



A comparative Study on Forming Sincere and Honest Characteristics Based on *Sufism* View in Al Urwatul Wutsqo and Jampes Boarding School

Ali Mustofa

STIT Al Urwatul Wutsqo Jombang,

aljep_90@yahoo.com

Abstract

Keywords:

Comparative;
Character
Formulation;
Sincere; Honest;
Sufism

Character education should not only touch IQ and EQ, but SQ is also needed. Since it is related to soul cleansing, this study leads to should education or *Sufism*. There are two boarding house which has taught SQ, they are al Urwatul Wutsqo Jombang, and al Ihsan Kediri. Though both of them implement *Sufism*, but the way to practice it is different. 1) *Sufism* at al Urwatul wutsqo is affiliated with *ṭarīqah Syadziliyah Al-Mas'udiyah*, the education of *Sufism* steps are *syarī'ah*, *ṭarīqah*, *ḥaqīqah*, and *ma'rifah*. The honest and sincere character is done through knowledge and habituation. The knowledge is *syarī'ah* stage. In this stage the students are taught how to read, write, and translate al Qur'an, nahwu, sharaf, read the books, shariah laws, such as fiqh of worship, muamalah, munakahah, jinayah, and tafsir amaly. The method used are lecturer, question answer, demonstration, and assignment. And the habituation is *ṭarīqah*, *ḥaqīqah*, and *ma'rifah*. In this stage, the students are trained to pray in jamaah, dzikir, and *istighāṣah* by using *muhasaba*, *mujahada*, *talqin*, and *khalwat* as method. This stage, students have reached *al-maqāmat* consists of *taubat*, *sabar*, *syukur*, *rajak*, *khauf*, *faqir*, *zuhud*, *tauhid*, *tawakkal*, *mahabbah*. 2) *Sufism* at al Ihsan implements *Sufism* education, without *ṭarīqah*. In the knowledge stage, the students are taught *imlak*, *fiqh* and *tasawuf* through *Sirāj Al-Thālibīn* using *bandongan* and *shorogan* as method. Meanwhile at the habituation stage, the students are trained to pray in *jamaah*, *dzikir*, and *istighāṣah* by using *muhasaba*, and *mujahada*. In this stage, *al-maqāmat* is natural, since there was not mursyid who guided them. 3) The sincere and honest forms through *tasawuf* are sincerity in charity and getting rewards, b) being honest with them selves, in promises, in word and action.

Abstrak:

Kata Kunci:

Komparasi;
Pembentukan
Karakter; Ikhlas;
Jujur; Pendidikan
Berbasis Tasawuf

Pendidikan karakter baru sampai pada ranah IQ dan EQ saja. Sedangkan ranah SQ yang sangat erat kaitannya dengan pembersihan jiwa belum banyak tersentuh. Kajian tentang pembersihan jiwa mengarah kepada tasawuf (pendidikan jiwa). Model pembentukan karakter di dua lokasi bervariasi. 1) Pendidikan tasawuf di Al Urwatul Wutsqo berafiliasi ṭarīqah Syadziliyah Al-Mas'udiyah. Tahap-tahap

pendidikan tasawuf adalah syarī'ah, tariqah, haqiqah, dan ma'rifah. Model pembentukan karakter jujur dan ikhlas melalui pemberian pengetahuan dan pembiasaan. Tahap pemberian pengetahuan adalah tahap syarī'ah. Diajarkan baca tulis al-Qur'an, terjemah al-Qur'an, nahwu, sharaf, baca kitab, hukum-hukum syarī'ah, mulai fiqih Ibadah, fiqih muamalah, fiqih munakahat, dan jinayah, dan tafsir Amaly. Pembelajaran menggunakan metode yang relevan diantaranya ceramah, tanya jawab, demonstrasi dan pemberian tugas. Tahap pembiasaan adalah belajar tariqah, haqiqah dan ma'rifah. Dilatih jama'ah, dzikir, dan istighasah, dengan menggunakan metode muhasaba, mujahada, talqin, dan khalwat. Pada tahap ini sampai pada al-maqāmat terdiri dari: taubat, sabar, syukur, rajak, khauf, faqir, zuhud, tauhid, tawakkal, mahabbah. 2) Pendidikan tasawuf di Al Ihsan Jampes tidak berafiliasi pada salah satu tariqah mu'tabarah, tetapi menerapkan tahapan pendidikan tasawuf. Tahap pemberian pengetahuan diajarkan tentang imlak, fikih dan tasawuf melalui kajian kitab Sirāj Al-Thālibīn dengan metode bandongan dan shorogan. Tahap pembiasaan dilatih jama'ah, dzikir, dan istighasah dengan menggunakan metode muhasaba serta mujahada. Pada tahap ini al-maqāmat bersifat alami karena tidak dibimbinga guru musyid. 3) Bentuk-bentuk karakter ikhlas dan jujur melalui pendidikan tasawuf yaitu: a) Ikhlas amal dan ikhlas memperoleh pahala b) Jujur pada diri sendiri, jujur dalam berjanji, jujur dalam perkataan dan perbuatan.

Received : January 4, 2022; Revised: April 6, 2022; Accepted: April 20, 2022

© Tadris Jurnal Pendidikan Islam
Institut Agama Islam Negeri Madura, Indonesia

<http://doi.org/10.19105/tjpi.v17i1.5670>



This is an open access article under the [CC-BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license

1. Introduction

Learning *tasawuf* is aimed to have inner acuity and good character to avoid the bad one. By conducting *uzlah*, that is trying to isolate them from laic. This teaching is as media to take up, and purify the heart from devil. *Tasawuf* is very important to be implemented in the world. The *tasawuf* values need to be transformed to the young. According to Ramaliyus, education is guidance activity, teaching and training, which are carried out throughout life, aimed to make students play the role in life¹.

The education focus based on Banadib, quoting Imam al Ghazali, stated that education does not develop reason only, but also spiritual, it is as an affective domain, because human nature is spiritual potential. According to Imam Al-Ghazali, the success of educational goals is not determined development of reason and mind, but the development of spiritual².

According to Tengku Sarina the Islamic education philosophy is a thought about guiding humans process with the Qur'an and Sunnah, who have responsibilities as leaders and can be responsible properly. The Islamic education philosophy prioritizes spirituality with reason³.

Based on the above explanation, *Tasawuf* education is the *mursyid* guidance of (shaykh *Tarekat*) towards students to purify their hearts in the context of wushul to Allah with a clean heart so that they will be happy both in the world and hereafter. It shows that *Tasawuf* is importance education in guidance of character and spiritual improvement efforts, as a media to make us closer to Allah by purifying the heart from bad qualities to the good one. Character education in

¹ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 2006), 18.

² Imam Barnadib, *Filsafat Pendidikan*, (Yogyakarta: Andi Offset, 1986), 11.

³ Tengku Sarina Tengku Kasim, *Pendekatan Individu dalam Pengajaran Pendidikan Islam*, (Kuala Lumpur: Universitas Malaya Off Set, 2008), 146.

Tasawuf performs spirituality as the key to get priority. Islam is a religion with strong spiritual values. Character education actually adopts the pattern of Tasawuf education. The character education model is taught through *ta'alluq* (relationship), *tahaqquq* (realization) and *takhalluq* (adoption) methods⁴.

The result of character education has not maximized yet. Since, it does not touch the spiritual aspect. It reached the IQ and EQ only; but not the SQ aspect. Meanwhile, SQ is very closely related to soul cleansing, this study is called Tasawuf (*Sufism*). *Sufism* is able to build human character of *nafs muthmainnah*, it is about people who are oriented to Allah pleasure. To be a good human being, it needs to practice the soul and behavior (*suluk*). It needs qualified and long training process which is done through several stages which called *al-maqāmat*. So it is a very high-quality and it is not instant process.

Al Urwatul Wutsqo Jombang is an Islamic boarding school with *Tasawuf* based, but more to modern one, the students are not only learning to form their character, but they are skilled by some programs called charity, such as agriculture, plantations, automotive, teaching, and so on. The leader is not only as caregiver, but also as *murshid* of the *Syadziliyah Tarekat*⁵. So the education in this Islamic boarding school is more influenced by *Tasawuf* or *Tarekat* education. All of activities in Al Urwatul Wutsqo boarding school is *Tasawuf* based, for example, the leader taught sincere because of Allah, has nothing to do with financial, but financing knowledge is *jihād fisabilillah*. The books which are learned created by the kyai was also based on *Sufism*, one of them is *tafsir amaly*. There are three obligations for santri, that not all pesantrens implement it, such as: praying jamaah and istighostah, second is reading al Qur'an and studying, and the third is good deeds. The amal sholih program is used as effort to build the students' sincere and honest character building⁶.

