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INTERNALIZATION OF CHARACTER VALUES THROUGH SUFISTIC APPROACH

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ABSTRACT

This paper will discuss about the internalization of characterization values through sufism approach. This paper will also prove the asumtion that sufism (tasawuf) practice can be a tool to internalize the characterization values. The result from this study is applying the sufism practice in modern life is a effort to applyand actualize the teaching of sufism, such as: renunciation (zuhud), abstinence (wara), patience, thanksgiving, certainty, rely, watchfulness (muraqabah) into modern life in order to shape a modern muslim who has good manner, good attitude, not only to Allah, but also to other people and the environtment. In conclusin, sufism can be one of the tools to shape Islamic characters that can be a solution for the problems of modern life. Through sufism(tasawuf) experience, the pure characterization value can come into heart and can be applied to be good atittude in order to shape an ideal personality. This sufism (tasawuf) practice consists of: al taubah (repentance), khauf (fear), raja' (hope to Allah), al faqr (mendicancy), and al ridha (acceptance). Through the process of tahalli, takhalli, and tajalli, it can make someone can actualize the good characterization value, such as: religious, honest, tolerant, discipline, independent, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

INTRODUCTION

Sufism (tasawuf) practice has relation with inculcation of character values. Some concepts and experiences in sufism (tasawuf) are also the concern in character education. The purpose of sufism (tasawuf) is to create a relation between mankind and Allah to be always close to each other while the relation between other people is also good.

In general, sufism (tasawuf) has some definitions. There is someone who said that sufism is from the word "*sufah*" which means **wool** by looking at the sufis' behaviour in their resignation to Allah that is like wool that's unfold (Syukur, 2012). This term appears because it is related to the coarseclothing that is called *suff* or coarse wool, as a symbol of simplicity (Siregar, 2000). There is also who said that sufism comesfrom **Ibnu Shauf,** that is already known before Islam. Ibnu Shauf is the title for righteous Arabian boy, who always seclude near Ka'bah to get closer to his God. Even there is someone who said that sufism comes from the word *sofia*, the Greek term, which means *wisdom* or *philosophy.*

Beside that, another expert opine that the word *sufism* comes from the word *saf* which means the first line of congregational prayers in Mosque. The first *saf* is for people who come early to Mosque and read the Qur'an a lot and make dhikr before performing prayer. Those are who want to purify themshelves and get closer to their God. There is also an expert who said that *sufism* is from the word *safa*, which means *pure.* And Sufis is someone who is purified. In reality, the Sufis always try to purify themshelves through so many kinds of worship, especially prayer and fasting.

And then there is also an expert who said that sufism is from the word *suffah*, because a sufis will follow the behaviour of the Suffah expert which has been explained by Allah in His words: "... and keep yourself patient [by being] with those who call upon their Lord..." (Al Kahf: 28). Ahl al –Suffah are the companions who moved to Madinah with the Prophet Muhammad to Madinah and left their wealthy in Makkah. In Madinah they lived poorly and stayed at Mosque of the Prophet, slept on stonebench wearing the *suffah,* and saddle as their pillow. Eventhough they did not have anything, they were always high-minded and renounce the mortal world . These are tha characters of the Sufis.

Terminologically *sufism* has some definitions. Imam Junaid Bagdhadi (W.910) defined sufism as an effort to take every noble behaviour and leave every bad behaviour. In the other hand, he also said that *sufism* is remembering Allah in congregationwholeheartedly and following the Qur'an and Sunnah. Al Syeikh Abu al-Hasan al-Syadzili (W.1258), the famous Sufis from North Africa , defined the sufism as a personal practice through deep love and worship to turn to the God's way (Dahri, 2007).

Syeikh Ahmad Zharruq (1.1494) from Marocco, defined *sufism* as a study to purify the heart for the sake of Allah. By using your knowledge of Islam, especially jurisprudence (fiqh) and the related study to purify and succeed your worship and keep it in good way of Islam in order to change the wisdom into the real one. The foundation of sufism is belief of the oneness of God (tawhid). After that, al-Syeikh Ibnu Ajiba (W.1809) explained that sufism is a pure science to learn how to have good behaviour in order to get closer to Allah through the pure heart and good deeds. The first step of sufism is knowing it as a science, after that doing the good deeds, and then getting the God's Mercy and Blessing.

