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The Values of Character Education in Sufism (A Case Study on *Tarekat Naqsabandiyah-Khalidiyah* Followers in Banyumas, Central Java, Indonesia)

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Abstract: In now days, character is to be something very important in a technological era. If the materialistic advantages and benefits obtained from the advancement of the industrial era are not followed by the adequacy of immaterial factors, it will certainly bring about chaos in personal and social lives. Furthermore, the impact of the two sides disharmony will at least trigger three things. First, moral decline in community, second, the decreasing sense of togetherness and unity, third, interpersonal interaction has changed. So, human being needs identity and character in order to not experience disorientation in life. This paper aims to describe the characteristics of the disciples of *Tarekat Naqsabandiyah-Kholidiyah* in central Java, Indonesia and to analyze how the values of character education formed within the disciples of *Tarekat Naqsabandiyah Khalidiyah*. The methods used in collecting data were in depth interview, observation, and documentation. Having collected, they would be analyzed by steps like collecting, reduction, displaying data and drawing conclusion. The result showed internalization of the values were performed by integrated ways which combined either internal or external factors. Internal factors were started by pure motivation in each disciples' inner heart. The external factor consisted of family, *tarekat* teaching, *mursyid* model, and *jama'ah*. The educational character along with the *jama'ah tarekat* can be categorized into three major characters namely; wisdom, keep avoiding the bad deed, and courage. These characters are also contained in educational character, and the most important thing is how the formal education can imitate the method used in building that character.

Keywords: The educational character; *Tarekat Naqsabandiyah-Khalidiyah*; followers.

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INTRODUCTION

With the rapid development of the industrial revolution that has come to the industrial era of 4.0, human seem to be spoiled with the existing technology. This unstoppable change of era is marked by all-

automatic digital devices. Almost 30 percent of human works are done by applications or machines and are heavily dependent on digital devices. (Hoque, 2019). People, when wanting to buy fried rice, they no longer have to move to any food stalls, they simply operate their smartphones, open "go food"

application and within seconds a portion of fried rice is delivered. People are catching up easily with the latest development of global information through their gadgets within seconds, making the paper-based information media started to be abandoned. People living in this digital-based era is often called as "millennial generation", because they are influenced by computers and a greater acceptance of non-traditional families and values. (Smith, 2015).

According to some economists who are optimistic about the presence of this millennial era, there are at least four things that affect future employment. They are artificial intelligence or robots that will have fundamental effect in the global market. (Wisskirchen, 2017). Each work unit in each city will open high-level job openings and companies will maintain freelance workers rather than full-time workers, and, the education system changes from partial education to holistic education.

If the materialistic advantages and benefits obtained from the advancement of the industrial era are not followed by the adequacy of immaterial factors, it will certainly bring about chaos in personal and social lives. Furthermore, the impact of the two sides disharmony will at least trigger three things. First, moral decline in community, Second, the decreasing sense of togetherness and unity, delinquency and deviant acts among adolescents are increasing, Third, interpersonal interaction has changed. So, it can bear phenomena of religiosity expression in turbulent world. (Piraino, 2021).

This spiritual inequality and spiritual drought could cause more fatal consequences, it could drag people to frustration and even to committing suicide. That suicide cases in Indonesia are mostly connected to mental disorder, family problem, Alcohol and drug abuse, attitude of disrespecting religion, and bad social relations. (Wirasto, 2012). In Jakarta itself, Ronny said there are 100.000 people attempted to commit suicide in 2006. That makes 274 people every day in that year in average. Most of the cases, mentioned

Ronny, are caused by social and economic problems. (Warsito, 2011).

However, economic problems that can trigger frustration do not occur to the disciples of the *Tarekat* in Banyumas, Central Java. They remain patient and always try to get out of the problem. This attitude or character is formed from the *Tarekat* teaching which requires them to always have a sense of patience, trust, optimism, and not to despair. And it will give them a positive perspective, which itself makes them more successful and optimistic through the expectancy law. (Khodayarifard, 2016),

Warsiyah, an informan, explained that price competition, cheating, and dishonesty are common things happen in the market. And she often gets troubles when she wants to act honestly, there are many challenges faced by her from fellow sellers. But she did not bother to leave her honesty, she had the principle that she would rather have little profit but blessed, rather than a lot of it but she had to lie to the buyers. This condition can bring about the will power to employ self-control and consistently do right. (Josephson, 2002).

