

# CHARACTER EDUCATION VALUES IN THE SUFISM BOOK OF *NUZHAH AL-MAJALIS WA MUNTAKHAB AN-NAFA'IS*: ENHANCING THE AKHLAK TASAWUF COURSE TO FOSTER MODERATE MUSLIM CHARACTER AT PTKIN

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**Abstract:** The purpose of this study was to determine the content of character education values in the Sufism book of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* and their effects on reconstructing the morals of Sufism courses for the cultivation of moderate Muslim character values (religious moderation) on the PTKIN campus. The research design uses literature research (library study). Data collection techniques used by researchers include (1) Documentation studies; (2) Interviews; (3) Observation—data analysis using content analysis. The study results reveal that the presence of the department/study program of Sufism can be used as the right solution for modern humans, especially among university students, because Islamic Sufism has all the elements needed by students in the development of their lives. The results of the study found that the values of character education in Sufism moral courses included (1) the nature of repentance, (2) the nature of asceticism, (3) The nature of trustworthiness, (4) The nature of gratitude, (5) The nature of patience; (6) The nature of pleasure; (7) The nature of *shidiq*; (8) The nature of *wara*; (9) The nature of reflection; (10) The nature of *faqir*; (11) The nature of the king; (12) The nature of *khauf*; (13) The nature of *syauq*; (14) The nature of confidence; (15) The nature of love; (16) The nature of *muraqabah*. These character values are based on the Quran and Sunnah in their function to add depth to religious spirituality and become a means of fostering noble character.

**Keywords:** character values; sufism; religious moderation

**Abstrak:** Tujuan penelitian ini adalah untuk mengetahui isi kandungan nilai-nilai pendidikan karakter dalam kitab tasawuf *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* dan pengaruhnya sebagai upaya upaya rekonsruksi mata kuliah akhlak tasawuf untuk penanaman nilai-nilai karakter muslim yang moderat (moderasi beragama) di kampus PTKIN. Rancangan penelitian menggunakan penelitian literatur (studi pustaka). Teknik pengumpulan data yang digunakan peneliti meliputi (1) Studi dokumentas; (2) Wawancara; (3) Observasi. Analisis data menggunakan analisis isi. Hasil penelitian mengungkap kehadiran jurusan/program studi ilmu tasawuf dapat dijadikan sebagai solusi yang tepat bagi manusia modern khususnya di kalangan mahasiswa di perguruan tinggi, karena tasawuf Islam memiliki semua unsur yang dibutuhkan oleh mahasiswa dalam perkembangan hidupnya. Hasil penelitian diperoleh temuan nilai-nilai pendidikan karakter pada mata kuliah akhlak tasawuf anatar lain (1) Sifat taubat; (2) Sifat zuhud; (3) Sifat tawakal; (4) Sifat syukur; (5) Sifat sabar; (6) Sifat *ridha*; (7) Sifat *shidiq*; (8) Sifat *wara*; (9) Sifat *muhasabah*; (10) Sifat *faqir*; (11) Sifat raja; (12) Sifat *khauf*; (13) Sifat *syauq*; (14) Sifat yakin; (15) Sifat cinta; (16) Sifat *muraqabah*. Nilai-nilai karakter tersebut berdasarkan Alquran dan Sunnah dalam fungsinya menambah dalamnya spiritualitas agama dan menjadi sarana pembinaan akhlak mulia.

