



Building Character in Sufism-Based Students in Madrasah West Kalimantan

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Abstract

This article discusses building the character of Sufism-based students in Madrasah in West Kalimantan. The research used is qualitative research through a descriptive approach to understand the object of research naturally. Descriptive analysis is an analysis that uses narratives related to data found at the research site in explaining the intentions, content, and results of the study. The steps of this study are Data collection, Data Reduction, Data Analysis, and Conclusion. The results of this study show that in building the character of Sufism-based students, it aims to influence thoughts and deeds that are following Islamic values. In building the character of students in Madrasah in West Kalimantan, Sufism-based consists of several values, namely: 1) religious; 2) tolerance; 3) social care; 4) friendly; 5) nationalism; 6) cooperation; 7) honesty.

Keywords: Character Building, Learners, Sufism, Madrasah.

Abstrak

Artikel ini membahas tentang pembentukan karakter siswa berbasis tasawuf di Madrasah di Kalimantan Barat. Penelitian yang digunakan adalah penelitian kualitatif melalui pendekatan deskriptif untuk memahami objek penelitian secara alami. Analisis deskriptif adalah analisis yang menggunakan narasi terkait data yang ditemukan di lokasi penelitian dalam menjelaskan maksud, isi, dan hasil penelitian. Tahapan penelitian ini adalah Pengumpulan Data, Reduksi Data, Analisis Data, dan Kesimpulan. Hasil penelitian ini menunjukkan bahwa dalam membangun karakter siswa berbasis tasawuf bertujuan untuk mempengaruhi pemikiran dan perbuatan yang sesuai dengan nilai-nilai Islam. Dalam membangun karakter siswa Madrasah di Kalimantan Barat berbasis tasawuf terdiri dari beberapa nilai yaitu: 1) religius; 2) toleransi; 3) kepedulian sosial; 4) ramah; 5) nasionalisme; 6) kerjasama; 7) kejujuran.

Keywords: Character Building, Peserta Didik, Tasawuf, Madrasah.

INTRODUCTION

The decline in educational standards in Indonesia is one of the consequences of the moral and spiritual fall of students¹. The issue of character in students in schools is still a problem in the world of education in Indonesia². In some cases of students in schools commit many moral violations such as bullying, peer violence, fights, and others³. The problem that occurs in schools is students in Islamic educational institutions, namely Madrasahs. This is an anomaly where students get religious knowledge that violates religious values⁴. These problems can certainly not only be solved through the educational curriculum but also in the practice of learning in the Madrasah⁵. Currently, most students in Madrasahs are only get limited to Islamic learning materials but do not arrive at applications in everyday life. Therefore, there is a need for reforms in learning in Madrasahs to build the character of students. One of the methods that can be done by teachers in Madrasah is to build the character of students through Sufism-based learning.

The role of Sufism in building the character of students aims to influence thoughts and deeds following Islamic values. As already stated, Islamic religious learning is not just about providing knowledge but forming a structure with habituation for students to behave honestly, and responsibly, and have an attitude of tolerance towards fellow human beings⁶. Overcoming the moral crisis in students according to Abitolkha & Mas'ud can be done through⁷ the development and training of Sufism in students. Sufism has an important role in saving students from confusion due to the loss of spirituality.

Based on the results of observations made by the author on several Islamic educational institutions, especially the Madrasah in West Kalimantan, they still do not teach Sufism to students. This may have triggered a lot of juvenile delinquency in several regencies and cities in West Kalimantan. If you look at West Kalimantan, it is an area that is famous for several

¹ Ainal Gani, "Islamic Wasatiyyah Teaching in Indonesian Education: An Analysis of the Tasawuf Approach," *Opción: Revista de Ciencias Humanas y Sociales* 89 (2019).

² Irwan Abdullah dkk., "Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia," *Journal of Educational and Social Research* 9, no. 3 (2019), <https://doi.org/DOI: 10.36941/jesr>.

³ Ihsana Sabriani Borualogo dan Ferran Casas, "Correction to: Subjective Well-Being of Bullied Children in Indonesia," *Applied Research in Quality of Life* 16, no. 1 (Februari 2021): 469–469, <https://doi.org/10.1007/s11482-019-09803-3>; Yusfina Himayanti dkk., "Phenomenology Study of High School Students' Experiences Who Do Suicidal-Attempt in Malang City, Indonesia," *International Journal of Science and Society* 2, no. 3 (29 Juli 2020): 259–68, <https://doi.org/10.54783/ijssoc.v2i3.168>; Tamaki Noboru dkk., "School-based Education to Prevent Bullying in High Schools in Indonesia," *Pediatrics International* 63, no. 4 (April 2021): 459–68, <https://doi.org/10.1111/ped.14475>.