From the description above, it can be concluded that the role of character values in the *Tarekat* teaching or ethic dimension has a very important meaning in shaping a person's behavior and identity. (Husein, 2014). This role will be more important in the modern-millennial era which is dominated by hedonistic-materialistic lives, spiritual drought, life disorientation, and frustration are spaces that can be filled by *Tarekat* practices. Because, *Tarekat* also concerns about diversity of human being related to interpersonal relationships and conflicts, is like crucible that contains of various modes of personal and spiritual life. (Salamah, 2021). Therefore, research on the values of character education in *Tarekat Naqsabandiyah Khalidiyah* has a significance to answer or provide a solution to life's problems related to spiritual issues.

The Values Of Character Education

Furthermore, Mujieb (2009) stated that the concept of value and what is included in it is “moral”, it is part of culture, it is the standard of good and bad, and of right and wrong. This can be seen from the aspects of education application which is stated in its definition as the transfer of knowledge, skills, and values. (Mujieb, 2009). Whereas, the position of values in every culture is very important, understanding the system of cultural values as well as their orientation is very important in the sense of understanding the behavior of a society and the education system used by them to convey behavioral systems and cultural products imbued by the value system of the concerning society. (Osaat, 2011).

Before explaining the values of character education, their sources will be presented first. There are four sources or pillars of the values of character education, (Hasan, 2010), namely: First, Religion: Indonesian people live on the basis of religious norms so that in order to maintain the social order both as individuals and as society, all regulations as well as education should always be based on the religious teachings and the beliefs adhered to by the people. The application of this religious education is manifested by the important role of family in the formation of personality at home and in the provision of how important the role of moral is in forming national character in the social environment. (Garnett, 2000).

Second, Pancasila: The values contained in Pancasila that have been firmly cultivated to Indonesian people by the ancestors of this nation when they began building the civilization of the nation are the source of character education values that have gone through various challenges of the times in the past, starting from the pre-historic era, the kingdoms era, the colonial era, until it was confirmed as the foundation of the country when it liberated. It is a very important thing to implement Pancasila values in real terms, in every utterance, thought, and behavior. There is a significant relation between the values of Pancasila and the *Tareqat* teaching. The first pillar of Pancasila shows that all

Indonesian people should perform their religion teaching perfectly.

Third, Culture: Cultural values become fundamental in interpreting events and phenomena that take place in every interaction among community members. This cultural value comes to being from the behaviors that were carried out continuously until they transform into custom in the society. Culture that acts as law (both written and unwritten) is also the forerunner of various actions taken by the social control institutions in society. Character education attempts to shape the moral visions within which the next generation becomes socialized and enculturated. (Christoper, 2003).

Fourth, The Objectives of National Education: As a formulation of the results that must be achieved by all Indonesia's next generation, the objectives of national education are developed by various education units at various levels and paths. The objectives of national education consist of various humanic values that Indonesian citizens must possess. This is done so that real implementation of character education can be carried out in various educational institutions.

Of the four pillars of the value, according to Sutjipto, (Sutjipto, 2011), he reveals that there are nine pillars of character education are as follows: (1) Love to God and all of His creations, (2) Independence and responsibility, (3) Honesty or amanah, (4) Respect and manner, (5) Generosity, helpfulness, and cooperativeness, (6) Confidence and hard-working, (7) Leadership and justice, (8) Kindness and humble, (9) Tolerance, peace and unity.

The nine characters above must be developed through education. They are automatically not formed; it is developed over time through a sustained process of teaching. (Pala, 2011). This character education should be started at home, and developed in the schools, furthermore should be applied (practiced) in reality in the society. Indeed, all the pillars of character must be developed holistically through the national education system. Expectedly, the future generation of

the nation will have high competitiveness to live in peace and prosperity, and be equal to other nations in an increasingly advanced and civilized world.

In addition, According to Sahlan and Prasetyo (Sahlan and Prasetyo, 2012), they point out of the four sources of values, a number of values of character education were produced for cultural education and national character.

The Teaching Of *Tarekat Naqsabandiyah-Khalidiyah*

Tarekat is a way of life aims to communicate and try to be as close as possible to God. Since *tarekat* aims to cleanse the human soul and be as close as possible to the Allah (Madya, 2017). All activities of Sufi's life are interpreted in the context of devotion to God. Hence, they must always practice the teachings of *tarekat*, both for personal perfection (individual) and social life in order to form a perfect human beings, those who have individual and social piety. (Ghosh, 2016).

Although there are many schools of *tarekat*, in principle, they have same purposes: sanctity and moral virtue, honesty, charity, patience, devotion, love for others, *tawakul* and other virtues taught in Islam. (Al-Taftazani, 2003). The difference is only limited to the practical rules, such as in dressing, *wirid* and *hizib*.