At the first time, Sufism as the philosophy of character had been able to reinforce the characters of Muslim (Hafrinda, 2009). The light way to get these good characters is shown by a famous hadits, which is: تخلقوا بأخلاق الله , it means *"Create in yourselves the attributes of God"*. Another hadits mentions that Allah has 117 characters, and whoever follows and makes one of the 117-character real, he will go to Heaven. From this hadits, in tradition of the Sufi there is always an effort to adopt those characters as the methode to create a good character. For the student of sufism (salik), those characters are not only heard, but the meaning of them should be uderstood (Hafrinda, 2009).

Sufism in Hamka's mind is every good character and not bad (Hamka, 1996). The Sufism that is related to modern life (modern sufism) in Hamka's opinion is as an effort to return the purity of sufism, which are soul purity, character purity, avoiding the greedy character, fighting the lust, in order to safe the Sufis. The most important teaching of Sufism is modesty and simplicity of life, which is living simple, and avoiding the luxurious life (Ismail, 2017).

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

In the teaching of Sufism, there are values of character education. One of the teaching is love. Love makes someone to be good and always want to reach the peace, so in every his talk and behaviour always makes people happy and wise. There are some steps to get those characters fully. The first one is repenting from doing sins and bad deeds, after that replacing the bad by doing the good deeds, such as: loving others, patience, and toleration. The advantages of this concept are to create the empathy of others, help other people, get the harmony and piece in social life (Haq, 2019).

RESEARCH METHODOLOGY

The method used is a content analysis. Content analysis employs a wide range of analytical techniques to generate findings and put them into context. Based on a basic communications model of sender/messagereceiver, initially researchers emphasised making inferences based on quantified analysis of recurring, easily identifiable aspects of text content, sometimes referred to as manifest content.

The method of content analysis enables the researcher to include large amounts of textual information and systematically identify its properties, e.g. the frequencies of most used keywords (KWIC meaning "Key Word in Context") by locating the more important structures of its communication content.

Content analysis is a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding (Lazar et al., 2017). Content analysis enables researchers to sift through large volumes of data with relative ease in a systematic fashion. It can be a useful technique for allowing us to discover and describe the focus of individual, group, institutional, or social attention (Stroud et al., 2017). It also allows inferences to be made which can then be corroborated using other methods of data collection. Krippendorff (1980) notes that "much content analysis research is motivated by the search for techniques to infer from symbolic data what would be either too costly, no longer possible, or too obtrusive by the use of other techniques"(Stemler, 2010).

Content analysis in this research uses as "a procedure designed to facilitate the objective analysis of the appearance of words, phrases, concepts, themes, characters, or even sentences and paragraphs contained the teaching of sufism, such as: renunciation (zuhud), abstinence (wara), patience, thanksgiving, certainty, rely, watchfulness (muraqabah) into modern life in order to shape a modern muslim who has good manner, good attitude, not only to Allah, but also to other people and the environtment.

Content analysis, as told by Berelson (1952), derived from social sciences, is "a research technique for the objective, systematic, and quantitative description of manifest content of communication"(Stemler, 2010). Based on this procedure, the researcher investigatived and found what the meaning of sufism textbook in library and information science, especially discuss about the process of tahalli, takhalli, and tajalli Sufism tradition. From here will be drawn how the views and practices of Sufism can actualize the good characterization value, such as: religious, honest, tolerant, discipline, independent, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

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

within a genre, such as transcripts of chat sessions (another meaning of intertextuality).

FINDINGS AND DISCUSSION

Overview of character terminology

The word *character* is from Greek, which means *"to mark"* and *"to focus"* on how to apply the good value in behaviour and attitude (Musfiroh, 2008). Character can be a natural attribute of someone, such as: the heart, soul, personality, attitude, behaviour, and character. Someone will be known having a character if he or she has a certain behaviour, character, and personality (Agung, 2018). Some expert said that character is a subjective evaluation symbol of the moral and mental quality. And the other experts said that character is only a subjective evaluation symbol of mental quality, so the effort to create the character is only related to stimulation of someone's intelect. Beside that, Coon defined character as a subjectiive evaluation of someone personality that is related to attribute that can or can not be accepted by the society (Hasanah et al., 2018).