**Kata kunci:** nilai-nilai karakter; tasawuf; moderasi beragama

## Introduction

Indonesian students are currently facing a character crisis. Admittedly or not, the occurrence of this character crisis has had an impact on the

decline of manners in some aspects of student life. The crisis is characterized by the increase in violent behavior often displayed by students. Behavior that reflects the character crisis in the

form of violence and hate speech has infected some religious preachers with the argument of *amar ma'ruf nahi munkar*. For example, in places of worship there are some individuals who incite offensive da'wah in a provocative, exclusive manner by easily being extreme (*tasaddudi*), disbelieving (*tafkiri*) and exceeding the limit (*ifrath*). Moreover, excessive interpretation of the message contained in religion along with science that is understood artificially.<sup>1</sup>

The character crisis has now entered and undermined the world of education. Currently, our world of education in the learning process places more portions of the metacognitive (cognitive) aspects, and tends to ignore the behavioral aspects.<sup>2</sup> One of the factors causing the character crisis (*adab*) among students lately is influenced by textualistic-formalistic religious understanding. This textualistic-formalistic religious understanding stems from the dominance of the practice of *fiqh*, by neglecting the practice of Sufism. The emergence of various tendencies that are too excessive in interpreting the messages contained in religion (literally and artificially) ultimately results in fundamentalist-exclusive understanding. Moreover, the over-interpretation of the message contained in religion together with the science that is understood artificially.<sup>3</sup>

Character education in an Islamic perspective is actually moral education (*adab*), these morals are the main foundation for a person's religious values. This means that the perfection of religion and faith of a Muslim can be seen from the morals (behavior or *adab*) he does. According

to Azra<sup>4</sup> In order to be able to build and realize character education, it should be able to tie back between the relationships and educational networks that are currently indicated to be almost disconnected, namely the family environment, school and society. The realization of character education can actually be created and succeeded if the three educational environments do not have synergy.

In this context, it is very relevant to build awareness to revive the study of Sufism books, encourage the practice of Sufism through the movement of prayer, *dhikr*, *wirid*, and *tarekat*. *Tasawuf* is a science that studies the path taken in cleansing oneself, fighting lust, seeking the path of purity with *ma'rifat* towards immortality, reminding each other between humans, holding fast to the promise of Allah SWT, and following the sharia of the Prophet Muhammad PBUH. *Tasawuf* is an effort to free oneself from the characteristics of worldly pleasures in order to achieve angelic qualities and divine morals, and live life on the axis of *ma'rifatullah* and *mahabbatullah* by enjoying spiritual life.<sup>5</sup> While Sufism or people who are interested in Sufism knowledge are people who seek ways or practices that can lead them to awareness and enlightenment of the heart, these people follow the path of self-purification, purification of the heart and improve the quality of character and behavior.

The reinterpretation and contextualization of the spiritual value of Sufism will be more meaningful if it is displayed at an applicable level in student life. There are four factors as reasons for the importance of teaching Sufism morality courses on campus. First, many students experience moral deterioration (*adab*) and affect their attitudes and behavior (*morals*). Second, materialistic and hedonistic understandings. Third, the nature of atheism. Fourth, promiscuity.

The phenomenon of problems that occur in students as described above cannot be allowed

<sup>1</sup> Abdul Kadir Riyadi, *Anthropologi Tasawuf Wacana Manusia Spiritual Dan Pengetahuan*, (Jakarta: LP3ES, 2014).

<sup>2</sup> Puspo Nugroho, "Internalisasi Nilai-Nilai Karakter Dan Kepribadian Mahasiswa Pendidikan Agama Islam Melalui Pendekatan Humanis-Religius," *Edukasia: Jurnal Penelitian Pendidikan Islam*, vol. 12, no. 2 (2017). Ismail, Ismail, "Understanding the Sufism and Islamic Jurisprudence (Fiqh) Reasoning In the Terms of Religious mModeration: Perennial Philosophical Perspective," *Madania: Jurnal Kajian Keislaman*, vol. 25, no. 1 (2021), pp.113-124.

<sup>3</sup> Abdul Kadir Riyadi, *Anthropologi Tasawuf Wacana Manusia Spiritual Dan Pengetahuan*, (Jakarta: LP3ES, 2014). Dalmeri, "Menggugat persatuan roh manusia dengan tuhan: Dekonstruksi terhadap paham ittihad dalam filsafat abu yazid al-bustami," *Madania: Jurnal Kajian Keislaman*, vol. 20, no. 2 (2016), pp. 137-150.

<sup>4</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 2002).

