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Community Empowerment of Bengkulu City through Sufism Approach: A Strategy for Cultivating Religious Character Values

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ABSTRACT

The purpose of this study was to determine; (1) the steps of cultivation carried out by Sufism teachers in practices developed in the community; (2) the implementation of cultivating character values through a Sufistic approach in the community; and (3) the results of cultivating character values through a Sufistic approach in the Surau Mambaul Amin community of Bengkulu City. The type of research used is qualitative with a phenomenological approach. The results showed (1) there are Sufism activities (practices) carried out by the Abdul Khalik Fajduani Zikir Assembly community by applying the steps of tarekat which are believed to have followed the murshid's instructions with the aim of getting peace, inner happiness and being close to Allah Swt. (2) the implementation of instilling character values through the practice of tarekat (Sufism) is the main goal of the Abdul Khalik Fajduani Zikir Assembly community in order to realize akhlaqul karimah in the community. (3) The community of Majelis Zikir Abdul Khalik Fajduani believes that there are character values embedded through the practice of tarekat because the target of achievement is the sensitivity that is bathiniyah.

KATA KUNCI

Nilai-nilai
karakter;
Sufistik;
Majlis dzikir;

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui; (1) langkah-langkah penanaman yang dilakukan guru tasawuf dalam praktek yang dikembangkan pada komunitas; (2) implementasi penanaman nilai-nilai karakter melalui pendekatan sufistik pada komunitas; dan (3) hasil penanaman nilai-nilai karakter melalui pendekatan sufistik pada komunitas Surau Mambaul Amin Kota Bengkulu. Jenis penelitian yang digunakan adalah kualitatif dengan pendekatan fenomenologis. Hasil penelitian menunjukkan (1) terdapat kegiatan (praktek) tasawuf yang dilakukan komunitas Majelis Zikir Abdul Khalik Fajduani dengan menerapkan langkah-langkah tarekat yang diyakini sebagai telah mengikuti petunjuk mursyid dengan tujuan agar mendapat ketenangan, kebahagiaan bathiniyah dan dekat kepada Allah Swt. (2) implementasi penanaman nilai-nilai karakter melalui praktek tarekat (tasawuf) menjadi tujuan utama komunitas Majelis Zikir Abdul Khalik Fajduani agar terwujudnya akhlaqul karimah pada komunitas. (3) komunitas Majelis Zikir Abdul Khalik Fajduani meyakini terdapat nilai-nilai karakter yang tertanam melalui praktek tarekat karena sasaran capaian adalah kepekaan yang bersifat bathiniyah.

INTRODUCTION

The crisis of modern civilization stems from the rejection (negation) of the essence of the spirit and the gradual elimination of ma'nawiyah in human life. Abu al-wafa al-Taftazani in *The Role of Sufism* classifies the causes of anxiety of modern society. First, anxiety due to fear of losing what is owned, such as money

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and positions. Second, anxiety due to the fear of an unfavorable future (trauma of future imagination). Third, anxiety caused by a sense of disappointment with the results of work that does not meet expectations and spiritual satisfaction. Fourth. Anxiety caused by himself committing many offenses and sins (Khumeidy, 2019). On this basis, the world of human praxis only pays attention to the physical (material) aspect and ignores the existence of non-physical (spiritual) aspects.

The anxieties of modern society about sins in worldly life, many ways have been proposed by experts to overcome the problems of modern society and one way that is almost agreed upon by experts is by developing a life of morality and tasawuf. One of the figures who really fought for the morals of Sufism to overcome these problems was Husein Nashr. According to him, Sufism began to gain a place among the public (including Western society) because they began to look for Sufism that could answer a number of these problems (Dharmasraya, 2011).

Many ways have been proposed by experts to overcome the problems of modern society and one way that is almost agreed upon by experts is by developing a life of morality and Sufism (Zubaedi & Utomo, 2021). One of the figures who really fought for the morals of Sufism to overcome these problems was Husein Nashr. According to him, Sufism began to gain a place among the community (including western society) because they began to look for Sufism that could answer a number of these problems (Dharmasraya, 2011).

Sufism is very relevant to be socialized in the current modern life with the consideration that there are three important objectives. First, to participate in various roles in saving humanity from the condition of confusion due to the loss of spiritual values. Second, to introduce literature or understanding of the esoteric aspects of Islam, both to Muslims who are beginning to forget about it and to non-Muslims, especially to Westerners. Third, to reaffirm that the esoteric aspect of Islam, namely Sufism, is the heart of Islamic teachings so that if this area is dry and does not pulsate, then dry other aspects of Islamic teachings (Dharmasraya, 2011).