⁴ Farish A. Noor, Yoginder Sikand, dan Martin Bruinessen, van, ed., *The Madrasa in Asia: Political Activism and Transnational Linkages* (Amsterdam: Amsterdam University Press, 2008), <https://doi.org/10.5117/9789053567104>.

⁵ Fathurrochman Irwan, "Online Evaluation System in the Pandemic Disruption in Madrasah: Opportunities and Challenges Based on Qualitative Report," *Jurnal Iqra': Kajian Ilmu Pendidikan* / 6, no. 2 (2021), <https://doi.org/DOI: https://doi.org/10.25217/ji.v6i2.983>.

⁶ M Arif Khoiruddin dan Ahmad Masrukin, "Character Education Based On The Qadiriyyah Naqsyabandiyah Thariqah In Islamic Vocational High School," *Psikis: Jurnal Psikologi Islami* 8, no. 1 (30 Juni 2022): 31–39, <https://doi.org/10.19109/psikis.v8i1.10696>.

⁷ Amir Maliki Abitolkha dan Ali Mas'ud, "Integration of Sufism Values into the Curriculum of Islamic Religious Education Subject in Junior High School," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 9, no. 1 (31 Juli 2021): 1–16, <https://doi.org/10.15642/jpai.2021.9.1.1-16>.

popular Islamic figures such as Basyuni Imran, Sheikh Ahmad Khatib As-Sambasi, Sheikh Abdul Rani Mahmud, and other figures who are famous not only at the national but also international levels.⁸

The potential for thought from scholars in West Kalimantan should be a provision for Madrasah to teach their thoughts and knowledge to students. Moreover, this is following the social, cultural, and religious context in West Kalimantan. However, based on the author's interviews with students in Madrasah in West Kalimantan, most of them did not know the famous scholar. This makes students' love for scholars fade so it is natural that students so far do not know the teachings of scholars from West Kalimantan. This research shows that currently, Madrasah in West Kalimantan is still unable to internalize the character of Sufism in students. At least, several similar studies have been conducted by several researchers related to the learning of Sufism in Islamic educational institutions. Such as, Fadlil Yani Ainusyamsi⁹ entitled, Internalization of Sufism-Based Character Education Through Musicalization of Qasida Burdah. Based on this research, through the musicalization of Qasida Burdah, students become more religious, disciplined, tolerant, and respectful to others. In addition, a study conducted by Dudung Abdurrahman¹⁰ entitled, Islam, Sufism, and Character Education in Indonesia History. This research looks at the role of Sufism in character education. The findings of this study show that historically and socio-culturally, Islam with a Sufism pattern is relevant to the character of Indonesian society. It is appropriate to be applied in Islamic educational institutions to meet spirituality and increase morality in the face of the challenges of the times

⁸ Fatmawati Fatmawati, "Fungsi Tasawuf Terhadap Pembentukan Akhlak (Etika) Kerja: Studi pada Murid Tarekat Qadiriyyah Naqsyabandiyah di Kota Pontianak Kalimantan Barat," *Jurnal THEOLOGIA* 24, no. 2 (2 Maret 2016): 115–38, <https://doi.org/10.21580/teo.2013.24.2.330>; Syamsul Kurniawan dan Bayu Suratman, "Bertani Padi Bagi Orang Melayu Sambas: Kearifan Lokal, Nilai-Nilai Islam, dan Character Building," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (1 Maret 2019): 189–210, <https://doi.org/10.24042/ajsk.v18i2.3132>; Erwin Mahrus, Zaenuddin Hudi Prasajo, dan B. Busro, "Messages of Religious Moderation Education in Sambas Islamic Manuscripts," *Madania: Jurnal Kajian Keislaman* 24, no. 1 (30 Juni 2020): 39, <https://doi.org/10.29300/madania.v24i1.3283>; Norahida Mohamed, "Muhammad Basiuni Imran: His Role in Propagating The Superiority of Islam in Sambas, West Kalimantan," *Jurnal Islam dan Masyarakat Kontemporer* 22, no. 1 (10 Juni 2021): 83–97, <https://doi.org/10.37231/jimk.2021.22.1.548>; Muhamad Tisna Nugraha dan Muhammad Rahmatullah, "Leaders and Leadership: An Overview of Abdul Rani Mahmud's Thoughts," *Cakrawala: Jurnal Studi Islam* 16, no. 1 (30 Juni 2021): 43–57, <https://doi.org/10.31603/cakrawala.4445>; Patmawati Patmawati dan Elmansyah Elmansyah, "Eksistensi Tasawuf Di Kalimantan Barat: Kajian Terhadap Perkembangan Tarekat," *Handep: Jurnal Sejarah dan Budaya* 3, no. 1 (10 Desember 2019): 75–100, <https://doi.org/10.33652/handep.v3i1.56>; Bayu Suratman dan Mahmud Arif, "Realm of Malay Civilization: Ethnoparenting, Habitus, and Cultural Contestation in Early Childhood Education of Sambas Malay Society," *JSW (Jurnal Sosiologi Walisongo)* 4, no. 2 (31 Oktober 2020): 215–30, <https://doi.org/10.21580/jsw.2020.4.2.6014>; Syarif Syarif, "The Style of Sufistic Interpretation: A Philological Study and Content Analysis of the Manuscripts By Three Popular Ulemas in West Kalimantan," *Al-Albab* 9, no. 1 (10 Juni 2020): 123–40, <https://doi.org/10.24260/alalbab.v9i1.1563>.