<sup>5</sup> Muhammad Hasbi, *Akhlak Tasawuf (Solusi Mencari Kebahagiaan dalam Kehidupan Esoteris dan Eksoteris)*, (Yogyakarta: Trustmedia Publishing, 2020), p. 117.

and continues to grow, it is necessary to handle it in order to restore the nature of students, namely as a golden generation and a developing person. The way that can be done is the reconstruction of the Sufism morals course, the role of the Sufism morals course is to educate students so that they can interpret life by doing good deeds as a provision to face the challenges in their lives. The competence of the course of Sufism morals as teaching students to do noble deeds and know good and despicable deeds, as well as teaching how they can get closer to Allah SWT and feel the presence of Allah SWT, all of which are framed in faith and piety.

Efforts to enrich the content of the Sufism morals course, it is very relevant to use the Sufism book *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* authored by Shaykh Ash-Shafuri in order to instill character values in students.<sup>6</sup> The book discusses 39 groups of issues with more than 100 topics. The focus of the study covers 4 areas namely: (1) *Akidah*; (2) *Worship*; (3) *Exemplary Stories* and (4) *Akhlaq* and *Adab*.

Based on the preliminary study that has been described, the purpose of this research seeks to interpret (explore, categorize and formulate substance theories) character education values embedded and contained in the book of Sufism *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* as an effort to construct Sufism morals courses for instilling moderate Muslim character values (religious moderation) on the PTKIN campus.

## Method

The research design used literature research (literature study). The data is obtained from various sources such as reference books, textbooks, scientific journals, magazines, documents, and other sources. In interpreting the book of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is*, the process of understanding and interpreting the books of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* includes four parts (1) building a way of thinking regarding the book of Sufism; (2) the views underlying the

book of Sufism; (3) classifying texts on the basis of universal views; (4) subjective attitude or balance between the researcher's understanding of the book of Sufism.

The steps of conducting this literature research include (1) Literature study that contains primary data (the book of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is*); (2) Secondary data collection (other relevant Sufism books); (3) Describing the collected data and theories that are in accordance with the research; (4) Conducting overall analysis. The process of implementing the literature study in detail includes the following stages (1) Inventory of literature; (2) Description of literature; (3) Comparison of literature; (4) translating text (*kitab*); (5) Criticism and interpretation of text (*kitab*); (6) Content analysis.

Data sources include two types of sources, namely (1) Primary data sources, namely the book of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* by Shaykh ash-Shafuri; (2) Lecturers and students, lecturers as subjects who teach Sufism morals courses and students as subjects who study Sufism morals courses on campus. Data collection techniques used by researchers include (1) Document study; (2) Interview; (3) Observation.

The data analysis process in exploring, categorizing and formulating the substance theory of character education values in the book of *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* uses the content analysis method. The guidelines used in data analysis include (1) systematic principles; (2) objective principles; (3) quantitative principles; (4) real content principles.

## Results

The data presentation of the research results describes the content of the interpretation of the Sufism books *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* by Shaykh ash-Shafuri. The process of understanding and interpreting Sufism books includes four characteristics, including (1) building a way of thinking regarding Sufism books; (2) the underlying view on Sufism books; (3) consideration (classifying texts on the basis of universal views); (4) taste, which is a subjective attitude or balance between the researcher's understanding of Sufism books.

<sup>6</sup> Syaikh Ash-Shafuri, *Nuzhah Al-Majalis Wa Muntakhab an-Nafa'is*, Terj. Nasihat Langit Penentram Jiwa 3 Akhlaq Dan Adab, Oleh. Jamaludin, (Jakarta: Alifia Books, 2020).