Furthermore, Al Ihsan Jampes Islamic boarding school, which was established in 1891 with a *Sufism* base built by Sheikh Ihsan Muhammad Dahlan Al Jampesi, the author of *Sirāj al-Thālibīn* book. Al Ihsan is a salaf cottage which has unique in its operations. Sheikh Ihsan Muhammad Dahlan Al Jampesi has passed away, his *Sufism* book, the *Sirāj al-Thālibīn Sufism*, has been taught, however, and it is as the basis for teaching *Sufism* at the boarding school. Second, Islamic boarding schools strategy for carrying out *zuhud* is: all santri are forbidden to hope what had been done for personal gain, it is for *sabilillah*. The character building in this pesantren is done not only through book studies but also applied in daily life, namely the practice of *zuhudnya santri*.

2. Methods

The approach used in this research is qualitative. Qualitative research is a study that utilizes open interviews to examine and understand the attitudes, views, feelings and behaviors of individuals or groups of people. According to Denzin and Lincoln (in Moleong) stated that qualitative research is research that uses a natural setting⁷, with the intention of interpreting the phenomena that

⁴ Jauhar Fuad, "Pendidikan Karakter Dalam Pesantren Tasawuf," *Jurnal Pemikiran Keislaman*, no. 1 (2013), 75

⁵ KH. M. Qoyyim Ya'qub is the leader of this *Tarekat*. This *Tarekat* sometimes added by "Mas'udiyah" behind the *Shadhiliyah* in order to differentiate it from *Tarekat Syadziliyah* of (alm.) KH. Abdul Jalil Tulungagung (the basic followers of Tambakberas). This *Tarekat Syadziliyah* is the geneological part of Bulurejo from the part of KH. Mas'ud Toha, from Magelang.

⁶ Preliminary observation, (Jombang 22 September 2018)

⁷ Lexy j. Moleong. *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya,

occur and is carried out by involving various existing methods. interview, and to analyze the data the researcher used source triangulation.

3. Result and Discussion

3.1 The model used to form heart-whole and honest character based on

Sufism

Sufism education at the Al Urwatul Wustqo is emphasized on monotheism to each students in all activities they carried out. This application is as the perspective toward the world as a means to achieve the afterlife. The implementation of *zuhud* in *Sufism* which applied by the mursyid moreover, and the development of the pesantren has been quite significant in many dimensions. In terms of management, there is no difference between Islamic boarding schools that are not affiliated with the *Tarekat* or *Sufism*. Other developments are: utilization of technology, agriculture business, plantations, animal husbandry, and fisheries. All of this done to meet the students' needs.

All those activities are done by the students daily. It can be said that there is no different activities with other pesantrens are not affiliated with *ṭarīqah* or *tasawuf*. The difference is on the intention to carry out these activities that is known as the sciences/*ilmu-ilmu*⁸. This is in line with the Hamka theory which states: *Modern Sufism for Hamka is the application of qanaah, sincere, and motivation to work. In addition, a Sufi in the modern era is also required to work diligently and have an intention to Allah SWT. Sufism for Hamka is aimed to improve character and cleanse the mind. Sufism is a fortress against heart disease*⁹.

Santri of Al Urwatul Wustqo Islamic boarding school practice in their daily are the same as people life in general. The *Santri* activities are wirid or recitation, pious deeds, such as agriculture, carpentry, computers and so on. The purposes are as a provision for the next life, and as a place for students to practice sincere learning and learn to continue to *dhikr* under any circumstances. For students who do not reside, their daily activities are working and so forth which are intended to the sake of Allah while *dhikr*, it looks like a worldly affair, but it has *ukhrawi* value. This teaching shows that the *Sufism* implemented in that boarding house is not *Sufism* that leaves daily activities but changes it into *ukhrawi* substance. This explanation is also in line with the definition of *Sufism*. Abu Al Wafa Al Fatimi Al Taftazani explains¹⁰:

حَقِيقَةُ التَّصَوُّفِ¹¹

وَ الْحَقُّ أَنَّ التَّصَوُّفَ يَقُومُ فِي جَوْهَرِهِ عَلَيَّ أُسَاسِينَ :
التَّجَرِبَةُ الْبَاطِنَةُ الْمُبَاشِرَةُ لِلاتِّصَالِ بَيْنَ الْعَبْدِ وَالرَّبِّ :

2005), 5

⁸ *Ilmuni-ilmu*, in the *tasawuf* teaching of Al Urwatul Wustqo boarding house Jombang that every activity should be based on knowledge and intention, so that every activities must be intended for worship to the god. It means that every activity will be done effectively and efficiently and also the substance of the activity contains worship.

وما خلقت الجن والإنس إلا ليعبدون

⁹ Hamka, *Tasawuf Modern; Bahagia Itu Dekat dengan Kita, Ada dalam Diri Kita* (Jakarta: Republika, 2015), 5

¹⁰ Abdur Rahman Badawi, *Tarikh al Tasawuf Fi al Islam* (Sejarah Tasawuf Islam mulai permulaan sampai akhir abad kedua), (Kuwait: wakalat al matbu'at,tt) 18.

¹¹ Abdur Rahman Badawi, *Tarikh al Tasawuf Fi al Islam* (Sejarah Tasawuf Islam mulai permulaan sampai akhir abad kedua), (Kuwait: wakalat al matbu'at,tt) 18

إِمْكَانُ الْإِتِّحَادِ بَيْنَ الصُّوفِيِّ وَبَيْنَ اللَّهِ.

Which means *Sufism* is a teaching based on two basics, namely: direct inner training to relate the servant with Allah, and realizing self-knowledge between a Sufi and Allah.

It is different from the thought of *Sufism*-based character education in Al Ihsan Jampes Kediri was founded KH Dahlan. Al Ihsan Jampes Kediri is famous for *Sufism*, but this pesantren does not follow to one of the mu'tabarah *Tarekat*. The *Sufism* education offered at that pesantren is very interesting and unique. The founder (Kiai Ihsan) *Sufism* is sociologically unique, meaning that the concept of *Sufism* applied in the pesantren is affiliated with Kiai Ihsan Jampes himself. He had a close relationship with the pesantren environment where he lives in. In daily practice, Al Ihsan Jampes pesantren maintains the tradition of the yellow book (kitab kuning); scientific diplomas (*ijazah ilmiah*), and blessing (*ngalap berkah*) and so on.

The implication is Al Ihsan Jampes pesantren, obligate the students not only take part on daily rituals but they have to involve in daily activities. So, Sufi is not only passionate in zuhud, muraqabah and sincere, but must contribute to social life.

It is proven by the students, in practice, that they carry out activities like salaf students at other pesantren. But distinctive is the way the students look like, which is very simple, but they still carry out their daily activities as usual.

This is also in line with Sudirman Tebba's theory that *Sufism* does not teach to stay away from worldly affairs. the excessive practice of *Sufism* can reduce the interests of daily activities attention¹². Actually, the two research locations show the same style of *Sufism*, namely modern *Sufism*, but the more prominent one is at Al Urwatul Wustqo Jombang, because there are pious charity activities which are a miniature of life in general. Meanwhile, at Al Ihsan Jampes Kediri, although the style is modern *Sufism*, it still adheres to the traditions of the Salaf, and the students are focused on wirid recitation activities and so on.

To build sincere and honest characters based on *Sufism* education, Al Urwatul Wustqo Jombang uses an *Tarekat Sufism* system, that is Syadziliyyah Al-Mas'udiyah using the stages of *Sufism* education, namely shari'ah, *Tarekat*, essence, ma'rifah . and the application, is adjusted to the students level. By doing so it forms a separate model in character building. According to Muhaimin, the model is a set of systematic procedures to realize a process of activity¹³. Meanwhile, Syaiful Sagala states that learning model is a conceptual framework describes a systematic procedure in organizing learning experiences to achieve learning objectives¹⁴

Shari'ah is stage of giving knowledge, it is theoretical knowledge, Allah teaching about laws, something allowed and forbidden, commands and prohibitions, this is taught in the formal education institutions of the boarding school from seven years old to puberty. At this stage, students are taught well, noone being yelled at or scolded, if they make mistakes, they will be forgiven.