Character is "the whole natural disposition and disposition that has been masterd steadly by someone and it shows that in whole psicholoigical life, he or she has a characteristic of his own thought and action." Character is "distinctive trait, distinctive quality, moral strength, the pattern of behavior found in an individual or group". Hill siad that "Character determines someone's private thoughts and someone's action done. Good character is the inward motivation to do what is right, according to the highest standard of behaviour in every situation"(Ghufron, 2010). In this concept, character can be someone's identity.

Grieak declared that character can be defined as blend of every behaviour of someone that is permanent. So it can be a special character for him or her to be different with other people. Leonardo A. Sjiamsuri, on his book **"Kharisma Versus Karakter"** (Charisma Versus Character) which is quoted by Damanik explained that character is about who really you are. That limitation shows that character as the identity of someone or something permanent that someone has. It is something that differenciate someone with others (Eriyanti et al., 2019).

Someone will be considered having possitive character if he or she has moral awareness, so he or she can differenciate the good and the bad one, something should do and something notshould do, something ethical and something unethical. Someone who has character will show the character in a good, right, and ethical attitude (Budiningsih, 2003). This is the same as the opinion of L. Kohlberg that a moral attitude will have the moral value if the attitude is done consciously and from his or her own thought that is autonomous (Kohlberg, 1980; Tadjuddin et al., 2019)

Character is created by doing these five steps. They are: *recieving, responding, valuing, organization,* and *characterization* (Krathwohl, 1973).

Characterization is an ability to unterstand and apply the value system. Characterization is developing paradigm that gives an unique style to the personality that is related to each other consistently.

According to Thomas Lickona (Lickona, 1989), character relates to three parts that are also related to one another. They are: *moral knowing, moral feeling,* and *moral behaviour.* Good character consists of knowledge about the kindness, desire to do good things, by make them usual in mind, heart, and action. There are five phases of creating the character. First, knowing the values; second, comprehending the values; third, accepting the values; fourth, internalizing the values as action and belief; and the fifth, implementing the values (Rijanti, 2007).

CHARACTER EDUCATION THROUGH SUFISM APPROACH

Sufism's mission in creating the character

The character values can be a part of the mission that will be realized through the experience of sufism. It is because the substance of sufism like what Sahl Ibn Abdullah at-Tasturi (W.283) had explained that the substance of sufism is someone's effort to purify himself or herself from infamy, fulfill soul with al-tafakkur to Allah, communicate with Allah, and he or she consider that the luxurious thing is the same as uselessstuff. The purity of soul and heart is the foundation for the good character of someone. Ibnu Taimimah also defined Sufism as an effort of someone to always speak and act in right way in every situation, in accordance with Allah's and the Prophet's commands (Dahri, 2007).

It is also relevant with practical Sufism that always tries to focus on purifying the heart in order to make it far away from everything that makes the Sufis negligent in communicating with his or her God, by stepping on the right way in accordance with al-qudwah al-hasanah of the Prophet. Quote the opinion of Syeikh Abdul Qadir al-Jailani that *al-tassawuf huwa al-shidqu maal haqqi wa husnul khuluqi maal khalqi* (Sufism is always honest in doing good deeds and acting well to all of the God's creature) (Dahri, 2007).

This character is appied through three processes. The first one is al-shakha', for instance the Prophet Ibrahim (peace be upon him) as an intimate friend (khalil) of Allah. The second one is al-ridha, for example the Prophet Ismail ibn Ibrahim (peace be upon him) who was sinecere to accept Allah's command from his father dream to slaughter him. And the last one is al-shabr. The one who is one of the models of al-shabr (in patience) is the Prophet Ayyub (peace be upon him) who got praise from Allah directly that is written in Shad: 44, *"[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah]."* (Dahri, 2007). The purpose of Sufism is to create a direct relation between

man and Allah in order to realize that he or she is really close to Allah. He or she has to step long path with a lot of hurdle.

The character values can be created through Sufism experience, such as: religious, honest, tolerant, discipline, hard working, creative, independent, democratic, curious, nationalist, respectful, friendly, communicative, piece loving, love reading, environment caring, social caring, and responsible (Emidar, 2014; Hasan et al., 2010). *Religious* can be described as an attitude and behaviour that obeys the Islam teachings that he or she has adpoted, tolerate the worship of other religions, and live harmoniously with other religions. *Honest* can be described as a good attitude and behaviour in order to make his / her words, action, and works being trusted by other people. *Tolerant* can be described as a good behaviour that respect the difference of religions, tribes, etnics, oponions, attidude, and action with other people.