The relevance of Sufism to modern human problems is because Sufism equally provides inner coolness and shari'ah discipline at the same time. Sufism is understood as shaping behavior through the Suluki Sufism approach, and can quench intellectual thirst through the falsafy Sufism approach. Sufism can be practiced by every Muslim, from any social strata and in any place. Sufism is an Islamic culture, therefore local culture also colors the style of Sufism so that there are many schools and tariqahs, it can be interpreted that practicing Sufism means turning off one's lust to become the real Self. So in the study of Sufism, nafs is understood as lust, which is a place in a person where despicable traits gather, Al Ashlu Al Jami` Li As Sifat Al Mazmumah Min Al Insan. Nafs is also discussed in psychology and philosophy. In an effort to keep it from getting out of the corridors of the Qur'an, both Sufism and (Islamic) Psychology need to always explore the concept of nafs (and humans) according to the Qur'an and hadith.

In the modern world, people, including the people of Bengkulu, have implemented this tawawuf movement with tareqoh activities in answering the challenges of life problems as they are felt now. To obtain a clear and scientific picture of how the implementation of the tawawuf movement with its majlis dhikr requires in-depth research. Therefore, this research will answer the problems; (1) How are the steps of Sufism teachers in practice developed in the community of Surau Mambaul Amin's dhikr majlis Bengkulu City? (2) How is the technique of instilling character values through a Sufistic approach in the community of Surau Mambaul Amin's dhikr majlis Bengkulu City? (3) How are the results of instilling character values through a Sufistic approach in the community of Surau Mambaul Amin Bengkulu City? .

Concepts of Sufism

Sufism linguistically contains several meanings, some say that Sufism comes from the word *şufah* (cloth made of sheep's wool) by looking at the behavior of Sufis in their submission to Allah Swt like a

woolen cloth that is stretched out (Dharmasraya, 2011). The term came to be associated with a type of coarse clothing called *şuff* or coarse wool, as a symbol of simplicity (Siregar, 2000). The essence of Sufism is to get closer to Allah Swt through *tazkiyyahal-nafs* (self-purification) (Farid, 2012) and Islamic practices. There are several verses that command to purify themselves including: "Indeed, happy is the one who purifies his soul" (Q.S. Ash-sham: 9) "O tranquil soul, return to your Lord with a tranquil heart again pleasing to Him. Then enter into the company of My servants, and enter into My paradise" (Q.S Fajr: 28-30). "Say: Verily, my prayer, my worship, my life and my death are for Allah Swt, the Lord of the worlds; there is no partner for Him; and that is what I was commanded to do, and I am the first to submit myself to Allah Swt" (Q.S. Al An'am: 162) (Arhas, 2011).

Sufism was born out of anomalous conditions. As a science, it develops in the midst of anomalies that continue to crush it. If this modern era can be called an anomaly, then this anomaly can be considered as a background for the birth of Sufism as a renewable science. Sufism as a moral philosophy since the beginning of its growth has been able to fulfill the demands of strengthening Muslim character (Hafrinda, 2009).

The great Sufi sheikh from North Africa, gave a definition of Sufism as the practice and training of self through deep love and worship to return oneself to the path of God (Dahri, 2007). Sufism as a moral philosophy since the beginning of its growth has been able to fulfill the demands of strengthening Muslim character (Hafrinda, 2009). In the teachings and practices of Sufism, there are values of character education. Call it one of the teachings about love. The form of love makes a person have a good character who always wants peace, so that in every word and behavior always pleases people, is sincere, fair and honest. The method taken in achieving love shows the values of character education as a whole, because it begins with cleansing oneself of all forms of sin and bad traits, then filling oneself with good deeds and traits, such as compassion, patience and tolerance. The benefits obtained from the concept of love show the values of character education because it can give birth to an attitude of empathy, helping others, harmony and peace in the life of society and the nation (Danis, 2014).

Concept of Character

The word character comes from Greek which means "to mark" and focuses on how to apply good values in the form of actions or behavior (Musfiroh, 2008). Character is 'distinctive trait, distinctive quality, moral strength, the pattern of behavior found in an individual or group'. Hill said, character determines someone's private thoughts and someone's actions done. Good character is the inward motivation to do what is right, according to the highest standard of behavior in every situation" (Ghufron, 2008). In this context, character can be interpreted as a person's self-identity. Character is defined as a description of behavior that emphasizes the value of right-wrong, good-bad, either explicitly or implicitly (Alwisol, 2006).