The materials for that stage are Qur-'any 1 (read and write Qur'an), Qur-'any 2 (basic translation of Qur'an), Qur-'any 3 (science of sharaf), Qur-'any 4 (science of nahwu) the examples are mostly taken from the Qur'an, while for Qur-'any 5 (read the book) the examples are mostly taken from the Hadith. The next

¹² Sudirman Tebba, *Tasawuf Positif*, (Jakarta: Prenada Media, 2003), 5.

¹³ Abdul Majid dan Andayan, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya, 2011), 115

¹⁴ Syaiful Sagala, *Konsep dan Makna Pembelajaran*. (Bandung: Alfabeta. 2006), 176

are amaly interpretation (tafsir amaly) and the ahkam interpretation (tafsir ahkam). The method to teach the material is based on the level. Besides, there are also Qur'-any song which contains aqidah/faith, worship and morals.

The material given at the Al Ihsan Jampes Islamic Boarding School Kediri is actually the same, but they use the yellow/classic book on the science of imlak, nahwu, sharaf, fiqh, morals and tasawuf through the study of the book *Sirāj al-Thālibīn*. This is because of the difference of the two caregivers' educational background of both two pesantrens. The first stage is Shari'ah, it is as gateway to the next *Sufism*. To understand *Sufism* education, the students must understand Shari'ah.

The *Tarekat* is carrying out the shari'ah properly. The *Tarekat* is used for puberty to the age of marriage. At this stage students are taught to obey orders, do good deeds and stay away from what is forbidden, makruh or doubtful. At this stage when people/students have performed prayers, remembrance, fasting and other Islamic teachings, then they have included *Tarekat* or has *Sufism*.

This stage is habituation stage, in which both pesantren are required to carry out congregational prayers, *Zikr*, *istighasah* and other obligations. At the both pesantrens, the students believe that *istighasah* is asking Allah for help for all things in the world and *ukrahwi* affairs. *Zikr* is also carried out in the both Islamic boarding schools. *Dhikr* is remembering Allah SWT. *Dhikr* is the first teaching revealed by Allah SWT to the Prophet Muhammad SAW:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا¹⁵

Meaning: Hi you who believe, all of do dhikr! With as much remembrance

There are three habits of *istighasah* at Al Urwatul Wutsqo Jombang, namely *istighasah* ba'da Maghrib and dawn (it is mandatory if they leave it must be qada'), *istighasah* ba'da Isyak (it is not mandatory but only recommended). And *istighasah* layl (done in the middle of the night, it is not mandatory but only recommended). Meanwhile in Al Ihsan Jampes Kediri there are Ihsaniyah and Yamisda *istighasah*s. From the two locations, students state that by doing *istighasah* they felt peace of heart and soul. From this calmness, they never do negative thinking and it is easy to do good, so that they used to do good things, or bringing up good character.

The *Hakikat* is the knowledge of sincerity, carrying out orders and staying away from prohibitions just because of Allah SWT. This stage is used for students from the age of marriage up to fifty years old. At this stage students are tested by the *murshid* teacher, with certain practices or orders to test their sincerity. The next stage is *ma'rifat*, it is the knowledge of knowing Allah SWT. After the student passes the test at the *Hakikat* stage, Allah will give *ma'rifah* knowledge. They are able to communicate with Allah SWT continuously. This stage is usually given at the fifty years old until death. However, in practice, the children who have not yet reached puberty have been taught the monotheism of divinity through recitation and *qasidah* (Qur'-any songs).

The stages of *Sufism* education above are in accordance with the theory of four *Sufism* educations, such as:

- a. Shari'ah: it means the way, the action regulation. It is derived from the Arabic shari'atun which means to outline a rule or guideline. In *Tarekat* or *Sufism* where the jam'iyah is a Sunni Sufi, they run the Shari'ah is part of *Sufism*¹⁶.

¹⁵ Al-Qur'an, 33: 41

¹⁶ Kharisudin Aqib, *Al-Hikmah (Memahami Teosofi Tarekat Qadiriyyah wa Naqsyabandiyah)*, (Surabaya: Bina Ilmu, 2004), 38.

- b. *Tarekat*: linguistically, *al-ṭarīqah* comes from Arabic *ṭarīqatun* means way. In terms of the Sufistic discussion, *al-ṭarīqah* which is then written as *Tarekat*. Mustafa Zahri states that *Tarekat* is a way or direction to carry out worship in accordance with the guidance of the Prophet Muhammad from generation to generation to *Sufism* teachers. *Tarekat* also means the practice of Shari'ah and seriously carrying out obligations under the guidance of a mursyid or *Sufism* teacher¹⁷.
- c. *Hakikat*: it is similarity or being rooted of al-haqq, reality, absolute, means reality/truth. Terminologically, *Hakikat* is the servant's competence in feeling the presence of Creator in the Shari'ah, and *Hakikat* is an urgent matter in charity.
- d. *Ma'rifah*: linguistically means knowing the power of qalbiyah. In terms of *ma'rifah* is knowing Allah.

The set of knowledge about shari'ah, through the *Tarekat* to reach the *Hakikat*, is called *ma'rifah*. if someone has conducted a *Tarekat* which is balanced with outer and inner shari'ah to reach the main goal in *Sufism*, that is getting closer to Allah and knowing Him¹⁸.

The implementation of *Sufism* educational model at Al Urwatul Wustqo Islamic boarding school is adjusted to the stages. At the shari'ah stage, it usually uses lectures, questions and answers, discussions, demonstrations. Those models are used to teach Tafsir amaly and Tafsir ahkam. Moreover, when the learning has a lot of listeners, such as the night of *Ahad legi*, the lecture method is used. The lecture method is a verbal delivery of lessons¹⁹, and how to teach orally²⁰. While the question and answer method is a way of teaching where a teacher and students ask and answer each other²¹. In teaching, the mursyid teacher used the lecture and question answer method. To teach Tafsir ahkam, some materials require a practice, for example ablution, prayer, introduction of how to remembrance and so on, it uses demonstration method. It makes students understand and can practice the material. This is in accordance with the theory of demonstration method purposes that is to demonstrate the implementation of something²². *Murshid* demonstrates certain teachings, as the Prophet conveyed his companions. In the words of the Prophet it is explained:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّ

Meaning: Pray as you see me praying²³.

At the shari'ah stage, the *Sufism* education material taught to santri of Al Urwatul Wustqo is Al-Qur'an material, namely students are trained to become Al-Qur'an teachers, started from reading, writing, translating words, sharaf, nahwu and ways of charity and the laws, and having a strong will to teach (the spirit of jihad). Santri are trained to teach with a fighting spirit, where they learn to struggle by teaching without being paid. Besides, the *Sufism* is also included in the general material in formal institutions, and only lessons of National Examination are integrated with *Imtaq*. At the stage by using lectures, students listen to explanations about the contents of the Qur'an. This shows that *Sufism* education at the Al Urwatul Wustqo Islamic Boarding School integrates shari'ah

¹⁷ Mustafa Zahri, *Kunci Memahami Ilmu Tasawuf*, (Surabaya: Bina Ilmu, 1997), 56.

¹⁸ Rosihun Anwar, *Akhlak Tasawuf*, (Bandung: Pustaka Setia, 2010), 183.

¹⁹ Ramayulis, *Ilmu Pendidikan Islam*, 193

²⁰ Roestiyah N.K, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2012), 136

²¹ Ramayulis, *Ilmu Pendidikan*, 194.

²² Ramayulis, *Ilmu Pendidikan*, 195.

²³ Imam Bukhari, *Shahih Bukhari, jilid I*, 162.

and *Sufism*, this is in line with the teachings exemplified by the Prophet, the attitude of the Prophet who consistently adheres to Shari'ah in personal and social life. On the other hand he also devoted time to Allah.

At this shari'ah stage, that is stage of giving knowledge. In character building, all materials are accompanied by sentences with the monotheism nuances. According to Lickona's theory giving knowledge stage has three components of good character formation, namely moral knowing²⁴. Character education also refers to a series of knowledge (cognitive), attitude, motivation as well as behavior and skills. There are three components of good character formation in Thomas Lickona's theory such as: moral knowing, moral feeling and moral actions²⁵.

At the stage of habituation and assignment at Al Urwatul Wustqo Islamic boarding school, the students apply many practices that make them have good character, this stage is in accordance with the application of moral feeling and moral actions theory.