Whereas as an organization or institution, *tarekat* aims to build brotherhood of Sufis, learn Sufism and develop the teachings of the Shaykh as its founder by practicing them in their lives. Organically, there are three essential elements in *tarekat*; the teacher (*syaiikh / mursyid*), the teachings and the students or followers. Each element has to be fulfilled in certain condition. A student can become a *murshid* only after he meets certain conditions. The legitimate requirement for a student is *bai'at*. Even though he is active in the organization, he is not considered a student if he has not taken *bai'at*. So is the teachings, a *tarekat* student will not be considered a follower of the

tarekat if he does not follow and implement *tarekat* teachings in their life.

The main teachings of *Tarekat Naqsabandiyah-Khalidiyah* are Consistence, following Ahlu as-sunah Wa aljama'ah *aqeedah*, Leaving *rukhs*ah law (remission), Choosing *azimah* law (definite), Always in *muraqabah* (Feel supervised by Allah), Maintaning the relationship (closeness) to Allah, Always oscillate from worldly splendor, Obtaining *malakah hudur* (the power to always present God in the heart), Secluded from the crowd and always doing useful things, Taking benefits (*faidah*) from religious knowledge, Dressed simply as ordinary mukmin, *Zikir* without sound (*kahfi*), Remembering Allah in every breath, Behave according to the morals of Prophet Muhammad PBUH. (Kurdi, 2005).

Since tasawuf is not a science but a way of knowing God and getting closer to God, therefore learning tasawuf should be done through *ta'lim*. However, tasawuf is in fact to act with the Allah's morals (*takhalluq bi akhlaqi allah*), means bettering the spiritual in order to be better physically as the moral reflection. Thus, according to this perspective, the source of human character (*akhlaq*) is *al-qalb*, *al-ruh*, *al-nafs*. (Al-Ghazali, 2005). Otherwise, Sufism meant purifying the soul and turning it towards God and is busy in detachment from all else for the sole purpose of attachment to God alone. (Shah, 2017).

Rehabilitation of mental condition will not be good if the therapy is only done based on physical aspect. Hence, in the beginning of tasawuf life someone has to practice certain deed or adequate spiritual training. The purpose is to purify the soul from physical and worldly desire or sufi healing. (Syukur, 2012). Human behavior controlled by worldly desire is a hindrance between human and their God. In order to be close to God, there are three levels that must be done by a Sufi: first *Takhalli*, second *Tahalli*, and third *Tajalli*. Meanwhile, the main characters that they should possess are: wisdom (*al-hikmah*), bravery (*al-syaja'ah*), and honesty/integrity (*iffah*).

Specifically, the implementation of tasawuf to build good character can be achieved through *mujahadah*, *riyadah*, and *'ibadah*. Those are the deviation process through phases of spiritual training (*maqam*), by focusing on the integration of tasawuf values to demolish material influence and to strengthen spiritual aspects including; *Tawbat* (always introspecting/look inward within themselves), *Zuhud* (leaving haram dan syubhat), *Wara'* (focus to Allah), *Sabar* (patient and survive for insufficiency), *al-faqr* (leaving materialistic behavior), *Tawakkal* (surrender to Allah totally), *Rido* (accept Allah's stipulation happily), and *Syukur* (being grateful for Allah's blessing). (Al-Qusyairi, n.y.).

The Rituals Of Tarekat Naqsabandiyah-Khalidiyah

Bai'at and Zikir

Ba'iat is loyal, obedient and submissive commitment of a student to follow the teaching of *Tarekat*. (Abdurrahman, 1994). Ba'iat becomes one of the requirements that should be fulfilled to be the follower of *tarekat*. According to Martin Van Bruinessen, a person can only become the member of *Tarekat* after doing *ba'iat*. (Bruinessen, 1995). Some who did ba'iat, has to fulfill some requirements; pure from the dirt and it has to be done in mursyid's house in arranged day. Bai'at is done based on the instruction in al-Qur'an and *al-Hadis*. After doing *bai'at*, someone has to perform and obey the teaching of *tarekat*.

Whereas to practice *zikir*, abundant remembering of Allah and constant obedience, a jamaah has to start with the talqin process. (Khan, 2012). Talqin is a teacher's warning to the students in order to gain spiritual process in the light of faith, as well as explained how to practice *zikir* so that the light of faith can thrive to obtain good deeds. (Alba, 2012). *Talqin* has two goals, in general and particular. The general goal is that if a person has done *talqin* then he has entered the genealogical community of the *tarekat* to become the element of a unified circle. Meanwhile, the specific goal of talqin

or talqin *suluk* can be achieved after entering the Sufi community.