Character is the identity of someone or something that is permanent so that someone or something is permanent so that someone or something is different from others (Yus, 2008). According to Ekowarni (2010), at the micro level, character is defined as; (a) the quality and quantity of reactions to oneself, others, and certain situations; or (b) character, morals and psychological characteristics. Character as a dynamic condition of the anthropological structure of the individual, who does not want to just stop at the determination of his nature, but also a life effort to become more integral to overcome the natural determinations in him for a continuous process of self-improvement (Koesoema (2007).

Suharjana (2011:27) states that character is a way of thinking, behaving, and acting that characterizes a person and becomes a habit displayed in social life. Character as a way of thinking and behaving that characterizes each individual to live and work together within the scope of family, community, nation and state (Suyanto, 2009). Samani (2011:41) argues that character can be interpreted as a way of thinking and behaving that is unique to each individual to live and work together, both within the scope of family,

community, and nation and state. Character does not come by itself, but is formed and built consciously and deliberately, based on each person's identity (Soedarsono, 2008).

Character Education through Sufism Approach

The character that wants to be instilled through Sufism education is through innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, or character. As for having character, it is having personality, behavior, nature, character, and character" (Sudrajat, 2010). Some mention character as a subjective assessment of moral and mental qualities, while others mention character as a subjective assessment of mental qualities only, so that efforts to change or shape character are only related to stimulating a person's intellect. Coon defines character as a subjective assessment of one's personality relating to personality attributes that are acceptable or unacceptable to society (Latifah, 2010).

Sufism trains people to have inner sharpness and subtlety of character. This sharp inner attitude and subtlety of mind causes him to always prioritize humanitarian considerations in every problem faced, thus he will avoid doing actions that are reprehensible according to religion. The teaching of tawakkal to God causes him to have a firm grip, because he has represented or mortgaged himself completely to God, this attitude of tawakkal will overcome the attitude of stress experienced by humans. The materialistic and hedonistic attitude that is rampant in modern life can be overcome by applying the concept of zuhud, which is essentially an attitude that does not want to be enslaved or trapped by temporary worldly influences. If this attitude is not stable, then he will not dare to use all means to achieve the goal, because the goal to be achieved in Sufism is to go to God, so the method must be taken in a way that God likes (Dharmasraya, 2010).

These noble character values can be cultivated through tawasuf, by following the teachings of Sufism. Al-Ghazali in his phenomenal work *Ihya Aminuddin* said there are nine kinds of maqam tasawuf that can be passed, namely: repentance, patience, poverty, zuhud, taqwa, tawakkal, mahabbah (love), makrifat and ridha (willingness). Following the ESQ model designed by Agustian (2010), the process of mentally building a person is done based on six principles. First, the star principle, which teaches faith in Allah Swt noble attributes as the guide of life. Second, angel principle, this principle teaches to imitate the behavior of angels, by doing things sincerely, sincerely, and honestly like angels. Third, leadership principle, this principle teaches to guide someone to become an influential leader. Fourth, learning principle, this principle teaches that one needs to keep reading and keep learning throughout life. Fifth, vision principle, this principle teaches the orientation and purpose of life. Sixth, well-organized principle, this principle teaches that one should make everything done in a system (Agustian, 2010).

METHOD

The type of research uses a qualitative method with a phenomenological approach. In a broad sense, phenomenology refers to a person's perception of the meaning of an event, as opposed to events that exist outside the person or the actual event. A phenomenological study is a study that tries to understand people's perceptions, perspectives, and understanding of a particular situation (Leedy and Ormrod, 2005). The characteristic of phenomenological research is that it focuses on the essence of people's lived experience and the meaning they see in the experience (Lodico, et al., 2010).

This research was conducted in Surau Mambaul Amin, Bengkulu city. The subjects of this study were ustadz who fostered their members with religious material with a tasawuf approach. Data collection was done through (1) grand tour observation or grand tour question, (2) focused observation, (3) and checking the validity of the data (confirmation of findings). Data analysis was carried out in two ways, namely; data

analysis in the field and data analysis after the data collection process was completed. The analysis process was carried out through three stages of activity, namely; 1) grouping data and information according to their inherent functions, 2) combining each category that has been found along with its characteristics into a complete system and 3) formulating the two categories that have been combined in the second stage. The information obtained through the three stages is then interpreted. The goals to be achieved in data interpretation are as (1) mere description, (2) analytic description, and (3) substantive theory. With such interpretation or interpretation there will be giving meaning to the analysis, explaining patterns or categories of relationships between various concepts.