⁹ Fadlil Yani Ainusyamsi, "Internalization of Sufism-Based Character Education Through Musicalization of Qasida Burdah," *Jurnal Penelitian Pendidikan Islam* 8, no. 2 (5 Januari 2021): 161, <https://doi.org/10.36667/jppi.v8i2.488>.

¹⁰ Dudung Abdurrahman, "Islam, Sufism, and Character Education in Indonesia History," *TAWARIKH: International Journal for Historical Studies* 9, no. 2 (2018), <https://doi.org/10.2121/tawarikh.v9i2.1013>.

Finally, a study conducted by S. Siswanto¹¹ entitled, Sufism Based Character Education: Strengthening the National Character to Traditional Muslim Community in Madura. The strengthening of character that can be applied in Madrasah is based on Islamic teachings that normatively emphasize ritual and social dimensions. Departing from some of these studies, this research has differences from previous research because it focuses on Madrasah in West Kalimantan to see related to Sufism-based learning in Madrasah in building the character of students.

RESEARCH METHODS

This article departs from qualitative research through a descriptive approach to understand the object of research naturally. Descriptive analysis is an analysis that uses narratives related to data found at the research site in explaining the intentions, content, and results of the study. The steps of this study are Data Collection, Data Reduction, Data Analysis, and Conclusion.¹² The data obtained is based on the results of research in several madrasahs in West Kalimantan such as, Madrasah Al-Hikmah Tebas, MT.s N 2 Sambas, MAN 1 Sambas, MIS Nurul Huda Seburung, and several other madrasahs in West Kalimantan. This research was conducted in a madrasa in West Kalimantan. An area that socially, culturally, and religiously has diversity and is heavily influenced by clerics, especially in Islamic societies.¹³

RESULTS

The Character of Sufism-Based Islam and Its Implications In Education

Islamic educational institutions must socialize and internalize the inner dimension of Islam to students as an alternative. Islam needs to be socialized to students, at least there are three main objectives. First, participate in sharing a role in saving humanity from a state of confusion as a result of the loss of spiritual values. Second, introducing literature or an understanding of the esoteric aspects of Islam, to modern Western society. Third, to reaffirm that the esoteric aspect of Islam, namely Sufism, is at the heart of Islamic teachings, so if this region is dry and no longer throbbing, then dry other aspects of Islamic teachings.¹⁴ The purpose of Sufism in Islamic education is to know God and instill good habits. After students understand that God is an in contingency, an almighty, omniscient, transcendent being

¹¹ S. Siswanto, "Sufism Based Character Education: Strengthening the National Character to Traditional Muslim Community in Madura.," *Jurnal Addin* 14, no. 2 (2020).

¹² Nicholas Walliman, *Research methods: the basics*, 2nd edition (Abingdon, Oxon ; New York, NY: Routledge, 2018).