Table 1.1 Primary Data of Sufism Books *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* by Shaykh ash-Shafuri

No	Book Title	Subtitles (themes)	Subject matter
1.	Heavenly Advice to Calm the Soul	Purifying the faith and cleansing the heart to obtain Allah's mercy	<ol style="list-style-type: none"> <li>1. Sincerity,</li> <li>2. <i>Akidah</i>, Dhikr and Quran</li> <li>3. Mahabbah (Love)</li> <li>4. Death, Wishful Thinking, Patience, and Ridha</li> </ol>
2.	Heavenly Advice to Calm the Soul	Performing obligatory and recommended practices and attaining their merits	<ol style="list-style-type: none"> <li>1. Performing prayers,</li> <li>2. Paying zakat and giving alms</li> <li>3. Fasting in the month of Ramadan</li> <li>4. Performing the hajj to the House of Allah</li> <li>5. Jihad in the way of Allah</li> <li>6. Worship on special days and months.</li> </ol>
3.	Heavenly Advice to Calm the Soul	Applying Sufistic morals and manners for quality life	<ol style="list-style-type: none"> <li>1. Improving manners</li> <li>2. Increase prayer</li> <li>3. Piety to Allah</li> <li>4. Avoiding arrogance</li> <li>5. Not backbiting and provoking</li> <li>6. Being kind to orphans</li> <li>7. Not eating a lot</li> <li>8. Filial piety to parents</li> <li>9. Being gentle and forgiving</li> <li>10. Being generous and spreading greetings</li> <li>11. Being zuhud, Kanaah, Tawakal</li> <li>12. Keeping the trust and renouncing betrayal</li> <li>13. Fear of Allah</li> <li>14. Repent sincerely</li> <li>15. The virtue of being just and not unjust</li> <li>16. Loving God's creatures</li> <li>17. Honoring the elderly</li> <li>18. The virtue of reason</li> <li>19. The virtue of knowledge and the knowledgeable</li> <li>20. The deeds that save from hell</li> <li>21. Paradise and its intricacies</li> </ol>
4.	Heavenly Advice to Calm the Soul	Exemplifying the Prophet, His Family, Companions and Prophets	<ol style="list-style-type: none"> <li>1. Exemplifying the greatness of the Prophet</li> <li>2. Saluting the Prophet, his family, and all his companions</li> <li>3. Lessons from isra mikraj</li> <li>4. The death of Prophet Muhammad</li> <li>5. Manaqib of the ummul mu'minin</li> <li>6. The virtues of the Companions</li> <li>7. Virtues of the Muslims</li> <li>8. The virtues of the Prophets</li> </ol>

The results of the research data are then carried out the process of interpreting the contents contained in the Sufism books *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* by Shaykh ash-Shafuri. In the process of interpreting the data, it is categorized into three discussions including (1) the teaching values contained in the Sufism books; (2) the character education values contained in the Sufism books; (3) reconstruction of Sufism morals courses with the integration of character education values in Sufism books.

## Discussion

In Indonesia, as many as 26 religious (Islamic) universities have opened Sufism majors/programs of study which are widely spread in various regions. The number of universities by presenting Sufism majors/programs of study seems to have become a necessity and an important pillar that Sufism is an important aspect in fostering student morals. This marks that the presence of Sufism majors/programs of study can be

used as the right solution for modern humans, especially among students in higher education, because Islamic Sufism has all the elements needed by students in the development of

their lives, all that is needed for the realization of noble spirituality, systematic and remains within the corridors of sharia. The campuses include:

Table 1.2 Higher Education Institution that organizes the Tasawuf Science Department / Study Program