RESULT AND DISCUSSION

RESULTS

Establishment of the Abdul Khalik Fajduani Foundation Zikir Assembly and formed the Assembly Coordinating Board in May 2018, at that time the active members were approximately 300 people. Now the membership continues to grow and has established Zikri Assembly outside Bengkulu City, including Bengkulu Zikr Assembly I in Jambu Village, Central Bengkulu, and Bengkulu Zikr Assembly II Tangsi Duren Kepahiang. The management structure of Majelis Zikir Bengkulu Abdul Khaliq Fajduani Foundation is chaired by Ridwan Nurani, Ph.D. In daily operations it is led by Syafrudin. As for riot coaching, this institution has a Mursyid, Ustad Danies Luthfi, the son of Abdul Khaliq Fajduani.

According to informant Ridwan Nurani (Chairman of the Foundation), the practice of practice (Sufism) carried out by the Abdul Khalik Fajduani Zikir Assembly is the Naqsabandi dhikr by thinking (Allah Swt) which is read 5000 times a day and night. As for the members, it is recognized that this dhikr has an impact on character building. They have a calm, peaceful heart. Their behavior is getting better, they are able to be tolerant to others. In short, it can change the *mazmumah* *ahklak* into *mahmudah*. The Zikr Assembly, under the control of the center, organizes various heart management trainers with different types of training, namely: *minhajul abidin*, *al-faizin* basic training, superior family training and the like. Furthermore, according to informant Zahwan, the congregation of the Bengkulu Zikr Assembly of Abdul Khalik Fajduani Foundation always emphasizes the nature of *mahmudah*, namely in terms of goodness and peace (praiseworthy) not on the nature of *mazmumah*, namely despicable, violent and so on. All members of our congregation are encouraged and required to instill good behavior of love for others in everyday life. This means that human beings are prohibited from committing despicable acts (not praiseworthy), prohibited from committing acts of violence and acts that are not in accordance with Islamic law.

Sufism Practice

The practice of Sufism conducted by Majelis Zikir Abdul Khalik Fajduani aims to instill positive values or attitudes, especially in terms of developing self-character, as seen in Majelis Zikir Abdul Khalik Fajduani. According to the head of Majelis Zikir Bengkulu, he explained that the true *tariqah* is the one that stands on the true *tariqah* as well. In essence, there are *tariqahs* that are outward and there are inner ones, what we do or in *tarikattullah* is more to learn about *kebatinillah* / inner, and more / more focus on inner *tariqah*. *Tarekat* is a method or way/technique to get closer to Allah Swt, if we are in the right method or the right *tarekat*, of course we will get good results too. Also, the problem is that usually the problematic *tariqah* is a *tariqah* that is not based on the correct *sharia*, which is the problem. Don't blame the *tariqah*, because there are also *tariqahs* that are not based on *sharia* and that is wrong. The correct *tariqah* is a *tariqah* that does not contradict the *Shari'ah*, for example, fasting people have the same procedures for fasting, praying has the

same procedures for praying, hajj has the same procedures for hajj. And those who don't pray, don't fast and so on are included in the tarekat that is not true.

The implementation of Sufism practice in Surau Mambaul Amin in its implementation consists of four forms, the following are presented the four forms of Sufism practice procedures developed by Majelis Zikir Bengkulu:

First. For beginners, the dhikr recites ismu zat, which is the memorization of Allah Swt within 24 hours, in sirri (place in the heart). This is done for six months.

Second. Suluk 1, practicing lataif and dhikr nafi istbat by focusing on 7 points (qalbu, ruh, sirr, khafi, akhfa, nathiqah and kulla jasad (the whole body). This Suluk aims to tazkiyatu nafs by perpetuating the recitation of Allah Swt.