This is different with Al Ihsan Jampes Kediri Islamic Boarding School which still maintains the Salaf system known as the classical system where the learning still keeps the teaching system of its predecessors which mostly is based on *Sufism*. In the learning process at this boarding school, is not different from the methods used by other Salaf boarding schools, namely the *bandongan* and *sorogan* methods. At this stage of providing knowledge, students are given activities in the form of recitation, contains both *fiqh* and books on *Sufism*. Especially the study of the *Sufism* book, (*Sirāj al Thālibīn*). when the discussion of *fiqh*, there is usually uses demonstrate method done by *ustad* to practice ablution or prayer. The *Sirāj al Thālibīn* book by Sheikh Ihsan bin Dahlan Kediri which is taught is aimed to form *Sufism* model that is in accordance with the times. As explained in the *muqaddimah* of the *Sirāj al-Thālibīn* book, in which the definition of this book is a science that examines the condition of a soul and its characteristics, both praiseworthy and despicable, the object is the heart, and the results is achieved is delivering to cleansing the soul, and achieve knowledge of Allah SWT, meaning that all the veils of defilements of the heart have disappeared.

The method used for delivering knowledge Al Ihsan Jampes Islamic boarding school, Kediri, is *sorogan*. The method is a teaching method in which each student comes forward to face the *kiai* or *ustadz* in turn to read in front of him. This is to measure the students' mastery of the books that have been previously read by the teacher. This trains students to understand the material has been taught by the teacher, because they have to convey it again, making all religious material memorized by students. Besides the *sorogan*, it also uses *bandongan* method. This method usually takes one path (monologue) where the *kiai* reads, translates, and sometimes makes comments, while the students or *santri* listen to him seriously and record the meaning and give the *i'rob* symbols (the word position of a sentence).

At the *Tarekat* stage, both of the *pesantren* (Al Urwatul Wustqo, and Jampes) used the assignment and *mujahadah* methods. Students are given the task of carrying out several practices, including *istighāṣah*, *istiqamah* reciting, *wirid*. However, students/*santri* of Al Urwatul Wustqo Islamic boarding school are also given the main task to teach al Qur'an, and students who live in residence are given pious charity tasks, such as working in buildings, rice fields, furniture,

²⁴ Thomas Lickona, *Character Matters: How To Help Our Children Develop Good Judgment, Integrity And Other Essential Virtues*, (New York: Simon & Schuster, 2004)

²⁵ Thomas Lickona, *Character Matters*, 15

making fertilizer, cooking, accompanying students, being teacher assistants, making books, etc., and for students outside their pious deeds are worldly activities that are usually carried out with the intention of worshiping to Allah. Although there is no *Tarekat* in Al Ihsan Jampes Kediri Islamic boarding school, but there are some *wirid* must be done by students, which are carried out as a habit to form character.

Habituation Stage is the cultivation of habits. This is able to build character. In this case, Al Ihsan Jampes Kediri, build students character through knowledge-giving learning, habituation, it is an effort to practice what has been learned in learning or recitation. Moreover, to form character Al Ihsan Jampes Islamic boarding school, Kediri, continue to carry out the *istighasah* tradition that the founder used to do. *Istighasah* has a meaning derived from the word *gaslah* which means to help, which then turns into *istighasah* which means asking for help. *Yamisda* and *Ihsaniyah istighasah* in the stage is done by carrying out the *wirid* tradition, whose *wirid* function as an effort to get closer to Allah, in order to get guidance from Him, through congregational *dhikr*. It is also used to build character.

The *istighasah*, *istiqamah* reciting, *wirid* activities is a *tahalli* effort, means an effort to fill or decorate oneself with commendable attitudes, behavior, and morals, after passing the *takhalli* process. This process is as an effort to fill the soul with commendable morals. After the soul is emptied, lust is suppressed, then humans return to pure, and then their soul and brain are filled with Allah's message by maintaining commendable behavior. The best way to do *tahalli* is continuing to repent for actions. There are three important things in *Sufism* to be able to form a character based on the theory, namely: First, *takhalli*: it is an effort to empty oneself of despicable behavior or morals by eliminating the inclination to lust²⁶. It is as the first step must Sufi be taken by emptying themselves of despicable morals.

Second, *tahalli*: it is an effort to fill or decorate oneself with commendable attitudes, behavior, and morals, after going through the *takhalli* process²⁷. After humans repent and regret, their behavior will be very noticed. His character improved because he was afraid of and worried about, if he sinned again. This situation is called *khauf* and *raja*²⁸.

The third, *tajalli*: means the revelation of the unseen light (*nur gaib*). Present yourself in accordance with the provisions of Allah. After removing the reprehensible nature and adorning it with goodness, then there will appear goodness in accordance with Allah's provisions.

Santri are given several tasks in the form of good deeds. This assignment is given continuously till it can be sincere, not for looking for the world, but because of Allah only. At this stage students are asked to take *bai'at* and do *fida'* as mistakes savior, or in *Sufism* theory it is called *maqam* repentance. This is in line with the theory which states repentance is the first ascent stage and the first *maqam* (stages of *Sufism*) for students. According to Ibn Athaillah, repentance is the first Sufi stage, without passing the repentance stage; the next stage is not accepted. *Sufism* practitioners try to get repentance from Allah at all times²⁹. The implementation of giving assignments method is the teacher gives assignments,

²⁶ Solihin, *Ilmu Tasawuf* (Bandung: Pustaka Setia, 2014), 111-115

²⁷ Solihin, *Ilmu Tasawuf* .,111-115

²⁸ ²⁸Hamdani Hamid,Beni Ahmad Saebani. *Pendidikan Karakter Perspektif Islam*, (Bandung: Pustaka Setia, 2013), 91.

²⁹ Abu Al Wafa Al Fatimi Al Taftazani, *Ibnu Athoillah al Iskandary Wa Tas}awwuf* (Kairo: Maktabah al Anjalu al Misriyah,1969), 231

then the teacher checks and students are responsible for it³⁰. And so the *Mursyid*, when he educates his students, he uses the assignment method by giving students the task of carrying out certain worship or righteous deeds with aimed to get closer to Allah. This is in accordance with Al-Ghazali's thinking, it is clearly known that character education based on morality al-karimah aimed to form a child's positive character which leads to self-approach to Allah, so the next time he can obtain happiness in the world and hereafter³¹.

After getting in the repentance stage, the santri of *Tarekat*-based *Sufism* education at Al Urwatul Wustqo Islamic boarding school began to do a lot of *istighfar*, asking Allah for forgiveness for all the sins they had done. *Istighfar* is asking Allah's forgiveness of sins. The essence of *istighfar* is repentance *nasuha*³². *Istighfar* in *Sufism* education is reading *astaghfirullahal azim* read with a certain number of counts according to the command of the *mushid*. Besides, that *dzikr*, students also do remembrance, routine *dzikr* that is required after *magrib* and *Subuh*. *Zikir* is remembering to Allah SWT. It is the first teaching revealed by Allah SWT to the Prophet Muhammad, before the revelation of the *Shari'ah*, prayer, *zakat*, fasting and *Hajj*.

Testing (*Tajribah*) method is applied at the essence stage. Students are continuously tested for their sincerity. For example, a pious charity student in a building who is tired, even he got anger he is still humble, then he passes the test. However, when he has rebellion in his heart, means he has not passed. This is in accordance with the view that character education must be balanced between knowledge and behavior, between physical and spiritual³³. At this stage, students can arrive at patience and gratitude state, patient in carrying out the *Mursyid* duties and grateful for getting guidance from Allah through the teacher. According to *Sahl*, patience is waiting for a way out (solution) from Allah³⁴. Patience is interpreted as restraining the demands of lust and anger, that is mental (*ash-shabr an-nafsh*), physical patience (*ash-shabr al-badani*)³⁵. The gratitude stations are:

وللشكر عند ابن عطاء الله ثلاثة أقسام: شكر اللسان، وهو التحدث بالنعمة، وشكر الأركان وهو العمل بطاعة الله، وشكر الجنان، وهو الاعتراف بأن الله وحده هو المنعم، وأن كل نعمة بأحد من العباد فهي منه وحده.

*"Gratitude according to Ibn 'Aṭā'illah there are three parts; Verbal gratitude is proclaiming pleasure (to others), bodily gratitude is doing good deeds with obedience to Allah, and heart gratitude is acknowledging that Allah alone is the Giver of blessings. And all forms of pleasure from a person is solely from Allah."*³⁶

The *talqin* method is also implemented in Al Urwatul Wustqo Islamic boarding school, *talqin* outwardly imitating, mentally tapping or equating mind

³⁰ Ramayulis, *Ilmu Pendidikan Islam*, 194

³¹ Syamsul Kurniawan, *Pendidikan Karakter Dalam Islam (Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis Akhlaq Al-Karimah)* Tadrib, Vol. 3, No. 2, Desember 2017, 212

³² Abdul Kadir, *Hakikat*, 248.