No	Major	Level	Higher Education
1.	Morals and Sufism	S2	IAIN Antasari Banjarmasin
2.	Tasawuf dan Psikoterapi	S1	Universitas Muhammadiyah Cirebon
3.	Tasawuf Science	S1	STAI Sunan Pandanaran Yogyakarta
4.	Tasawuf dan Psikoterapi	S1	STAI Alfithrah Surabaya
5.	Tasawuf dan Psikoterapi	S1	UIN Raden Intan Lampung
6.	Tasawuf Science	S2	UIN Antasari Banjarmasin
7.	Sufism and Psychotherapy	S1	IAIN Syekh Nurjati Cirebon
8.	Tasawuf Science	S1	STIT Dar Aswaja Rokan Hilir
9	Tasawuf Science	S1	UIN Syarif Hidayatullah
10.	Akhlak dan Tasawuf	S1	IAIN Sultan Amai Gorontalo
11.	Sufism and Psychotherapy	S1	IAIN Kediri
12.	Sufism and Psychotherapy	S1	IAIN Kudus
13.	Morals and Sufism	S1	Institut Studi Islam Fahmina Isif
14.	Sufism and Psychotherapy	S1	UIN Walisongo Semarang
15.	Sufism and Psychotherapy	S1	UIN Sunan Ampel Surabaya
16.	Tasawuf Science	S1	Institut Ilmu Keislaman Zainul Hasan Genggong
18.	Tasawuf Science	S1	Universitas Islam Zainul Hasan Genggong Probolinggo
19.	Sufism and Psychotherapy	S1	UIN Pekalongan
20.	Morals and Sufism	S1	STAI Pangeran Diponegoro Nganjuk Jawa Timur
21.	Sufism and Psychotherapy	S1	UIN Sayyid Ali Rahmatullah Tulungagung
22.	Tasawuf Science	S1	Institut Agama Islam Latifah Mubarakiyah
23.	Sufism and Psychotherapy	S1	Institut Ilmu Keislaman Annuqayah
24.	Sufism and Psychotherapy	S1	UIN Raden Fatah
25.	Tasawuf Science	S1	UIN Sumatera Utara
26.	Tasawuf Science	S1	IAIN Ponorogo

Based on the table above, it means that the Sufism study program is a study program that is echoed by religious (Islamic) universities in order to meet the needs of the community. The main profile of graduates of the Sufism study program is practitioners, researchers and developers of Sufism practice with extensive and up-to-date knowledge in the field of Sufism and psychotherapy which can later take part in overcoming human psychological

problems both individually and collectively in the world of work and in society based on Islamic ethics, science and expertise.

### Learning Values of Akhlak Tasawuf Course

The course of Sufism morals in religious (Islamic) universities is clearly needed for the development of students on campus. For this



reason, it is necessary to reconstruct the course of tasawuf morals as an effort to educate students through the way of *tasawuf*, namely educating character (morals) and the formation of student souls. According to Shaykh Muhammad Amin al-Kurdi, *tasawuf* is the science that explains the conditions of the soul (*nafs*) by which the good and bad things of the soul are known, how to clean it from (bad traits) and fill it with praiseworthy traits, how to do suluk, the path to Allah, and leaving (prohibitions) from Allah SWT towards (commands) from Allah SWT.<sup>7</sup> The main points of the teachings of Sufism were implied by the Prophet Muhammad PBUH who discussed with his friends what he had received from the Angel Gabriel regarding the main points of Islamic teachings, namely faith, Islam and ihsan. These three aspects are implemented in Sufism *morals*.

First, *akhlak* towards Allah SWT. This teaching relates to the attitudes and behaviors that should be carried out by students as creatures of Allah SWT, namely as *khaliq*. *Akhlak* towards Allah SWT is one of the attitudes of obedient behavior to carry out all His commands and stay away from all His prohibitions. There are at least four reasons why humans need to have morals towards Allah. First, because Allah SWT has created humans. Second, because Allah has provided the five senses, mind and heart, Third, because Allah has provided various materials and facilities needed for human survival. Fourth, Allah has honored man with the ability to control the land, sea and air.<sup>8</sup>

Second, *akhlak* towards the Prophet Muhammad PBUH. Humans are obliged to love and obey what the Prophet taught as a form of our love and devotion as servants of Allah SWT. Loving the Messenger of Allah is an obligatory order and is part of faith. Muslims believe that the Messenger of Allah is a servant of Allah and His messenger. The meaning of believing in the teachings of the Messenger of Allah is to carry out the teachings

he conveyed, obey his commands and stay away from the prohibitions he ordered. Muslims are obliged to love and follow the Messenger of Allah and his companions by doing what he ordered and leaving what he forbade.