Third. Suluk II. The practice of cycle II is known as wuquf. The meaning of wukuf in Arabic is to stop, while what is meant in tariqah is to stop remembering Allah Swt substance while the body is still and the heart is calm. The kaifiah is twofold. First, present the seven limbs of all the previous limbs. Second, bring all the limbs to the presence of Allah Swt. When the two types of presence are present, then wukuf is done, which is to stop remembering the substance of Allah Swt, a substance that has no example (example) and kaifiah with a complete memory, so that all memories and feelings are only focused on the substance of Allah Swt and feel present in His presence.

Fourth. Trainings, to build character (character building) is done by building the mentality that hands above are better than hands below. This training consists of five types consisting of (1) alfaizin, carried out with 2-day, 3-day and 6-day packages. This training is intended for employees, in building a paradigm of thinking or mindset by filling new values to replace old values. The principle used is to replace the head with the head of Rosulllah. Currently, all community members of BKK Majelis Zikir Bengkulu have participated in this training; (2) alfaizin committee with a curriculum to train participants or communities to interact and listen to others. Participants are trained in various ubudiyah to get closer to Allah Swt. This training is carried out for 3 days, striving to build character; (3) minhajul Abidin, the contents of which train ways of worship, introduction to the concept of shari'at. The training emphasizes the deepening of worship, the meaning of bid'ah. The worship practiced is more characterized by Ahlus sunnah wal-jama'ah, with the Shafi'i school of thought. The activity lasts for 2 days, with participants consisting of ikhwan (members of the dhikr assembly); (4) Leadership training, which contains leadership in the style of Rosulullah. The key to leadership is akhlaqul karimah. This is because akhlaqul karimah is a factor in creating a good life. If members have followed, then their family members will also follow. The implementation time is for 3 days; and (5) household training, with the aim of improving ourselves, wives and children. This training is oriented to change towards a good direction for oneself and one's family. In addition, this training also builds awareness to change things by praying, not by violence and rudeness such as swearing and shouting.

At the core of Sufism practice, according to Majelis Zikir Abdul Khalik Fajduani, said that in the tariqah that we run, there are two forms of dhikr, First: sirr, namely dhikr which is done softly / not heard or dhikr which is done in the heart or in the heart. Second: Jahar, namely dhikr which is read or performed by raising the voice. The goal is that the motion of the spoken lafadz can move on all limbs and the entire field of lathifah (feeling).

Cultivating Character Education through the Practice of Sufism

The practice of Sufism carried out in the Abdul Khalik Fajduani Zikir Assembly is carried out by developing practices that adhere to the ahlus Sunnah wal jama'ah, including: yasinan, pilgrimage to the graves of the saints, wasilah and bershalawat. These dhikr teachings have been taught by the scholars.

Quoting Abdul Somad's opinion, the sharia is likened to the ocean, thariqat as the sampannya and haqiat is the goal. Tariqat is mentioned in the Qur'an in eight places. For this reason, in carrying out and developing practices based on ahlu sunnah wal jama'ah, including: yasinan, pilgrimage to the graves of the saints, wasilah and bershalawat, the Abdul Khalik Fajzuani Dhikr Council instills seven basic life principles called the Seven Basic Principles of YM Abu (7ND TMA), the seven principles include: (1) maintaining the purity of the tawhid creed and implementing the Shari'a; (2) being grateful, rejoicing and not complaining; (3) being humble, simple, honest as it is, forgiving and not angry; (4) thinking positively, being prejudiced and not gossiping; (5) doing good, changing and respecting; (6) empathizing and providing solutions, not criticizing or reproaching; (7) obeying the leadership and obeying the rules.

The cultivation of character education through the practice of Sufism in the Abdul Khalik Fajzuani Dhikr Assembly can be seen from the practice of dhikr practiced through the five life messages that are instilled, they call it the Five Messages of YM ABU. The five messages include: (1) never mahjuran (leave the Qur'an); (2) never leave dhikr; (3) don't be luxurious and don't be greedy; (4) make friends with pious people; (5) help in goodness. Dhikr is a medium for purifying the heart (tazkiyatun an-Nafs) to maintain the continuity of communication between the servant and the creator. Dhikr itself is divided into three levels (Siraj, 2014). The Abdul Khalik Fajzuani dhikr assembly with control from the center organizes various heart management trainers with various types of training, namely: minhajul abidin, al-faizin basic training, superior family training and the like. In the practice of character cultivation, the steps taken by the Abdul Khalik Fajzuani Zikr Assembly are as follows:

First, Majelis Zikir Abdul Khalik Fajduani always emphasizes the nature of mahmudah, namely in terms of goodness and peace (praiseworthy), not on the nature of mazmumah, namely despicable, violent and so on. All members of our tariqah are encouraged and required to instill good behavior of love for others in everyday life. This means that human beings are prohibited from committing acts of dishonor (not praiseworthy), prohibited from committing acts of violence and acts that are not in accordance with Islamic law.

