stressed. Materialistic and hedonistic life can be solved by applying the concept of modesty (*zuhud*). If the character is not strong, he will not be brave to do everything to get what he wants because another purpose of Sufism is going to Allah. Thus, the way to get this has to be the way He Loves (Khoiruddin, 2016; Nilyati, 2015).

Similar to *zuhud* (modesty), *uzlah* in Sufism’s teaching is an effort to avoid being stucked by the mortal world and its attributes. It also can be used to complete the modern people in order not to be slaved by machine. Sufism, through *uzlah*, tries to release humans from life’s traps, but they can still control their activities that are appropriate to Allah’s rules and not be negligent in the mortal world. The modern-life problems above are for people who lose their future, feel lonely, and unpeaceful in the middle of crowded life (Khoiruddin, 2016).

### **Sufism’s Role in Creating Good Character**

Sufism’s role in life is creating a righteous person who has good character. Sufis fulfill their daily life by being modest, honest, constant, and humble (Husen et al., 2014; Santoso & Cahrolis, 2018).

When we look at the Prophet, those characters had been applied very well in his daily life. In his adolescence, he got the title trustworthy (*al-amin*), truthfulness (*shiddiq*), wisdom (*fathanah*), advocacy (*tabligh*). He also had a very good attitude not only to his friends but also to his undangerous enemies. His attitude can serves as a simple example of how to be a Sufi. So, the most important role of Sufism is creating good charactes and be helpful to others. In modern life, Sufism can be a bidder to solve the spiritual problem. Through the Sufism approach, the dried soul will be watered by fresh teaching and can be

guided into a better and more clear life (Husen et al., 2014).

Sufism's role consists of several life aspects:

1. Purifying the soul from the sins, mistakes, and oversight.
2. Someone can purify his soul from the sins to Allah, get closer to Allah wholeheartedly in doing the worship, and abstain from doing something forbidden.
3. Arousing the sense of servitude. Sufism can help the Sufis to arouse the sense of servitude. They must have prudence of doing the sins because they realize that Allah is always watching them. If they can do this, the bad character will be gone by itself. They can be arrogant because they do not have the sense of servitude.
4. Arousing the sense of belief. People who can arouse the sense of belief will always be aware that Allah always watches and knows. This is one of the keys to not do the sins. For instance, when we are in front of the king, we will not be brave to do something wrong, even yawning. We will maintain our good behavior because we believe and know that the king is always watching us. That is why, when we are in front of the king we must be more careful to do the sins. The sense of believing in Allah should be felt in our hearts, so we can apply it well in our daily life.
5. Arousing sense of sincerity. Sincerity is very important in Sufism because we can avoid doing the bad thing by applying a sense of sincerity. So, the Sufis must have sincerity in order to find Allah's pleasure (Husen et al., 2014).

### The Steps of Creating the Good Character

In detail, these seven processes of creating characters can be used to gain the knowledge of Allah. According to Asifin, the seven steps are:

- 1) Muatabah
- 2) Muroqobah

- 3) Mujahadah
- 4) Musyahadah
- 5) Mukasyafah
- 6) Mahabbah
- 7) Ma'rifah (Asifin, 2001)

The first one is *muatabah*. It is derived from the word "*taba*", "*inabah*", or "*muatabah*". This word means regret or repentance. Repentance creates deep feelings in someone's heart, disturbs his sleep, and creates deep regret. However, it also creates a strong spirit to purify the soul from every sin and live better.

The second one is *muroqobah*. It means being watched. Muroqobah means that Allah is always watching. This belief must be deeply rooted in the heart. The term '*muroqobah*' is from one of Allah's name '*al-Raqib* (the Seer)', which has been mentioned in Qur'an (4:1) and (30:52). The seeker of the truth does not only remember that Allah is watching, but he also has to keep his heart and mind from something bad.

The third *mujahadah*. Mujahadah comes from the word "*jahada*" or "*ijtihad*". This word means hard work. In Sufism, *mujahadah* is described as the control and effort to fight the lust. Al-Ghazali says that *mujahadah* means being serious in fighting or killing every bad thing (Asifin, 2001).