Third, praise worthy *morals*. Praiseworthy morals or also called *al-akhlaq al-karimah* are human behaviors that are good and preferred according to individual and social and in accordance with teachings sourced from God which are born by the *mahmudah* traits latent in the human soul.<sup>9</sup> Praiseworthy morals mean eliminating all bad or despicable habits that have been outlined in Islam, and abstaining from these bad or despicable actions and then accustoming good habits based on religious teachings. Praiseworthy morals are traits or behaviors that are in accordance with the norms or teachings in Islam.

Fourth, social *morals*. Social morality is the nature and actions of respecting, protecting, helping and tolerating other people in order to create harmony in life. In order to build and create good relations among Muslims in society, it is necessary to uphold friendship. In addition to guests and neighbors, a Muslim must be able to relate well with the wider community, whether in educational, work, social, and other environments. Both with people of the same religion, and with people of other religions.<sup>10</sup>

The virtues contained in Sufism in its *khasanah* are the study of how a person with the Sufi path can be close and become a lover of Allah SWT, and reach the level of seeing Allah SWT with the eyes of the heart which ultimately unites with Him through the path of self-purification (*tazkiyatu al-nafs*). This path begins with exercises, then gradually goes through various phases or called *maqam* to Allah SWT, then ends with knowing (*marifat*) to Allah SWT. In the world of Sufism, *maqamat* means places of existence or stages or stations that Sufis must go through in order to achieve their Sufi goals. Whether the goal is just to get closer to Allah SWT, to achieve *ma'rifah-mahabbah*, or to reach *ittihad*, the *maqamat*

<sup>7</sup> Muhammad Amin al-Kurdi, *Tanwirul Qulub fi Mu'amalatil 'Allamil Guyub*, (ttp.: Maktabah Dar Ihya al-Kutub al-'Arabiyyah, tt.), p. 406. Suwito, "Etika Lingkungan dalam Kosmologi Sufistik Menurut Seyeed Hossein Nasr." *Madania: Jurnal Kajian Keislaman*, vol. 21, no. .2 (2017), pp. 221-234.

<sup>8</sup> Muhammad Hasbi, *Akhlak Tasawuf...*, pp. 15-16

<sup>9</sup> Samsul Munir Amin, *Ilmu Akhlak*, (Cet. I; Jakarta: Amzah, 2016), pp. 180-181

<sup>10</sup> Yunahar Ilyas, *Kuliah Akhlaq*, (Cet.IV; Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 2012), p. 205

means places of existence or stages or stations that must be passed by Sufis in order to achieve their *tasawuf* goals.<sup>11</sup>

### Moderate Muslim Character Values (Religious Moderation) in Learning *Akhlak Tasawuf* Course

The results of the research findings reveal that the virtues contained in Sufism in its *khasanah* are a science that studies how a person with a Sufi path can be close and become a lover of Allah SWT, and reach the level of seeing Allah SWT with the eyes of the heart which ultimately unites with Him through the path of self-purification (*tazkiyatu al-nafs*). *Tasawuf* is a method or path taken by Sufis through various ways in the direction of Allah SWT. This path begins with exercises, then gradually go through various phases or what is called *maqam* to Allah SWT and things (circumstances), then ends with knowing (*marifat*) to Allah SWT. The process in question is *maqam-maqam* (levels) and *ahwal*. Strictly speaking, to reach the side of Allah, one must go through *maqamat* and *ahwal*.

On the virtue of the meaning contained, the values of moderate Muslim character (religious moderation) in learning the course of Sufism morals are stated below:

First, the nature of patience. The values of the meaning contained are the recommendation to humans to always be patient. Patience is the noblest attitude, therefore Allah SWT ordered the Prophet Muhammad PBUH to be patient. This patience is obligatory and is part of gratitude.<sup>12</sup> Patience here means being steadfast, strong and resilient in facing and solving various life problems, not easily despairing, not giving up quickly when not successful. As well as being steadfast in controlling lust which aims to approach Allah SWT (*taqarub 'illa Allah*).