Second, in Majelis Zikir Abdul Khalik Fajduani, the things that are prohibited are that every member is prohibited from entering / being active in political parties, members of our congregation are not allowed to actively participate in party activities and that has become a decree that must be obeyed by all members.

Third, Majelis Zikir Abdul Khalik Fajduani fully follows what is the government's decree and policy, and we can see where we all always support and comply with what is the government's decree and policy.

Fourth, every member of the Abdul Khalik Fajduani Zikr Assembly is prohibited from carrying out acts of jihad and matters relating to acts of violence or radicalism and terrorism, where these actions are not in accordance and contrary to the principles of our tarikat kami goals. It is clearly stated that the principles of our tariqat are 1) maintaining the purity of the tauhid faith and implementing the Shari'a, 2) being grateful, rejoicing and not complaining, 3) being humble, simple, honest as it is, forgiving and not angry, 4) thinking positively, prejudging and not gossiping, 5) doing good, changing and respecting, 6) empathizing and providing solutions, not criticizing or reproaching, and 7) obeying the leadership and obeying the rules.

Fifth, in the Abdul Khalik Fajduani Zikir Assembly, as in our amaliyah in practicing it we are not taught to do negative or despicable actions, namely things that are not praiseworthy, even we are prohibited from getting angry (we can see that the Prophet never got angry and always liked to forgive his people, therefore we must follow the praiseworthy nature of the Prophet). Therefore, in everyday life, do not get or do not like to be angry with others, because being angry will later lead to negative passions / emotions such as in speech and prejudice. Sixth, the Abdul Khalik Fajduani Zikir Assembly always instills hard work, which prioritizes hands above rather than hands below. The point is that it is better to give and try to help others

than to ask for something from others, in life it is more useful to be able to help and benefit others than to trouble others or ask.

DISCUSSION

The cultivation of character values through Sufism, there is a way to eliminate the incitement of the devil and Satan. We see the reality in society, a lot of teachings, commands of Allah Swt to worship whose wisdom is promised by Allah Swt but not fulfilled. We have to find out why God's promise is not fulfilled. For example, the wisdom of prayer is that it prevents the commission of *fakhsyak* and *munkar*. We see the wisdom of *zakat*. He has a lot of wealth but maybe his wealth was obtained from unlawful means. Even though he gives *zakat*, it will not cleanse his spiritual self and his wealth. Hence, his life is not blessed. We have to find out why.

Apart from inner sins, there are seven points of outer sins. First, the eyes. It should be used to see nature as a blessing and proof of the existence of God. Not to see the haram which is forbidden in religion. Second, the ears should hear religious teachings for the benefit of life in this world and the hereafter. If we hear something that encourages sin and even encourages others then there is a physical sin. Third, the mouth for good and useful words. For example, reading the Quran, *dhikr* and others. In practice, there are those who use it for chanting to provocateurs. Fourth, hands that should be used for useful things. When we use these hands to damage others, for example stealing, signing fictitious receipts, killing. Fifth, the feet that should be used to seek halal sustenance, worship, seek knowledge and others. But if these feet are used to seek unlawful sustenance, stealing, robbing and going to commit immorality then it becomes a sin through the feet. Sixth, the stomach which should be filled with good and halal food so that life becomes blessed, has the strength to worship, becomes a healthy person. But when it is filled with haram, it is certain that it will bear bad fruit that triggers sin. "Do not enter heaven the flesh and blood that grows from haram income or food". Seventh, the genitals. Sexual intercourse is encouraged in religion to get offspring but through a marriage contract. When someone does it outside of marriage, it becomes a big sin.

Character values that can be built through the practice of Sufism include: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly/communicative, peace-loving, fond of reading, environmental care, social care, and responsibility (Hasan, 2010). *Suluk* is an endeavor, an effort to take the path to Allah Swt. Solely to seek His pleasure. The essence of *suluk* is an effort, an effort in earnest to cleanse oneself and spiritually by repenting. Cleanse yourself of bad traits and fill it with good traits. Everyone who does *suluk*, truly believes that he will be clean and his repentance will be accepted by Allah Swt. People who do *suluk*, *berkhalwat* or *beriktikaf* have a legal basis for the *naqli* arguments of the Qur'an, hadith and Sunnah of the apostle. Among them, to repent is QS al-Baqarah verse 222. People of *suluk*, intensive in charity. QS al-Kahfi the 110th verse (Nur, 2009).