In recent context, *zikir* has great benefits for human life who believe especially in today's society as a result of the crisis of self-existence. The benefits of *zikir* including; first, strengthening faith, because it can be a medium to remember. It refers to the element of remembrance to God, the Divine. (Mansor, 2020). Second, as a source of morality, that is *zikir* which is not only substantially but functionally. Third, *zikir* can avoid danger. The fourth, *zikir* can function as soul therapy. Usually someone who has reached the pinnacle of material enjoyment, they are afflicted by anxious feelings, so that their human integrity is unwittingly reduced, eventually they do not have an established grip on life, thus *zikir* can heal someone soul who has deviated. (Syukur A. , 2004)

Tawajuhan

Etimologically, tawajjuh means face to face. Tawajjuh is a parable when someone opens his heart to his murshid and imagines his heart bathed in blessings or illuminated by the *nur* (light) of the murshid or reciting *zikir* by *mursyid* or *syaikh* to the *tarekat* followers by face to face. (Nurjanah, 2018). Tawajjuh activity is done by giving spiritual cleansing using *tarekat* and classical books. The spiritual cleansing include *mauiz}ah* (spiritual enlightenment), deepening the *syari'ah*, reciting the Qur'an before the *tarekat* activities begin, and wirid or *zikir*. (Sumardi, n.d).

Tawajjuh activity is related with other rituals such as *wasilah* and *rabitah*. The students are not only tried to remember the murshid but also to imagine the teacher from all directions by focusing their attention and spirituality until something magical happens. If the murshid who becomes *rabitah* spirituality disappears, then the student has to reconnect with his teacher spirituality until he is mortal and witnesses the occult as a sign of God's greatness. (Mulyati, 2006). *Rabitah* is not only done by presenting the teacher's figure in the heart, imagining their figure in their mind then inserting them to the heart, then denying (negating) themselves and

determining the existence of the teacher, but also presenting that all things belong to Allah's creatures. (Omar, 2011).

c. *Suluk*

Suluk or *khalwah* is a temporary activity of seclusion from worldly activity, or carving the name of God on the heart. (Yusuf, 2020). Abdullah said *khalwah* comes from Persian, *cilla* or *arbi'innyah* in Arabic which means forty (Abdullah, 2018). It shows that the seclusion is practiced in order to train themselves by meditating and *zikir*. In *Tarekat Naqsyabandiyah-Khalidiyah* Banyumas, *suluk* can be done for ten days, twenty days or forty days depending on students' readiness and ability. The main task of a student is only to concentrate on *Zikir* to Allah SWT.

d. *Khataman*

Khataman or *Khatm-i Khwajagan* is a series of *wirid*, verses, *s}alawat* and prayers read for closing *zikir*. The term *khatam* means closing or ending. It is called closing prayer, because it is done as the closing of a series of previous *zikir*. This concluding prayer was compiled by 'Abd al-Khaliq al-Gujdawani, and was considered the third pillar of *Naqsyabandiyah-Khalidiyah*, after *zikir* *ism az-Zat* and *zikir nafiyy wa isbat*. Suwardi, a Badal of *Tarekat Naqsyabandiyah Khalidiyah* in Banyumas, revealed that *zikir Khatam* was the same as the *zikir* of *Naqsyabandiyah-Khalidiyah*. *Khataman* is intended to request the spirits of the shaykhs to help the students. *Khataman* reading in a closed place and should not be followed by people outside the *jamaah*.

METHOD

The appropriate approach for this research is qualitative approach. According to Sugiyono, qualitative research method is a research method implemented to examine the conditions of natural objects (as the opponent of this method is an experiment research), in which the researcher is the key instrument, the data will be in the form of descriptive analysis in nature, and the analysis technique implements inductive data analysis. The result

of the qualitative research emphasizes the meaning rather than generalities. (Sugiyono, 2013) Basically, the qualitative research observes humans regarding the surrounding environment, interacting with them, trying to understand their language and interpretation about the surrounding world. (Nasution, 1996). In this study, this research observes and interviews the human, i.e., the *mursyid* or teacher of the *tarekat*, the *tarekat* followers, they were Sutikno, Mukaromah, Kabul Munajat, Suhadi, Sutikno and Khotib W. They, in this study, stood as prime informants. To make data collected more valid, the researcher used secondary informants, like; Faizin, Kabul's wife and Sutikno's wife.

Triangulation of sources and techniques was used to ensure the validity of the data. Miles and Huberman generally provide hints at the next steps in the analysis of qualitative data; that is, through the process of data collection, the data reduction, the data display and the conclusion (summary) or verification. (Straus, 1987).