Second, the nature of gratitude. The character values contained in the nature of gratitude are the recommendation for humans to always praise and

thank Allah SWT for the blessings of the goodness that He has given. Gratitude involves three aspects including the heart, tongue, and limbs. The form of heart gratitude is in the form of *muhasabah* and *mahabbah*, while the tongue is in the form of praise and mentioning the name of Allah SWT, and the limbs to use the favors received as a means to carry out obedience to Allah SWT.<sup>13</sup> Gratitude is using the gifts of Allah SWT in accordance with His commands. The first thing to do is to know and recognize that all the wealth he gets is a gift from Allah SWT.

Third, the nature of *shidiq*. The character values contained in the nature of gratitude are the recommendation for humans to always speak or speak the truth in any condition, both favorable and unfavorable. Honesty is the spirit of action and the pillar of faith. Honesty is the highest degree of perfection in man where he reflects or has a good soul, a clean heart, a straight view, a noble nature, a clean tongue, and a heart adorned with faith, courage, and strength.

Fourth, the nature of divine love (*mahabbah*). The character values contained in the nature of gratitude are human recommendations to always have a deep spiritual feeling of love for Allah SWT. *Al-mahabbah* as an attitude or feeling of closeness to Allah SWT through love. His entire soul is filled with a sense of love and love for God. The sense of love that grows from knowledge and recognition of God is very clear and deep, so that what is seen and felt is not love, but "the self that is loved".

Fifth, the nature of *istiqamah*. The character values contained in the nature of gratitude are human recommendations to always be diligent, diligent, continuous, never bored practicing anything that can be practiced. Always carry out practices in accordance with the obligations set by Allah SWT, and carried out regularly and consistently. *Al-istiqamah* contains aspects of consistency, tenacity, perseverance, patience and high discipline in doing practices, both required and recommended in Islam.

<sup>11</sup> Muhammad Hasbi, *Akhlak Tasawuf...*, p. 157

<sup>12</sup> Khairunnas Rajab, *Obat Hati*, (Yogyakarta: Pustaka Pesantren, 2010), pp. 101-102 Saepudin, Miftahudin, and Hamdan. "Implementing Morals and Religious Education in Islamic Boarding Schools to Prevent Radicalism-Terrorism," *Madania: Jurnal Kajian Keislaman*, vol. 26, no. 2 (2022), pp. 139-152.

<sup>13</sup> Rivay Siregar, *Tasawuf dari Sufisme Klasik ke NeoSufisme*, (Jakarta: PT. Raja Grafindo Persada, 2000)

Sixth, the nature of *zuhud*. The character values contained in the nature of gratitude are the recommendation for humans to always not be greedy, greedy and not prioritize worldly pleasures and pleasures, leaving all forms of enjoyment of worldly life (in terms of *kemaksiatan*) and prioritizing happiness in the hereafter. *Zuhud* is an attitude to break away from the attachment and dependence of worldly life and prioritize the afterlife.

Seventh, the nature of *tawakal*. The character values contained in the nature of gratitude are the recommendation for humans to always surrender and entrust fully to Allah SWT after carrying out a plan and effort. Humans only plan and try, but Allah SWT determines the results. Only Allah SWT knows for sure what will happen and humans must submit to the decisions and provisions of Allah SWT. *Tawakal* means leaning or trusting, *tawakkal* means trusting yourself completely without doubt. Leaning and trusting and surrendering to Allah SWT.<sup>14</sup>

Eighth, the nature of repentance. The character values contained in the trait of gratitude are the recommendation for humans to always regret all the sins that have been committed in the past and the consequences of being prevented from being loved (Allah SWT) because of the sin. Repentance is defined as an effort to not make the slightest mistake, both in relation to Allah SWT and in relation to fellow humans. Through repentance, a person will avoid various mistakes, always be vigilant and careful in every work done.