Character cultivation through the practice of Sufism is the same as *suluk*. According to Prof. Drs. K.H. Djamaan Nur, every time a *suluk* practitioner wants to worship, he must read *istighfar* at least five times, *al-fatihah* once and *al-Ikhlash* three times by asking for the blessings of Allah wt and His Majesty Rasulullah. The Sufis, struggled hard to achieve this pledge. In accordance with QS al-Ankabut verse 69. Meaning, "...and those who strive to seek, to reach His pleasure, indeed we will show them our way. Indeed, Allah Swt is truly with those who do good. Sufism comes out of despicable character and enters into praiseworthy character (Hamka, 1996).

A suluk person is someone who wants to cleanse his spiritual self so that he can turn to Allah Swt in order to reach His pleasure. The suluk person must be intensive in charity, both fardhu / obligatory charity and sunat charity. In suluk, the main task is charity. The five daily prayers are always in congregation. Eating together after being served. The suluk person only receives the food, someone else cleans it. If someone is physically ill, they will be treated by a doctor. If the spiritual sickness is due to metaphysical disturbance, there must be someone to solve it. People who have been practicing shamanic divination, if they enter Sufism and Tariqah, which is the right of Allah Swt, then their shamanism will be eliminated. To get there, sometimes there is metaphysical interference (Nur, 2009).

Suluk that does not meet the proper standards is what causes fatal things to happen to suluk participants. As happened in Bengkulu, someone died. That is not because of the pattern of teachings and charity but there are other reasons. If someone intends that after suluk he will get keramat or be able to treat metaphysically then he will not achieve it (Nur, 2009).

Sufis have a way to purify the spiritual self. In humans, there are seven points where demons and devils nest. First, the group of demons and devils who persuade people to follow their bad desires. Secondly, the group of demons and devils who tempt people to be like animals. Third, they whisper that people have the same nature as wild animals. Fourth, people who are likened to the nature of the devil himself. Fifth, the traits that only belong to the creator, namely the nature of Allah Swt selfhood. Sixth, it lies in the human brain which usually thinks in all ways. Seventh, the group of demons that exist in all human beings. Therefore, we bombard the seven points of Satan's nest in a way that is shown by Sufism, a tariqah that also comes from the Prophet Muhammad SAW (Nur, 2009).

In essence, the process to build character can use seven stages in gaining knowledge (ma'rifatullah) to Allah Swt. the seven stages include: as follows: (1) Muatabah, muroqobah, mujahadah, musyahadah, mukasyafah, mahabbah and ma'rifah. We are told to clean ourselves physically and utilize it for things that are pleased by Allah Swt. In the act of ablution, it illustrates how to purify external sins. Ablution is washing the face, the symbol of cleansing sins from the eyes, mouth. Washing ears, washing hands to washing feet and so on. Besides external sins, there are internal sins that must also be purified. If not, the mind will remain sinful. The act of sinning, causes inner sin which is very dangerous because it is invisible and resides in the human being himself. It is this inner sin that causes and evokes the outer sin committed by the limbs. Inner sins grow and develop because we never purify them.

CONCLUSION

The cultivation of character values is the goal of the practice of Tariqah which emphasizes the creation of akhlaqul karimah. There are character values embedded through the practice of Tariqah because the target of the activity is the cultivation of sensitivity that is bathiniyah. We are told to clean ourselves physically and utilize it for things that are pleased by Allah Swt. In ablution, it illustrates how to purify external sins. Ablution is washing the face, the symbol of cleansing sins from the eyes, mouth. Washing ears, washing hands to washing feet and so on. Besides external sins, there are internal sins that must also be purified. If not, the mind will remain sinful. The act of sinning, causes inner sin which is very dangerous because it is invisible and resides in the human being himself. It is this inner sin that causes and evokes the outer sin committed by the limbs. Inner sin grows and develops because we never purify it. Based on descriptive analysis, it can be concluded that; there are activities that can be categorized as majlis dzikir by applying the steps of tarekat with certain steps that are believed to have followed the instructions of the murshid with the aim of getting peace, inner happiness and being close to Allah Swt.

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