³³ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' 'Ulum ad-Din*, (Beirut: Dai ibn Hazm, 2005), 994.

³⁴ Abdul Halim Mahmud, *al Ta'rif li Madhab Ahli al Tasawwuf* (Mesir: Maktabah Al Tsaqofah al Diniyah, t.t), 94

³⁵ Rosihon Anwar, *Akhlak Tasawwuf* (Bandung: Pustaka Setia, 2010), 200

³⁶ Abu Al Wafa Al Fatimi Al Taftazani, *Ibnu Athoillah*, 239

with the mursyid (single). Something is inwardly in the *murshid* mind is also inwardly by the student. Then the student is able to enter the maqam ma'rifah. *Talqin* in *Sufism* education is the term for the method of learning remembrance by a mursyid to students. This method is used by *murshid* to teach concentration to mind equalize³⁷

This method is difficult to be found and also unknown in education science in general. Because in general, the approach used in building the character of students is a general approach such as dhuha prayer activities in congregation, reciting the Qu'ran etc. In this method students are electrocuted (guided inwardly) by teacher/*murshid* so that they can capture awareness, always introspect themselves, recognize lust and straighten intentions and can always make remembrance to Allah. It is impossible to have above abilities for a student without a teacher. When students are able to always remember the hereafter, dzikr to Allah, and truly serve Allah both physically and mentally, it means they become human beings who have noble character, because remembrance the afterlife are the basis and foundation for the causes of noble character³⁸. *Talqin* in *Sufism* education is a term of how to learn remembrance by a mursyid to students. This method is used by *mursyid* to teach concentration to equate spiritually³⁹. This method is only found in *Sufism* education at Al Urwatul Wustqo Islamic boarding school, because the caregivers are mursyid *Tarekat*.

In *Sufism* education, the *murshid* guides students to reach their goals, the means are: Tazkiyah al-Nafs and Tasfiyah al-Qalb and Taqarrub Ila Allah⁴⁰. In Hakikat stage, the students apply dhikr such as: *istighasahba'da* maghrib and subuh, wirid before subuh and before maghrib, fida' surah of al-Ikhlas one hundred thousand, dhikr after fardhu prayers, blessings/shalawa of the Prophet. The praying must be done are: sunnah prayers, dhuha, tahajjud, tasbih, tarawih which in *Sufism* education is a thousand raka'at, obligatory qadha prayers. The fasting must be conducted are Monday-Thursday fasting, white fasting (every 13,14,15 Hijriyah), Shawwal fasting, tarwiyah 'arafah, Muharram, Rajab, Sha'ban, and obligatory qadha fasting.

After passing Hakikat maqam, then the students arrive at ma'rifah maqam. This maqam is also called the wali maqam who Allah as the mursyid. So the *talqin* method in *Sufism* education is applied to improve students state from Hakikat to ma'rifah state. This method is only known in *Sufism* education. Learning method is very important, because without using good method, though how better the material, the results will not be optimal. As Ramayulis opinion who explains that, the implementation and selection right method determines the achievement of learning objectives⁴¹.

In line with Ramyulis, Mihmidaty Ya'cub in the previous discussion has explained, that *Sufism* education uses learning methods, including: lectures, questions answers, demonstrations, assignment, muhasabah, mujahadah, *talqin* and seclusion⁴².

³⁷ Mihmidaty Ya'cub, *Pendidikan Tasjawwuf dan Aplikasinya*. (Surabaya: IAIN Sunan Ampel Press, 2013), 20

³⁸ Mashur, *Kepemimpinan Kiai Pesantren, Upaya Mengembangkan Pendidikan Berbasis Karakter* (Yogyakarta: Trus media, 2017), 152.

³⁹ Mashur, *Kepemimpinan..*, 20

⁴⁰ Kharisudin Aqib, *Al-Hikmah (Memahami Teosofi Tarekat Qadiriyyah wa Naqsyabandiyah)*, (Surabaya: Bina Ilmu, 2004),36

⁴¹ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta : Kalam Mulia, 1998), cet. ke-2., 83.

⁴² Mihmidaty Ya'cub, *Pendidikan Tasawuf dan Aplikasinya*, (Surabaya: IAIN Sunan Ampel Press 2013), 240.

Some materials in *Sufism* education above as explained by Abdul Qadir Isa that, the material in *Sufism* education generally uses good practices such as: wirid, prayer and fasting. The specific material taught in *Sufism* depends on the *murshid*. In this case, usually a *murshid* asked to teach certain books, for example the book of wisdom, the book of Ihya 'Ulumuddin, etc. as well as material related to the heart and the lust control⁴³.

From the analysis above, it can be concluded that the model of *Sufism* education at Al Ihsan Jampes Islamic Boarding School in Kediri is leaner to the application of moral *Sufism*, namely the takhalli, tahalli and tajalli ways. Meanwhile, at Al Urwatul Wutsqo Islamic Boarding School Jombang, applying moral *Sufism*, and amaly *Sufism* such as shari'ah, *Tarekat*, Hakikat and ma'rifah.

From the analysis above shows that the model of character building based on *Sufism* education in both Islamic boarding schools is in line with the theory of character building proposed by David R Krathwohl which consists of five stages⁴⁴, namely: Receiving (accepting), this state is done by more serious attention, willingness to accept differences, listening to people voluntarily, realizing the importance of a concept; Responding is applied by enjoying and feeling pleasure in activities, acting voluntarily, agreeing to respond to phenomena and participating; Valuing (what is done based on the value), this can be done by having a commitment to the task, choosing to do activities based on these values; Organizing (value) this is applied by managing the value system, crystallizes a value; and Characterizing, which is done by owning and developing value, changing, adapting to new values⁴⁵.

At the receiving stage is applied with more serious attention, the willingness to accept differences, listen to others voluntarily, in this case *Sufism* education is given at the shari'ah stage. Where a student is given material about reading and writing the Qur'an, nahwu, sharaf, shari'ah laws, starting from the fiqh of worship, muamalah, munakahat and jinayah, as provisions for the service to Allah by doing them in everyday life. Tafsir amaly material which is a characteristic of Al Urwatul Wutsqo Jombang Islamic boarding school taught, makes students are able to practice sharia well, at those stage students comes the next stage that is Hakikat.

Such states in *Sufism* education as responding stage that is enjoying and feeling pleasure in doing activities, and the stages of valuing (what is done based on values), organizing (values) and characterizing are haqiqah stage, in this case the dhikr applied are: *istighasah* ba'da maghrib and subuh, wirid before subuh and maghrib, fida' surah al-Ikhlas one hundred thousand, dhikr after fardhu prayers, shalawat to the Prophet. Prayer must be practiced, are sunnah prayers, dhuha, tahajjud, tasbih, tarawih that are ordered in *Sufism* education are a thousand rakaat, obligatory qadha prayers. Such Fasting are Monday-Thursday, white (every 13,14,15 Hijriyah), Shawwal, tarwiyah 'arafah, Muharram, Rajab, Sha'ban, and obligatory qadha fasting. At this stage a student feels happy to carry out all these practices. This shows that santri has started to fill him with good activities, thus affecting the santri behavior and character. At this *Tarekat* stage santri gets several tests and experiences several stations in the *Sufism*. Maqāmat experienced by a student are: repentance, patience, gratitude, rajak, khouf, faqir, zuhud, monotheism, tawakkal, mahabbah. This is in line with the

⁴³ Abdul Qadir Isa, *Hakekat Tasawuf*, (Jakarta: Qisti Press 2005), 40.

⁴⁴ Subur, *Pembelajaran Nilai-nilai Moral berbasis Kisah*, (Yogyakarta: Kalimedi, 2015), 59.

⁴⁵ Subur, *Pembelajaran Nilai-nilai Moral berbasis Kisah*, (Yogyakarta: Kalimedi, 2015), 59.

theory of maqāmāt, in which the material in *Sufism* education is taught in al-maqāmāt form which consists of levels⁴⁶. And al-maqāmāt consists of: repentance, patience, gratitude, rojak, khouf, faqir, zuhud, monotheism, tawakkal, mahabbah⁴⁷. Repentance is the first stage of ascent and the first maqam for students. According to Ibn Atha'llah, repentance is the first Sufi stage and the next stage is not accepted without passing the repentance stage. *Sufism* practitioners try to get repentance from Allah at all times⁴⁸. A santri is asked to repent, regret mistakes, and doing good things or good deeds.