RESULT AND DISCUSSION

The Education Characters of Tariqa *Naqsyabandiyah-Khalidiyah* Followers

If examined carefully, awareness and mental processes experienced by Sutikno, Mukarramah, Kabul Munajat, Suhadi, Sutikno and Khotib W. are active and dynamic in the form of their interpersonal actions and life experiences. In the context of social life, a person's actions will be stimulated and noticed by others so that these actions can be imitated. So that one's awareness is not only influenced by intrinsic factors, but self-awareness is also influenced by external factors. So that the subject's awareness to participate in the *tariqa* is functional and dynamic.

Indeed, in *tariqa Naqsyabandiyah-Khalidiyah* Banyumas, subject's awareness sometimes precedes logic, so that socio-religious actions and behaviors emerge from transcendent factors which, in turn, shape

behavior that is able to be controlled with full self-awareness. This is evident from the daily behavior expressed by the above research subjects. Furthermore, the following will describe the behavior of *tariqa* followers associated with the value of character education.

Wise (*al-hikmah*)

The main character of wise or *al-hikmah* appears in daily life and is experienced by Mukarromah. She said that the *tariqa* had caused mental changes and awareness her. Besides, *tariqa* has taught about ways to relate to God and to humans (*hablu min Allah and hablun min an-nas*). It has also influenced her behavior both in family and society life. In addition, the *tariqa* also does not interfere with its activities and work, but instead it makes them more productive and motivating, even in business. (Santosa, 2020).

The change in character experienced by Mukarromah after attending *tariqa* can also be felt when she handles her family. She felt more patient, calmer and more confident, awaring that life is not just pursuing the happiness in the world but also must worshipping to Allah SWT. There is an increasingly strong conviction that God will always provide a way out of trouble as long as we try and put our trust.

The statement was collaborated by Faizin's expression, Mukarromah's eldest son. He said his mother was more patient and calmer in guiding the family. She was not easily emotional despite having to bear the household herself. Instead, she is more active in working and earning a living to support her family and in terms of worshiping and practicing *tariqa*. In Faizin's eyes, his mother was a strong and devout woman and was very concerned about the society. In the midst of her business taking care of the children, she is still actively managing the boarding school and other social activities.

Following the *tariqa* can also result in mental development and self-awareness in the form of changes in religious social behavior

that leads to the formation of wise character (*al-hikmah*) as experienced by Kabul Munajat. He argues that *tariqa* can direct him to be an honest, trustworthy and unarrogant person because for him humans are only as *khadim* (helpers) to serve others, instead of to be served. When researcher conducted the interview, he welcomed writer's arrival with great pleasure. This behavior is carried out because of the *mursyid* who always asks his students to respect guests. But it must be done with a sincere frame without showing off and must be based on good intentions, just because of Allah. If anything is done with the good intention and in good ways, the results will be good, too. Generally, the stronger the current intention, the more likely it is that the behavior will be carried out in the future. (Koehler, 2011).

As al lawyer, Kabul often provides free legal assistance to people affected by legal cases who are financially unable. This attitude is also carried out by Kabul in social life. Lending his car to take his neighbor the hospital, for example, is often done. For Kabul, helping seems to be his duty in his daily life. The humble and simple life is always displayed both when he has a lot of *rizq* and when he has little cases to handle. His humbleness was seen when researcher looked at the furniture in his house and the car he has. However, this economical character is not the same as *bakhil*, he always practices the principle of priority in all actions.

The changes of religious behavior were also evident from interviews conducted by researcher with Kabul's wife, Indrawati. She said that after entering *tariqa* her husband became a person who diligently worshiped. Besides five-time prayers, he was also diligent in sunnah fasting on Monday and Thursday. Every time he finishes praying, he practices *zikir* and recites the Qur'an albeit for a while. He was also diligent in following preaches in his village and those carried out by the *Tariqa* every Friday night.

The wisdom possessed by the informant was formed by cultivating the mind and coupled with the habits exemplified by the *mursyid*. The process of character

formation certainly experienced ups and downs, at first. However, thanks to the perseverance and guidance of the *mursyid* who always reminded them, in the end, they have a wise or *al-hikmah* character. And now they have been formed as the character that cannot be omitted from their daily life. Because, it is based not only on the understanding and knowledge but also through the process of habituation. (Attaran, 2015).

The main character of wise or *al-hikmah* possessed by the followers of the *tariqa* can be broken down into sub-characters, namely the ability to use mind in a moderate manner. This main character, if detailed, will become more rigid sub-characters, namely, good at planning, organizing, and making regulations, economical and efficient, critical thinking, brilliant, out of the box, sharp and broad outlook, strong feeling (hunch), understanding the problem in depth, detailed and comprehensive, and be alert for mental diseases.