The fourth is *musyahadah*. According to the expert of Sufism, *musyahadah* is derived from *muhadharah* (involving the heart). *Musyahadah* means involving Allah in every worship. Moh. Syaifulloh al Aziz states that *musyahadah* is when someone believes that Allah is with him even though he does not see Him. He only believes wholeheartedly that he is with Him and watched by Him.

The fifth is *mukasyafah*, which means the opened wall between Allah and His servant. It also means every unseen thing is opened. The unseen is everything that can not be seen by the naked eyes, can not be heard by ears, and can not be touched

by skin. The human heart has a big potential to discuss everything with Allah.

The sixth is *mahabbah* (pure love). In theory, love means an emotional behavior that is far and different from the rational one. When someone has decided to give his love to someone else, the main requirement is he has to sacrifice. The irrational love will make the love blind and change it into crazy love. The teaching of *mahabbah* (pure love) can create peace and serenity because it is the gift from Allah someone with a pure soul and good character. In theory, the teaching of *mahabbah* consists of character education's values that will not be told in detail but can be applied in our daily life.

Historically these concepts have been explained by Rabi'ah al-Adawiyah (W.185). He said that love is from mortality into immortality. Love is from Allah and only Allah deserves to be loved. Jalaluddin al-Rumi (604-672 H) said that love can rise the dead, change the bitter into the sweet, cure the sick, change anger into grace, and can change the jail into heaven. To reach that love, we must have a pure soul shown by good attitudes and behaviors (Damis, 2014).

The seventh is *ma'rifah*, which means *knowledge*. Al-Ghazali defines *ma'rifat* as the un doubtful knowledge. Terminologically, *ma'rifat* means the knowledge that is based on full certainty. As a certain knowledge, *ma'rifat* must have an object. The object that is needed in *ma'rifat* is *al-haq* (the truth). Indeed, *ma'rifat* is not only about the knowledge about Allah, but also about the belief about the truth without any doubt.

Haderanie proposes three different types of *ma'rifat* (Asifin, 2001):

- 1) *Ma'rifat* about Allah. This *ma'rifat* is the highest phase desired by the Sufis.
- 2) *Ma'rifat* with theorem. In this phase, someone knows Allah through the Qur'an

and Hadith. This phase is a way to reach truly *ma'rifat*.

- 3) Unstable *ma'rifat*. This is the lowest phase of *ma'rifat* by knowing Allah without any effort to find the knowledge.

The phases of the spiritual journey show that spiritual education in creating a good character is not easy because it needs a long phase. It is also full of patience and sincerity or pure soul. The pure soul is the most important aspect to have in order to get a good character.

Character education begins by purifying the soul to make someone feels close to Allah. That is why the first step is purifying the soul from sins. After that, the pure soul will be fulfilled by good behavior to get to the next phase, which is called *tajalli*. *Tajalli* is when the wall between a person and Allah is opened, so he can obtain the divine light. Character education must be done continuously and systematically (Zahrudin & Sinaga, 2004). Character education can use the method of *tazkiyah an-nafs* (purifying the soul) in learning Sufism. Literally, *tazkiyah* is from the word *al-zakah*, which means *growing*. Something is growing when it has good progress. In order to grow well, our soul needs to be treated well.

According to Taymiyyah, our body needs to be treated well and needs to be avoided from something bad. We should also treat our soul that way. It will grow well and will be much better if we give it something good and avoid harmful things. Leaving the bad deeds can purify our soul because the bad deeds are like dirty fluid in our body. So, if we repent and purify our soul, the strength of our soul will come back. After that, the desire in doing good deeds will come and our soul will be free from sins. Allah says in Asy-Syams : 9-10, which means: "He has succeeded who purifies it, And he has failed who instills it [with corruption]" (Putra & Al-Muchtar, 2018; Taymiyyah, 2006; Wahidah, 2018).



*Al-Tazkiyah* means purifying something, not only the substance but also the belief. Even though *al-tazkiyah* (purifying) means to grow well, it also can relieve bad habits. Human being is given two main aspects: physical and spiritual. Each of the aspects has its own needs. The physical aspect needs food, drink, impingement of lust, beauty, clothes, jewelry, and wealth while the spiritual aspect needs peace, tranquility, love, and care.