By using seven lust stairs (amarah, lawwamah, mulhimah, muthmainnah, rodliyah, mardliyah, and kamilah), good slave – looked from the lust level – is the slave that is mukhlis (sincere) and has reached nafsu kamilah (perfect lust). Sincere slave is the slave that has exceeded the muttaqin (the pious one). Beside having the character of Muttaqin, when this slave sacrifices he does not feel that he has sacrificed something, when he gives alms he does not feel that he has given alms, when he scrabbles he does not feel that he has scrabbled; when he is tested with enjoyable things he does not feel so happy, when he is tested with painful things he does not get angry. For them, there is no difference between being enriched and impoverished, healthy or sickly. The perfect slave is a person who can control and relieve lust of anger (al-nasf amarah) and lust of ungrateful (al-nafs lawwamah), but he create mulhimah lust, muthmainnah lust, rodliyah lust, mardliyah lust, and kamilah lust (Susiyani & Subiyantoro, 2017; Wahyudin, 2017).

There are sevent Sufism worship that can create the character values, such as: repentance, the oneness of God, modesty, patience, thanksgiving, rely, acceptance (Farid, 2012). First, repentance means regret in the heart with apology, he will not repeat his last bad deed, and try to be more careful in speaking and doing something. Al-Ghozali classify the repentance into three aspects: (1) leaving the bad deed in every form of it, and turn to do the good deeds because of fear to Allah's punishment, (2) moving from the good situation to the better situation (*inabah*), (3) deep regret because of obeying and loving Allah. Repentance is the first discharge (*maqam*) towards Allah, or the first stair towards the next stair.

Second, modesty. Terminologically zuhud (in Arabic) means *dervish, ascetic,* which more concerns the hereafter affairs than world affairs. World affari is also important, but it is not the main concern. Etymologically modesty (*zuhud*) means *ragaba 'ansyai'in wa tarakahu,* which means the peroson who has this character is not interested in something that can leave him. *Zahada fi al-dunya* means shunning from enjoyable life to worship. The person who is modesty (zuhud) is called *zahid, zuhhad,* or *zahidun.* The plural or *zahidah* is *zuhdan,* which means little. Beside that, Al-Junaidi also explained that modesty (*zuhud*)is an empty hand and heart of someone from looking for something in

the world. Ruwaim ibn Ahmad also explained that modesty *(zuhud)* is being far from the world, such as: praise from other people and high position in society. Someone who is modesty *(zuhud)* always try to be far from the enjoyable stuff in the world and deny the world attribute eventhough it is good, nice, and clean, by fasting that is sometimes done more than what Islam has regulated.

Third, faqr (poverty). The real poverty is not having anything that his heart also does not want to. The essence of proverty is, "*You do not have anything and if you have something, you still do not have it, and when you do not have it, so you do not have it*". Proverty does not sue more than what he has, he is satified with what he has. The strong character of proverty is for avoid the materialistic life. This character is as a shield from greed.

Fourth, patience (*sabr*). Indeed, only those are patient that will be given the unlimited rewad. Sahl At-Tusturi, *"patience means waiting for the solution from Allah"*. People who can be patient will get very big rewards. Patience is applied in three condition: patience in worshiping (discipline and hasten), patient in disaster, losing something, fire, divorce, famine, illness, and patience in fighting the lust.

Fifth, thanksgiving. Thanksgiving is a gratefulness for every enjoyable things that have been accepted. In general, thanksgiving is *"sharfun ni'mah fi ma khuliqat lahu"* (using the favors from Allah wisely). Being gratefulis when you do not see yourself as someone who deserves the favors. This thanksgiving us shown through the words and also the feeling in our heart. In conclusion, thanksgiving is a colaboration between heart and body action.