After getting the above thing, the next action is patient; patience according to Sahl is waiting for a way out (over coming) from Allah⁴⁹. Patience here means restraining the lust and anger demands, such as: mental patience (ash-shabr an-nafsh), physical patience (ash-shabr al-badani)⁵⁰. In carrying out the *murshid* teacher task, students always experience a test of patience, for example patience in carrying out orders, and all difficulties.

The santri who carries out the teacher's orders, they do good deeds without any expect, they do not ask for payment, they expect the Allah pleasure only. Raja 'in *Sufism* is explained by expectation of Allah's pleasure and His gift, and it will be proved by charity⁵¹.

Tarekat students have khauf nature, which is afraid of what they do is not in accordance with the Allah pleasure. This khauf is in accordance with the theory, namely fear, spiritual attitude, feeling worried because their service is not perfect if Allah refuses their repentance and worship⁵².

A student who gets degree of maqam khauf (fear) when he is afraid of Allah will remove his state or knowledge because Allah has perfect wisdom (knowledge) and a forcing will and if Allah wants it will be lust and humans are helpless. On the other hand, humans will be held accountable for what they do. The zuhud santri (in his life carry out zuhud), or reduce the use of world affairs. It is in accordance with the theory of zuhud: Zuhud by some people means as asceticism⁵³. Ibn 'Ujaibah⁵⁴ If the heart is free from the world shackles, it will increase love to Allah, and surrender to Allah SWT.

According to Al-Sarraj, zuhud is a noble station, and is the first step for servants to reach Allah.⁵⁵ Zuhud does not mean getting out of the world life, but using the world as a form of servitude⁵⁶.

After several stages are passed, the santri character appears. The value crystallization is in accordance with organizing values theory, namely managing the value system and linking certain value standards. Crystallize and conceptualize a value followed, while characterizing is owns and develops new values and philosophies.

⁴⁶ Abdul Qodir Isa, *Hakekat Taşawwuf*, (Jakarta: Qisti Press 2005), 40.

⁴⁷ Abu Al Wafa Al Fatimi Al Taftazani, *Ibnu Athoillah al Iskandary Wa Taşawwuf* (Kairo: Maktabah al Anjalu al Misriyah,1969), 229.

⁴⁸ Abu Al Wafa Al Fatimi Al Taftazani, *Ibnu Athoillah al Iskandary Wa Taşawwuf* (Kairo: Maktabah al Anjalu al Misriyah,1969), 231

⁴⁹ Abdul Halim Mahmud, *al Ta'rif li Madhab Ahli al Tasawwuf* (Mesir: Maktabah Al Tsaqofah al Diniyah,t.t), 94

⁵⁰ Rosihon Anwar, *Akhlak Taşawwuf* (Bandung: Pustaka Setia, 2010), 200.

⁵¹ Rosihon Anwar, *Akhlak Taşawwuf* (Bandung: Pustaka Setia, 2010), 202

⁵² M. Jamil, *Cakrawala Tasawuf*, (Jakarta: Gaung Persada Press, 2007), 59.

⁵³ Ahmad Khalil, *Merengkuh Bahagia, Dialog Al-Qur'an, Tas}awwuf Dan psikologi* (Malang: UIN Prees, 2007), 64

⁵⁴ Abdul Qadir 'Isa, *Hakekat Taşawuf*, 248.

⁵⁵ Al-Sarraj, *al-Luma' fi al- Tasawuf* (Kairo: Dar al-Kutub al-Hadithah, 1960), 72.

⁵⁶ Amin Syukur, *Zuhud di Abad Modern*, (Yogyakarta: Pustaka Pelajar Offset. 1997),131

The model of sincere and honest character formation based on the *Sufism* education of both two pesantrens viewed from the character education theory is in accordance with the theory of Muhaimin. According to him, character formation can only be done through the process of internalizing values. This process goes through the following stages: Value transformation, value transaction, and trans internalization⁵⁷.

From the above analysis, it shows that *Sufism* education is able to create a character. This is in line with the theory which states that ordinary character education has not been successful; it must be supported by *Sufism* education. It can be seen that there are still many negative behaviors; therefore education must pay attention to emotional and spiritual intelligence aspects.

3.2 Sincere Character Forms Based on *Sufism* Education

The sincere character based on *Sufism* at the Al Ihsan Jampes Islamic Boarding School Kediri is shown with good intentions in every deed; the students do not pretend to carry out Allah's commands, being honest in acting, far from *riya'*, grandeur and only seeking Allah's pleasure. This sincerity is in accordance with the definition of sincerity, which is pure in intention, clean in mind when charity, do not pretend, upright in action, far from *riya'*, grandeur, hoping for the pleasure of Allah only⁵⁸. Sincerity is holy (al-safa"), clean (al-naqi), and monotheistic. In Sufi teachings, sincerity is functioned as taqarrub to Allah.

Sincerity is something which is spiritual in nature, and its purity is tested by pious deeds. The sincere characteristic owned by the students of Al Ihsan Jampes Islamic Boarding School is that they feel happy to carry out worship in everyday life, the students never get tired learning to do fasting (Monday-Thursday) though there is no coercion from the pesantren, they continue to work because of the hope as tirakat to get convenience in looking for knowledge and get the knowledge blessing. The characteristic of Al Ihsan Jampes Islamic boarding school is the students are very easy to do good for others, always helping others. This can be seen from the students' attitude of the boarding school.

In line with Al Ihsan Jampes, Al Urwatul Wutsqo Islamic boarding school has different of sincerity. All students of Al Urwatul Wutsqo Islamic Boarding School have an understanding that sincerity is aware that everything is from Allah, for Allah and because of Allah. If this character is owned, there will be an awareness that everything in the world comes from Allah and used for the good of humans (positive thinking) unless the faith is closed lust. They will see everything not based on their faith. The students of Al Urwatul Wutsqo Islamic boarding school understand that all Allah act will reward, kindness will get a reward from Him, therefore they do not expect pleasure from humans in carrying out goodness but only Allah pleasure. Santri who show sincere character are shown by feeling that they are always being watched, for example, they do not brave to be greedy, taking other people's property (steal), to violate the rules even though the administrator or caregiver does not know, they believe that Allah presence in all human activities. All explanations about attitude of sincere character owned by the students at the two pesantrens is in accordance with the theory that sincerity is only expecting a reply from Allah.

From the sincerity formed explanation, the level of sincerity achieved by students is the sincerity of the *ābīd* (worship experts), that is the cleanness of

⁵⁷ Muhaimin, *Strategi Belajar Mengajar*, (Surabaya, Citra Media, 1996), 153.

⁵⁸ Abu Farits, *Tazkiyatunnafs*, terj. Habiburrahman Saerozi, (Jakarta: Gema Insani, 2006), 16.

charity from the real or disguised nature of *riya'* and from intentions based on lust. They do something good for Allah⁵⁹.

Sincere character is doing an act or not is because of Allah. Although sincerity is an inner practice, it can be seen from someone's appearance when they are doing a charity. The indicators of sincerity: selfless activities, positive thinking, happy to carry out daily worship, feeling always being watched, wanting to get closer to Allah and likes to help others⁶⁰.

Islam provides teachings to make people have a sense of sincerity, which is by emptying the mind of things other than Allah SWT. So they only think of Allah SWT. Forget all the world affairs, only focus on Allah SWT. There is no sense of *riya'* or pride in oneself because someone is helpless in front of Him. Feeling always seen by Allah SWT will make students can achieve sincerity. This perfection can reach the *Sufism* education.

The students of both two locations show their good deeds, for example students of Al Urwatul Wutsqo Jombang, they are serious in carrying out cottage activities, either in the form of *jamaah*, *istigasah*, or other good deeds, they make effort to increase the charity quality from time to time. Meanwhile, the students of Al Ihsan Jampes Kediri, are seriously do *jamaah* activities, *istigasah*, try to be *wara'*, that is trying to be protected from what is haram. This is in line with Hasiah's opinion which states that the indicator of sincerity is: always doing charity seriously, there is no difference between being praised and reproached, alone or seen by people. And protected from what Allah SWT has forbidden, whether or not it is seen as a human. The goal is the pleasure of Allah not the pleasure of humans⁶¹.