Brave and Hardiness Characters (*syaja'ah*)

The character of *syaja'ah* as the priority for the strength of lust possessed by the followers of *tariqa* is recognized as a result of inner training and practicing the teachings of *tariqa* with all their heart (Abdullah & Sharif, 2019). Now, that quality has become a habit that cannot be separated from their daily lives. The behavior of the followers of *tariqa* that reflects the character will be described as follows. This brave and hardiness characters are owned by Sutikno which is illustrated by the interview and author's observation of his activities. This is represented by his socio-religious behavior, namely respecting different beliefs or views, being generous and caring for others regardless of the status and religion which can be seen in his daily life. He considered everyone to be equal in his social life.

Once, when the researcher conducted observation by visiting Sutikno's house for the second time, when we had an agenda. The main event of the meeting was a social

service to provide assistance to people with disabilities and paralyzed in the form of ten wheelchairs. And, the most interesting thing in the event was the participants who did not consist only of Muslims, but also from various other religions, Christian, Buddhist and Hindu. The purpose of the program is giving religious preach related to the importance of helping others, because every religion teaches to do so, and it is not be an obstacle to religious tolerance. And, sufism always promotes interfaith dialogue and transnationalism. (Butler-Dines, 2015). All participants seemed to follow the event enthusiastically and seemed engaged because the audience were occasionally given opportunity to ask questions, not to mention by giving humor interludes.

In social relations, the most important capital is the character of inferiority and friendliness. With this attitudes, one can naturally get along with other people from various backgrounds and professions, without any tendency, equal friendship, there is no leader and follower (Ramadan, 2016). And, this will usually last longer. It is different from the pattern of interaction built on a material basis or position in the society. Such models are usually more artificial and temporal.

Another case was experienced by Kabul Munajat, he felt enlightened in solidarity with others after following *tariqa*. According to him, this was obtained after doing all the teachings of *tariqa* consistently. In addition, his maturity and careful thinking were inspired by the figure of the great guardian, Syekh Habib Lutfi Pekalongan, who took him when he entered *tariqa*. The figure also became a role model in every step of his life.

As we all know, a person's behavior will certainly be influenced by external factors such as reading materials or idols in his view of life, and certainly the internal factors, namely the family. Even in some cases, external factors are sometimes more dominant, like Sheikh Habib Lutfi's charisma which he had previously recognized and he himself was the one who led his swear of

allegiance and represents another factor modeling human behavior. (Ristea, 2013).

The attitude of social care shown by Sutikno inspires and motivates the *tariqa* followers to emulate. Openness and high tolerance for the plurality of the society teaches the followers to always respect others because in social relations it is not justified to create barriers based on groups, ethnicities, nations and religions. Distinguishing humans in social contexts is contrary to the basic teachings of Islam itself. Therefore, this character of tolerance should be continuously developed, so that a harmonious and peaceful society will be created. and it is not be an obstacle to religious tolerance. (Hollinger, 2020).

Offering researchers to become the *imam* in *magrib* prayer was an attitude of inferiority and a way of respecting others. In addition to respect, this attitude showed the moral and emotional maturity he has because in the Sufi standing out ourselves is included in the category of *riya'*, and this is very much avoided by the followers of *tariqa*.

Apart from avoiding standing out, another important character is the tolerance that seemed to be embedded in him. While other people are still busy with religious matters and even disbelieve each other, he has been free from such formalistic thing. All people live in this world with the same right to live, breathe, and have religion. Based on that perception, when he held a social service to distribute wheelchairs, he did not look at the recipient in terms of religion, but in terms of needs.

In social relations, the most important capital is the character of inferiority and friendliness. With this attitudes, one can naturally get along with other people from various backgrounds and professions, without any tendency. It is like altruism, that is, behavior designed to increase another person's welfare, and particularly those actions that do not seem to provide a direct reward to the person who performs them. (Batson & Stocks, 2011). And this will usually last longer. It is different from the

pattern of interaction that is built on a material basis or position in the society. Such models are usually more artificial and temporal. Based on explanation above, the main character, *as-syaja'ah*, which is owned by the followers of *tariqa Naqshbandiyah-Khalidiyah* if subcategorized to more detailed sub-characters will be; able to use the potential of anger or self-defense in a moderate manner, generous, kind to help, sharp in observation, able to control themselves, emotionally stable, friendly and sociable. These characters color the followers of *tariqa* in their daily life and are considered relevant to the character of education.