Sixth, rely (tawakkal). The essence of rely is putting our full trust on Allah, avoid doing the wrong effort. Rely is the image of a strong heart after struggling. The concept of rely can be understood in dynamic context. When we put our trust on Allah, it does not mean the Muslim is free from burdenandresponsibility. This dynamic concept can bi ilustrated through a hadits when the Prophet Muhammad (peace be upon him) responded an Arabian Bedouin: *"I release my camel without being tied and I put my full trust to Allah",* and then the Prophet replied, *"Tie your camel and then put your trut on Allah"* (Babu & Shetty, 2007). This principle will also be an advice from Umar ibn Khattab to the Muslims through his words which means *"Do not only sit calmly without looking for the sustenance and praying 'Oh, Allah, please give the sustenance'. Whereas he knows exactly that the sky will never rain the gold or silver"*

Seventh, acceptance (ridha). Acceptance can be describes as a strong heart about the fate or destiny. Acceptance is the readiness of heart to accept every decision of Allah, someone who can see wisdom behind the trial, and not have prejudice to Allah. Destiny (qadha) is Allah's decision from the Azali era which is appropriate to His Authority about everything about His creature. Whereas qadar terminologically means: certainty, regulation, measurement, or the real destiny of Allah for His slave. Qadha is a destiny or Allah's plan to His slave. Whereas Qadhar is the real destiny of Allah's decision or Allah's

rules. So, the relation between Qadha and Qadhar is about planning and decision.

Sufism trains the human to have the sharp soul and smooth behaviour. The soul and behaviour make them always concern at other people's opinion in every problem that they face. So they will be avoided from doing bad things in Islam's eyes. The teaching of rely (putting the trust on Allah) make people have strong guidance, because he has put his full trust on Allah, so he will never be stressed. Materialistic and hedonistic in modern life recently can be solved by applying the concept of modesty (zuhud), which means an attitude that does not want to be enslaved or stucked by the mortal world. If this character is not strong, he will not be brave to do everything to get what he wants. Because another purpose of Sufism is gping to Allah, so the way to get this has to be the way He Loves (Khoiruddin, 2016; Nilyati, 2015).

Similarly with *Zuhud* (modesty), *uzlah* in Sufism's teaching is an effort to avoid being stucked by the mortal world and its attributes. It also can be used to complete the modern people in order not to be the screw of life machine, which does not know where to go. Sufism with its teaching of Uzlah tries to release human from life's traps, but they can still control their activities that are appropriate to Allah's rules, and not be negligent in mortal world. The last problems of modern people above are for people who lose their future, feel lonely and unpeacful in the middle of crowded life (Khoiruddin, 2016).

Sufism's role in creating the character

Sufism role in life is creating an righteous person who has good character and good worship. Poeple who get into a certain orders or Sufism flow in order to fulfill his daily life must live in modesty, honestly, constancy, and humbleness (Husen et al., 2014; Santoso & Cahrolis, 2018).

When we look at the Prophet (peace be upon him) , those characters had been applied very well in his daily life. In his adolescence, he got the titletrustworthy (**al-amin**), truthfulness (**shiddiq**), wisdom (**fathanah**), advocacy(**tabligh**), the steadfast,rely, and the simple. He also had very good attitude not only to his friends but also to his undangerous enemies. His attitude that is mentioned in the history of his life can be a simple example of how to be a Sufis. So, the most important role of Sufism is creating good character of someone, so he can be helpful for others. In modern life, Sufism can be a bidder to solve the spiritual problem of human, that causes they can not consider who really they are or what their aim is. It surely causes the anguish. So, through the Sufism approach, the dried soul will be watered by fresh teaching and can be guided into the better and more clear life (Husen et al., 2014).

The Sufism's role consists of life aspects:
1.   Purifying the soul from the sins, mistakes, and the oversight.
2.   A slave can purify his soul and its part from the sins to Allah, get closer to Allah wholeheartedly in doing the worship and abstain from something Allah hates.

3.   Arousing the sense of slavery. Sufism can help the Sufis to arous the sense of slavery. Because for the slaves, they have to arouse the sense of slavery everywhere. They must have pudency of doing the sins because they realize that Allah is always watching them. If they can do this, the bad character will be gone by itself. The people who can be arrogant because they do not have the sense of slavery.

4.   Arousing the sense of believing in Allah. The people who can arouse the sense of believing in Allah will be always aware that Allah always watches and knows what we do, because Allah is always with us. This is the key not to do the sins. For instance, when we are in front of the king, we will not be brave to do something wrong, eventhough that is only yawning. We will maintain our good behaviour, because we believe and know that the king is always watching us. That is why, when we are in front of the king of the king we must be more be carefull to do the sins. The sense of believeing in Allah should be felt in our heart, so we can applied it well in our daily life.