From the above explanations, it shows that the sincere character form based on *Sufism* education at the Al Urwatul Wutsqo Jombang and Al Ihsan Jampes Kediri is sincere in charity, in obtaining rewards. Sincerity of charity is sincere which is solely for *taqarrub* to Allah SWT. At this level, there are several forms of *santri*, such as they are not seeing charity, maintaining practice, purifying practice. Sincere character is formed in *santri* which is seen in behavior with belief that all deeds must be sincere because of Allah, only expecting the pleasure of Allah.

The above explanation is in line with the theory which states that: sincerity in terms of the reality of practice, it can be divided into three levels such as: (a) do not see practice, that is, do not seek recompense from practice. (b) Keeping the practice that is keeping the testimony of Allah. (c) Purify deeds for the sake of Allah. Sincerity is a dynamic trait that always requires serious maintenance and improvement⁶².

Ikhlas is divided into two, they are: sincere charity (solely for *taqarrub* to Allah) and sincerity to get a reward (desire the benefits of the hereafter). The students of Al Urwatul Wutsqo and Al Ihsan Jampes Kediri have shown a form of sincere behavior. In the study of psychology, sincerity is an inner attitude that is

⁵⁹ Syeikh Abdullah Asy-Syarqawi, *Syarh Al-Hikam Ibnu Atha'illah Al-Iskandari*, terj. Imam Firdaus, (Jakarta: Turos Pustaka, 2012), 17

⁶⁰ Moch. Yasyakur, *Model Pembelajaran Berkarakter Dalam Perspektif Al-Quran (Pada Sekolah Islam Terpadu Full Day School)*, Jurnal Edukasi Islami, Jurnal Pendidikan Islam Vol. 06 No. 11, januari 2017, 13

⁶¹ Hasiah, *Peranan Ikhlas Dalam Perspektif Al-Qur'an*, Jurnal Darul 'Ilmi Vol. 01, No. 02 Juli 2013, 41

⁶² Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Pustaka Paramadina, 1992). 50

only known to Allah and the owner. We can only guess someone is sincere or *riya* 'in doing good deeds from speech and physical signs.

Visible forms are evidence of mental states. A sincere person or called *mukhlis*, pure obedience is because of Allah. Pure from behavior pollutes him, such as willing to be praised, possessions, and other motives that are not approved by Allah. Based on Islamic psychology, the formation of sincere character is due to the human psyche consisting of *fitrah*, *nafs*, *qalb*, *rūh*, and *'aql* which is able to be fostered through a *Sufism* education approach. 'Human *aql* needs can be fulfilled by using *shari'ah* in *Sufism* education. Meanwhile, the *fitrah*, *nafs*, heart, and human spirit can be fulfilled *tasawuf* through *sharia*, *Tarekat*, *Hakikat* and *ma'rifah* ways.

3.3 Forms of Honest Character Based on *Sufism* Education

Honesty is a character which is able to bring a nation free from corruption, collusion, and nepotism. Honesty means no cheating⁶³. Honesty is a behavior that is in conformable between knowledge, words and deeds (knowing what is right, saying what is right and doing what is right), thus it makes people can be trusted. Therefore, honest behavior is emphasized at Al Urwatul Wutsqo Islamic boarding school. Honesty is one of the noble qualities or commendable morals that come from sincerity, therefore there is conformable in every speech, behavior and heart whisper of a *santri*, if students are not honest with their teacher, they will not get beneficial knowledge. Honesty is what is expected from the nature of students.

The honest students are shown by students who are honest in their actions, when they really violate existing regulations then, they are ready to get punishment. This is the result of rule disciplined application, and causes the rise of honesty. Besides, the honest attitude also occurs because of the belief that Allah is always watching every movement done. This is *Sufism*-based education result. They also believe that honesty is worship; honest is expecting the Allah SWT pleasure only. They do not expect anything from human beings⁶⁴. If truth and honesty have been entrenched, it will make a harmonious life. The *mukmin* or believer always say the truth and commit to what is said, and Allah SWT.

Honesty does not come by itself, it must be cultivated. As commendable qualities, the opposite will dominate without any effort. The honesty formed at Al Urwatul Wutsqo Islamic boarding school is the application of *Sufism* education model result, through knowledge provision and habituation. The kind of students' honesty is reflected in sincerity in utterances, doing, and making promises. *Santri* show honesty in saying every day, such students act honesty is shown by doing something with full confidence without doubt, their promises, is shown in the Islamic boarding school life, students obeying the rules, because every student who enters must have promised to their parents and *pesantren* (filling in an integrity pact) to really study.

The goal of fostering honest character at Al Ihsan Jampes Islamic boarding school, Kediri is slightly different, the caretaker of the Islamic boarding school stated that the purpose of holding honest character building is the students in the future could be trusted by people in the community. So students must apply honest habituation in words, in actions, this can be seen from the students attitude, in which they dare to admit their mistakes, they do not like to lie. The *santri* say the truth, they dislike manipulating. This is in line with the

⁶³ Dharma Khusuma,dkk, *Pendidikan Karakter Kajian Teoritik Dan Praktik Di Sekolah* (Bandung: Rosda Karya, 2013), 16

⁶⁴ Rosihan Anwar, *Akhlak Tasawuf*, (Bandung: Pustaka Setia.2010),103.

characteristics of an honest attitude or character, that is honesty is an attitude that always tries to adjust or match information with phenomena or reality. In Islam, this attitude is called shiddiq. Indicators of honest attitude include: conveying something according to the actual situation, willing to admit mistakes, shortcomings or limitations, do not like to cheat, do not like to lie, do not manipulate facts / information, and dare to admit mistakes.

From the above explanations, it shows that the form of honest character is: honest to himself, honest in promises, in words and actions. The form of honest character formed can be seen in their behavior carried out. This honesty arises because it always tries to present Allah in every activity, and feels supervised by Him, while at the Al Ihsan Jampes Islamic boarding school Kediri it is also due to the pesantren punishment system that makes students have an honest character. This is in line with the theory which states that the forms of honesty according to Imam Abdul Mukmin Sa'aduddin are as follows: honest in intention and willingness, honest in words, honest when promising, honest in muamalah and honest in appearance according to reality⁶⁵.

The form of honest of two research locations have shown that honesty is the truth, namely the compatibility between words, actions, feelings with actual reality. Honesty is not only a character, but it is known as a religious dogma must be done. So that knowledge is attached to each individual.

The formation of character cannot be separated from the psychology view. Humans are equipped with reason, and other elements. Humans are Allah creatures who are equipped with reason. Without mind, human will not be able to develop his thought to observe the natural life around. This observation makes someone get knowledge including social science. Besides the human mind, Allah also gives him a 'feeling' or soul.⁶⁶

Psychology can be defined as the soul science, or psychology⁶⁷. When it is connected with the word Islam, it becomes Islamic psychology. Islamic psychology is based on the human image in accordance with Islamic teachings (honesty is a part of Islamic teachings).

Honesty of Islamic psychology perspective is influenced by the human psychic structure consisting of *fitrah*, *nafs*, *qalb*, *rūh*, and *'aql*. When all these psychological elements function properly, it will lead to honesty based on piety to Allah. And in this case, *Sufism* education is a balancing solution between the mind needs (through knowledge provision) and the soul (through habituation). *Sufism*-style habituation provides a religious experience, meaning that every activity using *Sufism* education can make an experience with spiritual values. The religious experience experienced comes from daily rituals in *Sufism* education. Every human soul will feel supervised by the creator because of the spiritual value in his heart.

The *Sufism* model can make being honest as a reflection of confidence in one's soul dealing with reality, being honest in utterances, acting, being honest to say the fact and accepting reality, an honest person will always be a reference of everyone goodness.

⁶⁵ Imam Abdul Mukmin Sa'aduddin, *Meneladani Akhlak Nabi Membangun Kepribadian Muslim* (Bandung: Rosdakarya, 2006) 181. Lihat juga *Jurnal PILAR*, Vol. 2, No. 2, Juli-Des', 2014, 174.