Integrity and Self Honor or 'Iffah

'Iffah is the ability to control and to manage expansive impulses (lust) in a moderate manner. This main character cultivation take place simultaneously starting from swearing the allegiance, preaching, *suluk*, *tawajuhan* and examples from the mursyid. This character internalization model is the most effective method of shaping characters. Thus, the character of *'iffah* can really color the *tariqa* followers' ways of in vertical worship (to God) and social worship. In the end, humans with strong characters will be formed. Lust on the other hand, if managed, then *'iffah* behaviour (avoiding dubious and unlawful subjects) can be achieved and prevent from doing bad things and otherwise will be encouraged to do noble things.

Kabul Munajat, an informant, explained that the temptations and the obstacles of joining were very hard, like the tree, the taller the stronger the wind blowing it. But he continued to practice and learn and remained consistent in practicing rituals of *zikr* and *tawajuhan*. In between his busy activities as an advocate, he still found time to read Sufism books to broaden his insights, such as "The Straight Path Towards *Ma'rifatu allah*". Consistency in practicing the teachings and also broadening his horizons is done merely to increase faith in Allah SWT.

Based on Kabul's story, before entering *tariqa* he had encouragement,

ambition and personal orientation which were sometimes difficult to control. However, after following the *tariqa*, carrying out all its teachings and interacting the *mursyid* and the followers who always provide values, rules and norms that become the symbols in the *tariqa*, Kabul feels there is something that directs him to keep the urge and desire to always be on religious rules. Thus, the values, norms and rules transferred in the *tariqa* become meaningful for their lives.

The character of *'iffah*, relating to being unambitious and greedy, arose when he refused to become an advisor of the regent because there is a possibility that he must obey all his commands though they violate the rules. If Kabul had been ambitious with that position, he would have used his relation to the authorities to get what he wants. With the practice of *tariqa*, he did, Kabul could control himself from the desires. He should not be controlled by their property to avoid being trap into worldly life (*h}ub ad-dunya*). (Djakfar, 2018).

Similar to Kabul, the character of generosity is also owned by *Mukaromah* who works as a housewife. To meet their daily needs, she becomes an entrepreneur in batik business that depends on orders or partnership with batik shop. Although economically she was classified as a person who was not very well established, she always kept herself away from the mercy of others. Greed is only owned by people who love the world too much and always feel that the fortune given by the God it is not enough.

From the narration above, the character of feeling sufficiency is very important, today. Because this life which is full of competition and demands requires a strong principle and identity. If a person cannot anticipate it well, he can easily be stressful, look for shortcuts and use any means to get what he wants to. This kind of behavior does not only occur in big cities, but has spread to villages. Therefore, only on the basis of religious teachings all the things related to those characters can be formed.

Being slightly similar with that of Komarudin's, Sutikno's character in relation to his gracefulness was also implemented through social care in the surrounding community. Sutikno said that before joining *tariqa*, he was less active in social activities because his time was spent more to fulfill his personal interests and his family. The activities he did in the community also due his tendency to be praised by others.

In contrast, after joining and becoming a *tariqa* follower, he is very busy in managing social activities. Many roles that become his responsibility, among others, he become chairman of the Hajj Fraternity Association of Purbalingga Regency and speaks in several IPHI Islamic teaching in several places. He also the head of Prosperous Officer Foundation which concerns helping poor disabled people.

Being that active in managing social activities, his wife reminded him to reduce his activities because he was already old. However, Sutikno has vowed that as long as he is still capable, he will always do all his activities as his righteous deeds. For him, life is working. If the activities are intended to seek the bless of God, not humans, they will become his righteous deeds that will be taken to the afterlife. And that is the true life.

What was said by Sutikno's wife was the proof that all actions will work well if supported by other parties, especially family. Therefore, the formation *'iffah* character will not work well if done partially. Besides strong intention which is the internal factor, the encouragement from the external factors is also very crucial. From what the informants explained, the main character of *'iffah* can be detailed into a more rigid sub-character, namely: generosity, self-consciousness, patience, tolerance, feeling sufficient, cautiousness and alertness, gentleness, consideration, ungreediness and ambitiousness. These are the characters which are always instilled by the *mursyid* in his followers.

Leaving the *haram* and *subhat* or *Zuhd*

When writer analyzed the meaning of *zuhd* stated by experts, he could not find any definitions saying that *zuhd* is a poor living and full of suffering or lazy to earn a living. Allah and His messenger never forbade humans to make an effort to get part of the world. Therefore, the indicator of *zuhd* is not only based on the physical condition but is more than that because *zuhd* is an act of the heart, or living abstemiously to shift attention from material to spiritual concerns. (Howell, 2009).