5.   Arousing sense ofsincerity. Sincerity is very important in the Sufism. Because we can avoid doing the bad thing by applying the sense of sincerity. So, the Sufis must have the sincerity in order to find Allah's pleasure (Husen et al., 2014).

The Steps of Creating the Good Character

In detail, the process of creating the character can use seven Sufism steps in order to gain the knowledge of Allah. According to Asifin, those seven steps are:
1)   Muatabah
2)   Muroqobah
3)   Mujahadah
4)   Musyahadah
5)   Mukasyafah
6)   Mahabbah
7)   Ma'rifah (Asifin, 2001)

The first one is *muatabah*. Muatabah is from the word *taba,* which can change into the word *inabah* or *muatabah.* This word means regret / repentance. Repentance creates deep feeling in someone's heart, disturbs his sleeping, and creates deep regret. But it also creates strong spirit to purify the soul from every sin that he has done, and live better.

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

The third one is *mujahadah.* Mujahadah comes from the word *jahada* or *ijtihada.* This word means *hardwork* or *scrabble.* In the Sufism, *mujahadah* is described as the control of lust, desire from doing something neglected and the

effort of fighting the lust anytime. Al-Ghazali said that *mujahadah* means being serious in fighting or killing every bad thing which is from the bad desire (Asifin, 2001).

The forth one is *musyahadah,* which can be found after someone can scrabble well. According to the expert of Sufism, *musyahadah* is began with *muhadharah* (involving the heart). *Musyahadah* means involving Allah in his woriship. Moh. Syaifullah al Aziz said that *musyahadah* is when a slave believe that Allah is with him eventhough he does not see Allah. He only believes wholeheartedlythat he is with and watched Allah.

The fifth is *mukasyafah,* which means the opened wall between Allah and His slave. It means every secret of the universe that was hidden. It also means every unseen thing is opened. The unseen is every everything that can not be seen by the naked eyes, can not been heard by ears, and can not been touched by our skin. Indeed, human's heart has big potential to discuss everything with Allah. Based on what has been mentioned in Qudsi hadith that only heart that can save Allah. But in fact, the pure heart that is supposed to be able to accept the devine light has been closed because of big wall that has been made by the man himself. Allah never makes any wall between Him and His slave. But we make it by ourself. And finally it will be the big wall that can saparate Allah and His slave.

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

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

The seventh is *ma'rifah,* which means *knowledge.* Literally, al-Ghazali defined *ma'rifat* as the knowledge that is not doubtful anymore. Terminilogically, *ma'rifat* means the knowlede that is based on full certainty of something, so it will not be doubtful anymore. As a certain knowledge*, ma'rifat* must have an object. The object that is needed in *ma'rifat* is *al-haq* (the truth). Indeed, *ma'rifat* is not only about the knowledge about Allah, but also about the belief about the truth without any doubt. On this step finally a slave can really know the truth about his God.

According to Haderanie, the difference between knowledge *(ma'rifat)* of human being about his God has three aspects (Asifin, 2001) :

1)   *Ma'rifat* about Allah. This *ma'rifat* is the highest phase that is wanted by the Sufis.

2)   *Ma'rifat* with theorem. On this phase, a slave has the knowledge about Allah through the theorem of Qur'an and Hadith. This phase is actually a way to reach the truly *ma'rifat.*

3)   Unstable *ma'rifat.* This is the lowest phase of *ma'rifat.* Because a slave know about Allah without any effort to find the knowledge by himself.

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

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

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

Al-Tazkiyah means purifying something, not only the substance, but also the belief. So, the purifying of our soul is known from its growing. Eventhough *al-tazkiyah* (purifying) means grow very well, but that step only can relieve the bad habits. Human being is given two main aspects, which are physical and spiritual. Each of the aspects has its own needs. Physical aspect needs food, drink, impingement of lust, beauty, clothes, jewelry, and wealthy. Whereas the spiritual aspect needs peace, tranquility, love and care.