The Sufis explain that spiritual aspects determine human. It is the mother of kindness. The physical health depends on the soul while the happiness of the soul does not depend on physic. As the main point of our life, the spiritual aspect should be put in a higher position. If our spiritual aspect is put in a lower position, our life will also be lower. The natural tendency of our spiritual aspect is an honor and our physical aspect is abjection. A body that does not have a healthy soul will always ask for lustful needs. Our spiritual aspect must be far away from lustful things. The human heart that is full of love for the world will bring endless hesitation. Our heart is the reflection of our spiritual aspect.

From several methods of purifying the soul, the Sufis declare three steps; namely: (Siregar, 2000)

- 1) *Takhalli* (emptying)
- 2) *Tahalli* (fulfilling)
- 3) *Tajalli* (reflecting)

The first step, *takhalli*, is coming from the effort of emptying ourselves from the dependence of world pleasure by abstaining from every bad deed and trying to control our lust. Lust is the main cause of bad habits. To kill the lust, the Sufis propose different opinions. The Moderate Sufis believe that avoiding earthly desires can be achieved by remembering the life's purposes. Regarding the lust, we just need to control through discipline.

This teaching does not ask humans to run away from the world problem and does not ask humans

to kill their lust. We can make this world useful by controlling the lust that can disturb the stability of the mind and heart. They do not give up on what they want, do not indulge the lust, but also do not kill it. They place everything appropriately and proportionally so that they will not be negligent by running their life in balance. This Sufism stream considers that they are free to place Allah as the core of their obsession. They are busy being a servant who always holds the wisdom that is relevant to the purpose of their life. This is the ideal philosophy of life according to them.

Extreme Sufis believe that this world is very dangerous and harmful. This world is a hindrance, thus, they fight and kill their lust in order to be free. The refusal of egoistic thought by involving themselves in what Allah wants is the main point of its teaching. That is why the moral value is religious because each of the teachings is synchronized with the worship created by eschatological motivation.

According to the vision of Sufism, there are some unhealthy mentalities caused by the dependence to the world. The most dangerous character is being hungry for a compliment from others (*ria*). This character tends to show off to get the compliment from others. This character is also difficult in accepting that there is someone better and also the greatness of Allah because it cannot be separated from the feeling of being the greatest and want to be the best. It is related to arrogant, selfish, envious, and being slander of someone's achievement. It is one of the big sins in Islam.

Al-Ghazali states that vanity is like self-adoration, one of the polytheism. If these bad characters dominate someone's character and behavior, there will be another bad character coming. Therefore, in spiritual education, a Sufi should narrow his first purpose to control the lust and all of the continuous negative aspects.

The next step is *tahalli*, which is beautify ourselves by being used to doing good deeds and trying to live within Islamic rules, not only the outer rules but also the inner rules. The outer aspects are the formal obligation, such as praying, fasting, and hajj while the inner aspects are faith, obedience, and love to Allah (Siregar, 2000).

Therefore, *tahalli* fulfills the empty soul because when one habit is left behind, but not replaced yet, someone will be frustrated. That is why every habit that has been left should be replaced by the new one. Practices form habits. A habit, can be a character. Human's soul can be trained and controlled and can be changed and shaped based on the intention.

### Conclusion

Sufism in the modern era is an effort to apply and actualize the teaching of Sufism, such as renunciation (*zuhud*), abstinence (*wara*), patience, thankfulness, certainty, rely, and watchfulness (*muraqabah*), into modern life in order to shape modern Muslims with good manner and good attitude, not only to Allah but also to other people and the environment. In conclusion, Sufism can be one of the tools to shape Islamic characters that can be a solution to the problems of modern life. Through Sufism (*tasawuf*), the pure character values can come into the heart and can be applied to shape an ideal personality. The Sufism practices consist of: *al taubah* (repentance), *khauf* (fear), *raja'* (hope to Allah), *al faqr* (mendicancy), and *al ridha* (acceptance). The process of *tahalli*, *takhalli*, and *tajalli* can make someone actualize the good character values, such as religious, honest, tolerant, discipline, independent, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

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