⁶⁶ Fitriah M. Suud, "Kejujuran dalam Perspektif Psikologi Islam: Kajian Konsep dan Empiris", *Jurnal Psikologi Islam*, Vol. 4, No. 2 (2017): 121

⁶⁷ Noer Rohma, *Pengantar Psikologi Agama*, (Yogyakarta: Teras, 2013), 1

4. Conclusion

The character building model in the two pesantrens are varies. 1) *Sufism* education at Al Urwatul Wutsqo is affiliated with the *ṭarīqah* Syadziliyah Al-Mas'udiyah. The stages of *Sufism* education are shari'ah, ṭarīqah, ḥaqīqah, and ma'rifah. the honest and sincere character building model taught through knowledge and habituation provision. The giving knowledge stage is the shari'ah stage which is taught to read and write *al-Qur'ān* (Qur-any 1), translate *al-Qur'ān* (Qur-any 2), nahwu (Qur-any 3), sharaf (Qur-any 4), read books (Qur-any 5), shari'ah laws, starting with the fiqh of worship (Qur-any 6 A), muamalah fiqh (Qur-any 6 B), munakahat fiqh (Qur-any 6 C), and jinayah (Qur-any 6 D), and Tafsir Amaly's. Learning these materials uses several relevant methods such as lectures, questions answers, demonstrations and giving assignments. The habituation stage is learning *ṭarīqah*, *ḥaqīqah* and *ma'rifah*. The congregation is trained, *dhikr*, and *istighasah*, using *muhasaba*, *mujahada*, *talqin*, and *khalwat* methods. At this stage, the students find *al-maqāmat* consisting of: repentance, patience, gratitude, rajak, khauf, faqir, zuhud, monotheism, tawakkal, mahabbah. 2) *Sufism* education at Al Ihsan Jampes is not affiliated with any of the ṭarīqah mu'tabarah, but implements *Sufism* education stages. The stage of providing knowledge is taught about imlak, fiqh and tasawuf through *Sirāj Al-Thālibīn* book using bandongan method (teacher reading, translating and explaining the book), and shorogan (a system of reading books individually). The habituation stage is trained by the congregation, *dhikr*, and *istighasah* using the *muhasaba* and *mujahada* methods. At this stage *al-maqāmat* is natural because there is no musyid teacher guidance. 3) There is no difference of both in building sincere and honest character, they are: a) Sincerity in charity and sincerity in obtaining rewards, b) honest with their self, honest in promises, honest in words and actions.

References

- Abdul Majid dan Andayan, *Pendidikan Karakter Perspektif Islam* Bandung: Remaja Rosdakarya, 2011.
- Abdul Mukmin Sa'aduddin, Imam, *Meneladani Akhlak Nabi Membangun Kepribadian Muslim* (Bandung: Rosdakarya, 2006) 181. Lihat juga *Jurnal PILAR*, Vol. 2, No. 2, Juli-Des', 2014.
- Abdullah Asy-Syarqawi, Syeikh, *Syarh Al-Hikam Ibnu Atha'illah Al-Iskandari*, terj. Imam Firdaus, Jakarta: Tuross Pustaka, 2012.
- Abu Al Wafa Al Fatimi Al Taftazani, *Ibnu Athoillah al Iskandary Wa Taṣawwuf*, Kairo: Maktabah al Anjalu al Misriyah, 1969.
- Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' 'Ulum ad-Din*, Beirut: Dai ibn Hazm, 2005.
- Al Wafa Al Fatimi Al Taftazani, Abu, *Ibnu Athoillah al Iskandary Wa Taṣawwuf* Kairo: Maktabah al Anjalu al Misriyah, 1969.
- Al-Sarraj, *al-Luma' fi al- Tasawuf*, Kairo: Dar al-Kutub al-Hadithah, 1960.
- Anwar, Rosihun, *Akhlak Tasawuf*, Bandung: Pustaka Setia, 2010.
- Aqib, Kharisudin, *Al-Hikmah (Memahami Teosofi Tarekat Qadiriyyah wa Naqsyabandiyah)*, Surabaya: Bina Ilmu, 2004.

- Badawi, Rahman, Abdur, *Tarikh al Tasawuf Fi al Islam* (Sejarah Tasawuf Islam mulai permulaan sampai akhir abad kedua), Kuwait: wakalat al matbu'at,tt.
- Barnadib, Imam, *Filsafat Pendidikan*, Yogyakarta: Andi Offset, 1986.
- Farits, Abu, *Tazkiyatunnafs*, terj. Habiburrahman Saerozi, Jakarta: Gema Insani, 2006.
- Fuad, Jauhar, "Pendidikan Karakter Dalam Pesantren Tasawuf," *Jurnal Pemikiran Keislaman*, no. 1 2013.
- Halim Mahmud , Abdul, *al Ta'rif li Madhab Ahli al Tasawwuf*, Mesir: Maktabah Al Tsaqofah al Diniyah,t.t.
- Hamdani Hamid,Beni Ahmad Saebani. *Pendidikan Karakter Perspektif Islam*, Bandung: Pustaka Setia, 2013.
- Hamka, *Tasawuf Modern; Bahagia Itu Dekat dengan Kita, Ada dalam Diri Kita* Jakarta: Republika, 2015.
- Hasiah, *Peranan Ikhlas Dalam Perspektif Al-Qur'an*, Jurnal Darul 'Ilmi Vol. 01, No. 02 Juli 2013.
- Jamil, M., *Cakrawala Tasawuf* , Jakarta: Gaung Persada Press, 2007.
- Khalil, Ahmad, *Merengkuh Bahagia, Dialog Al-Qur'an, Taşawwuf Dan psikologi*, Malang: UIN Prees, 2007.
- Khusuma, Dharma,dkk, *Pendidikan Karakter Kajian Teoritik Dan Praktik Di Sekolah*, Bandung: Rosda Karya, 2013.
- Kurniawan, Syamsul, Pendidikan Karakter Dalam Islam (Pemikiran Al-Ghazali Tentang Pendidikan Karakter Anak Berbasis *Akhlaq Al-Karimah*) Tadrib, Vol. 3, No. 2, Desember 2017
- M. Suud, Fitriah, "Kejujuran dalam Perspektif Psikologi Islam: Kajian Konsep dan Empiris", *Jurnal Psikologi Islam*, Vol. 4, No. 2 (2017).
- Madjid, Nurcholish, *Islam Doktrin dan Peradaban* , Jakarta: Pustaka Paramadina, 1992
- Mashur, *Kepemimpinan Kiai Pesantren, Upaya Mengembangkan Pendidikan Berbasis Karakter*, Yogyakarta: Trus media, 2017.
- Muhaiman, *Strategi Belajar Mengajar*, Surabaya, Citra Media, 1996.
- Mustari, Mohamad. *Nilai Karakter*. Yogyakarta: LaksBang RESSindo,2011.
- Qodir Isa, Abdul, *Hakekat Tasawuf*, Jakarta: Qisti Press 2005.
- Ramayulis, *Ilmu Pendidikan Islam*, Jakarta: Kalam Mulia, 2006.
- Roestiyah N.K, *Strategi Belajar Mengajar*, Jakarta: Rineka Cipta, 2012.
- Rohma, Noer, *Pengantar Psikologi Agama*, Yogyakarta: Teras,2013.
- Sagala, Syaiful, *Konsep dan Makna Pembelajaran*. Bandung: Alfabeta. 2006.
- Sarina Tengku Kasim, Tengku, *Pendekatan Individu dalam Pengajaran Pendidikan Islam*, Kuala Lumpur: Universitas Malaya Off Set, 2008.
- Solihin, *Ilmu Tasawuf* , Bandung: Pustaka Setia, 2014
- Subur, *Pembelajaran Nilai-nilai Moral berbasis Kisah*, Yogyakarta: Kalimedi, 2015.

Syukur, Amin, *Zuhud di Abad Modern*, Yogyakarta: Pustaka Pelajar Offset. .1997.

Tebba , Sudirman, *Tasawuf Positif*, (Jakarta: Prenada Media, 2003.

Thomas Lickona, *Character Matters: How To Help Our Children Develop Good Judgment, Integrity And Other Essential Virtues*, (New York: Simon & Schuster, 2004), 15

Ya'cub, Mihmidaty, *Pendidikan Taşawwuf dan Aplikasinya*. Surabaya: IAIN Sunan Ampel Press, 2013

Yasyakur, Moch., *Model Pembelajaran Berkarakter Dalam Perspektif Al-Quran (Pada Sekolah Islam Terpadu Full Day School)*, Jurnal Edukasi Islami, Jurnal Pendidikan Islam Vol. 06 No. 11, januari 2017

Yudiani, Ema, "Pengantar Psikologi Islam", JIA/ /Th.XIV/Nomor 2 Desember 2013.

Zahri, Mustafa, *Kunci Memahami Ilmu Tasawuf* , Surabaya: Bina Ilmu, 1997.