As explained earlier, one of the characteristics that must be possessed by the followers of *tariqa* is to leave something that is forbidden (*haram*) and also that is uncertain (*syubhat*). This does not mean that followers of *tariqa* are too preoccupied with the matters of the hereafter and should leave the matters of the world. On the contrary, *tariqa* followers must always be dynamic and creative in facing this life. So that there is a balance between the two.

In *tariqa Naqshbandiyah-Khalidiyah*, there are teachings based on religious teachings pertaining to strengthening not only the piety of individuals but also the piety of the ummah or social, namely in the form of economic and political behavior. This is proven by many *mursyids* and *tariqa* followers who have entered business world, entrepreneurs and even politics. Therefore, the economic and socio-political behavior are always based on the religious teachings in *tariqa*. Hence, that economic and political actions are always within the frame of religious rules. Meanwhile, the teachings on business and economic behavior includes honesty, trustworthiness, careful planning, being economical and efficient, and caring for the environment. Furthermore, in politics, the relevant teachings of *tariqa* include prioritizing tolerance (*tasammuh*), fairness, critical thinking, and emotional stability.

With the pattern of the formation as mentioned above, *tariqa* followers have strong and tough characters. The strength of the characters is influenced by both internal and external factors. In addition, the spiritual factors which are the basis of *tariqa* also

contribute to the process of the formation. Thus, the characters possessed by *tariqa* followers are not only limited to the spiritual moral characters but also the social characters which are implemented in the economic, political and cultural behaviors, and certainly plays a vital role in the social and economic developments. (Wani & Savitri, 2021).

Hence, *tariqa* has a very big role in realizing a spiritual moral revolution which is the ethical basis for a social formulation, such as education. That is because *tariqa* is an educational method that guides humans into total harmony and balance. Indirectly, the assumption that states that the teachings of *tariqa* only concern the hereafter and left world affairs, is empirically refuted. The more detailed description of the characters of the *tariqa Naqshbandiyah-Khalidiyah* followers related to spiritual morals are *Tawbat* (always self-introspection), *Zuhd* (leaving the haram and uncertain), *Wara'* (focus only on Allah), *Sabar* (feeling secure and survive with the lack of the material), *al-faqr* (leaving materialistic attitude), *Tawakkal* (entrusted to Allah), *Ridho* (happy with the God's provisions), and *Syukur* (an expression of gratitude for the rizq received).

Whereas the social character owned by the *tariqa Naqshbandiyah-Khalidiyah* followers includes: generous, helpful, sharp observing, self-controlling, considerate, tolerant, economical, critical, polite, patient, democratic, honest, understanding the problem clearly, and others. The moral, spiritual and social character of the community if grouped into three-character values are namely, Wise (*al-hikmah*); brave and resilient (*al-syaja'ah*); as well as integrity and self-respect (*al-'Iffah*).

CONCLUSION AND RECOMMENDATION

Having analyzed, the writer can conclude that the values of educational character had by *tarekat Naqshbandiyah-Khalidiyah* followers formed by a simultaneously and long integrated process. The process of internalization of the values were performed by integrated ways which

combined either internal or external factors, actively and passively. Factors coming from internal was started by pure motivation or *niat* in each disciples' inner heart. This point will confirm and lead them to choose the best way and think before doing something. The factor influencing character formations coming from external consisted of family, *tarekat* teaching, *mursyid* model, and *jama'ah*.

While, the educational character along with the *jama'ah Tareqat* can be categorized into three major characters, namely wisdom (*Al-hikmah*), keep avoiding the bad deed (*'iffah*), couragement (*as-syaja'ah*). These major or main characters practiced by the *jama'ah* can be broken down into smaller sub-characters. Character of wisdom (*al-hikmah*) can then be specified into; smart in planning, organizing, making regulation, economic and efficient, critical thinking, out of the box, wide worldview, strong inner feeling, comprehensive thinking, and keep from bad feeling. The second main character of *'iffah* or keep avoiding from bad deed can be classified into; generous, shame, tolerant, patient, feeling sufficient, vigilant, helpful, unambitious. All followers of the *tarekat* have these characters and practiced in daily life. While, the third main character of courage or (*asy-syaja'ah*) can be break down into smaller one, namely; have an ability to drive angry and self-defenses moderately, having stable emotion., self-control, sociable, friendly and flexible. Based on the results of this research, the writer recommends that the internalization of educational characters implemented in schools, especially Islamic schools, imitates the method used by this *tarekat*..

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