Ninth, the nature of *ridha*. The character values contained in the nature of gratitude are the recommendation for humans to always accept everything that has been done with a spacious chest and an open heart whatever Allah SWT gives, whether it is in accepting and implementing religious provisions or with matters of self-fate. *Ridha* is to accept with a wide chest and an open heart whatever comes from Allah, both in accepting and implementing religious provisions

and with matters of self-fate.<sup>15</sup> *Ridha* is a good gift given by Allah SWT to His servant; from his maximum efforts in devotion and *munajat ridha* is also a manifestation of good deeds so as to get the reward of the goodness.<sup>16</sup>

Tenth, the nature of *wara*. The character values contained in the trait of gratitude is the recommendation of humans to always stay away or leave everything that is unclear or *haram* and *halal* (*syubhat*). *Wara* is the path taken by leaving everything that is still in doubt and leaving pleasure and luxury. Sufis distinguish *wara* into two types of *wara*, namely (1) outward *wara*, namely not using his limbs for things that are not pleasing to Allah SWT; (2) inner *wara*, namely not placing or filling his heart except Allah SWT.

Eleventh, the nature of *faqir*. The character values contained in the nature of gratitude are human recommendations to always not force themselves to get something excessive, and not demand to get more than what all have been obtained/ have or exceed their general needs. *Al-faqir* according to the Sufi view focuses on an attitude of life that is not greedy or forces itself to get something. Not demanding more than what is already owned or more than the primary needs. But there are also those who mean, have nothing and are not controlled by anything.<sup>17</sup>

The eleven, Muslim character values as revealed above mean that the teachings of Sufism or the way how a Muslim can be as close as possible to Allah SWT, the meaning of character education values instilled in the Sufism books *Nuzhah al-Majalis wa Muntakhab an-Nafa'is* boils down to a religious personality including innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, or character, all of which are framed in *maqamat* and *ahwal*.

<sup>15</sup> Asmal May, Corak Tasawuf Syekh Jalaluddin, (Pekanbaru: Susqa Press, 2001) pp. 149-150

<sup>16</sup> Khairunnas Rajab, Agama Kebahagiaan, (Yogyakarta: Pustaka Pesantren, 2013), p. 82

<sup>17</sup> Rivay Siregar, *Tasawuf dari Sufisme...*, pp. 119

<sup>14</sup> Khairunnas Rajab, Obat Hati, (Yogyakarta: Pustaka Pesantren, 2010), p. 104



## Conclusion

The course of Sufism morals in religious (Islamic) universities is clearly needed for the development of students on campus. For this reason, it is necessary to reconstruct the course of *tasawwuf morals* as an effort to educate students through the path of Sufism, namely educating character (*morals*) and the formation of student souls. The course of Sufism *morals* is a discipline based on Islamic teachings with the aim of achieving the goal of forming Islamic characters and personalities in students to become *insan kamil* through the Sufi path. With the method of learning Sufism *morals*, it is hoped that it will be able to redirect the true meaning of this life and at the same time will rediscover the nature of human existence. Sufism always encourages inherent supervision throughout time and accounting, so that it never stops trying to create moral human quality as God's creatures.

The values contained in the teachings of Sufism emphasize that as long as humans have not been able to get out of physical and material confinement, then during that time humans will not find the spiritual values they crave. The values of character education in the course of Sufism *morals* include (1) The nature of repentance; (2) The nature of *zuhud*; (3) The nature of *tawakal*; (4) The nature of gratitude; (5) The nature of patience; (6) The nature of *ridha*; (7) The nature of *shidiq*; (8) The nature of *wara*; (9) The nature of *muhasabah*; (10) The nature of *faqir*; (11) The nature of king; (12) The nature of *khauf*; (13) The nature of *shaq*; (14) The nature of belief; (15) The nature of love; (16) The nature of *muraqabah*. These character values are based on the Quran and Sunnah in their function of adding to the depth of religious spirituality and being a means of fostering noble *morals*.

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