The Sufis explain that the truly human is his spiritual aspect. Because it is the mother of kindness. The healthy of our physic depends on the healthy of our soul. Amd the happiness of our soul does not depend on our physic. As the main point of our life, the spiritual aspect should be put in higher position. The higher it is put, the higher we are put. If our spiritual aspect is put in low

position, our life will also be abject. The natural tendency of our spiritual aspect is honor, and our physical aspect's is abjection. A body that does not have a health soul will always ask for lustful needs. Our spiritual aspect must be far away from lustful things, which are too much loving this world and everything it has. The human's heart that is full of love to the world will bring the endless hesitation. Our heart is the reflection of our spiritual aspect. What our spiritual aspect needs is not filled only by world rushing.

In the several methods of purifying the soul, the Sufis declare three steps, which are: (Siregar, 2000)
1)   *Takhalli* (emptying)
2)   *Tahalli* (fulfill)
3)   *Tajalli* (reflected)

The first step, *takhalli,* is taken through the effort of emptying ourself from dependence of world pleasure. It will be reached through another way, which abstaining from every bad deeds, and trying to control our lust. Because lust is the main cause of bad habits. In order to create the hatred of the mortal world and kill the lust, the Sufis have different opinion. The Moderate Sufis have opinion that the hatred of the mortal world is only when we wtill remember our life purpose and we do not need to leave the pleasure of this world. And about killing the lust, we just need to control it by making discipline rule of life.

That is why, this group will be always careful in running their life. This stream does not ask human to run away from the world problem and does not ask human to kill their lust. This stream can make this world as something useful by controlling the lust that can disturb the stabillity of mind and heart. They do not give up on what they want, do not indulgence the lust, but also do not kill it. They place everything appropriately and proportionally. So they will not be negligent, and also will not be allergic about the world, by running their life in balance. This Sufism stream considers that they are free to place Allah as the core of their obsession. Their are busy being a slave who always holds the wisdom line that is relevant to the purpose of their life. This is the ideal philosophy of life according to them.

Whereas the extreme Sufis believe that this world is very dangerous and harmful for the purpose of Sufism. This world is hindrance of thay way. Because of that, they fight and kill their lust in order to be free in running their life towards the purpose of their life, which is achieving the ideal pleasure. The refusing of egoistic thought by involving themselves to what Allah wants is the main point of its teaching. So that us why, the moral value is really religious, because each of the teachings is synchronized with the worship that is created by eschatological motivation.

According to the vision of Sufism, there are also some unhealthy mental that is caused by the dependence to the world. The most dangerous character that has been considered is being hungry of compliment from others (*ria*). The tendency of this character is always being show off to get the compliment from others. This character is also difficult in accepting that there is someone

who is better, and also the greatness of Allah. Because that feeling can not be saparated from the feeling of being the greatest one and want to be the best one. The related characters are arrogant, selfish, envy, and being slander of someone's achievement. The vanity is one of big sin to Allah.

So that is why, al-Ghazali said that the vanity is like self adoration, one of the polytheisme. If these bad characters dominate someone's character and behaviour, there will be another bad character coming. Therefore, in the spiritual education, a Sufis should narrow his first purpose to controll the lust and all of the continuous negative aspects, based on the teaching of Sufism.

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

Therefore, this *tahalli* step is the fulfilling the soul that has been empty. Because when one habit has been left behind, but not replaced yet, the one will be frustrated. That is why, every habit that has been left should be replaced by the new one. By practicing, it will be a habit. From a habit, it will be a character. Human's soul can be trained and controlled, can be changed and shaped based on what we want.

CONCLUSION

Sufism in modern era is an effort to apply and actualize the teaching of Sufism, such as: renunciation (zuhud), abstinence (wara), patience, thanksgiving, certainty, rely, watchfulness (muraqabah) into modern life in order to shape a modern muslim who has good manner, good attitude, not only to Allah, but also to other people and the environtment. In conclusin, sufism can be one of the tools to shape Islamic characters that can be a solution for the problems of modern life. Through sufism (tasawuf) experience, the pure characterization value can come into heart and can be applied to be good atittude in order to shape an ideal personality. This sufism (tasawuf) practice consists of: al taubah (repentance), khauf (fear), raja' (hope to Allah), al faqr (mendicancy), and al ridha (acceptance). Through the process of tahalli, takhalli, and tajalli, it can make someone can actualize the good characterization value, such as: religious, honest, tolerant, discipline, independent, democratic, nationalist, respectful, communicative, piece loving, environment caring, social caring, and responsible.

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