¹³ Lailial Muhtifah dkk., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (28 Oktober 2021), <https://doi.org/10.4102/hts.v77i4.6552>; Zaenuddin Hudi Prasajo, Elmansyah Elmansyah, dan Muhammed Sahrin Haji Masri, "Moderate Islam and the Social Construction of Multi-Ethnic Communities," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (25 Desember 2019): 217–39, <https://doi.org/10.18326/ijims.v9i2.217-239>; Bayu Suratman dan Syamsul Kurniawan, "Tudang Sipulung in Muslim Community of Peniti Luar (Identity, Islamic Value and Character Building)," *Khatulistiwa* 9, no. 1 (30 Maret 2019): 67, <https://doi.org/10.24260/khatulistiwa.v9i1.1255>.

¹⁴ Siti Maryam Munjiat, "Peran Tasawuf Dalam Pendidikan Karakter," *Al-Tarbawi Al-Haditsab* 3, no. 2 (2018), <https://doi.org/DOI:10.24235/tarbawi.v3i2.3431>.

whose attributes are infinite and beyond our comprehension; they will appreciate and honor God which results in better personal development.¹⁵ Through Sufism in Madrasah, students are encouraged to seek knowledge from within in order to become balanced human beings who know their true identity, personality, values, and goals. Students who practice Sufism seek knowledge and wisdom and appreciate intellectual learning traditionally taught in formal language in Madrasah.¹⁶

Sufism is closely related to the mental attitude of always wanting to be close to God. As for its relevance to Islamic Education, it is inseparable from aspects of human life in this case students. Through Sufism, learners must be able to integrate between *hablum minallah*, *hablum minannas*, and *hablum minal 'alam*. In achieving this, students must be able to carry out the essence of *ubudiyah* and obtain *tahid* which is *haqqul yaqin* and *makrifatullah* which is *tahqiq*.¹⁷ Therefore, the role of the teacher in this case in building the character of students is necessary because it educating not only physically but also educating spiritually. Therefore, Sufism-based character education is needed in students to form students who not only understand Islam cognitively but also effectively.¹⁸

There are at least 3 characters in Sufism according to Subaidi and Bahrowi. First, regarding religious character, namely students in the Madrasah environment can implement character values, such as *al-mujahadah*, *mahabatullah* (love of God), praise to God, muhasabatun nafs (self-evaluation), and *tafaqub filqur'an* (deepening the knowledge of the Qur'an) which has harmony with the development of national characters such as religious character, social care, friendship, and peace-loving. Second, the character of self-personality, namely students in madrasahs can implement character values such as *al-wafa'* (keeping promises), and *busnul amal* (behaving well) which have harmony with the values of national character education, namely disciplinary character. Third, in social character, namely students can implement or practice the concept of character, namely *busnul amal* (behaving well), *ifsyānsalam* (spreading peace) both in the Madrasah environment and in the community.¹⁹

Through Sufism, students can know themselves as human beings who can recognize the essence of truth. It can be done through mental exercise and physical activities in synergy well based on the power of "taste". This can certainly manifest a tolerant attitude towards

¹⁵ Idris Sidat, "Critically Explore Perceptions of Human Development in Classical Muslim Educational Thought and Discuss its Implications for Contemporary Islamic Education.," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 1 (3 Februari 2021): 32–45, <https://doi.org/10.31538/nzh.v4i1.1155>.

¹⁶ Edward J. Brantmeier, Jing Lin, dan John P. Miller, ed., *Spirituality, Religion, and Peace Education*, Peace Education (Charlotte, NC: IAP-Information Age Publ, 2010),.20.

¹⁷ Dedi Junaedi dan Norcahyono Norcahyono, "Relasi Tasawuf dengan Pendidikan Karakter," *Al-Liqo: Jurnal Pendidikan Islam* 5, no. 02 (27 Desember 2020): 161–71, <https://doi.org/10.46963/alliqo.v5i02.242>.

¹⁸ Muhamad Basyrul Muvid, *Pendidikan Tasawuf: Sebuah Kerangka Proses Pembelajaran Sufistik Ideal Di Era Milenial* (Surabaya: Pustaka Idea, 2019),.4-5.

¹⁹ Subaidi dan Bahrowi, *Tasawuf Dan Pendidikan Karakter (Implementasi Nilai-Nilai Sufistik Kitab Tanwīrul Qulūb di MA Matboli'ul Huda Bugel Jepara)* (Kuningan: Goresan Pena, 2016),.99-100. Lihat. Husna Nashihin dkk., "Konstruksi Pendidikan Pesantren Berbasis Tasawuf-Ecospiritualism," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022), <https://doi.org/DOI:http://dx.doi.org/10.30868/ei.v11i01.2794.s>

God's fellow creatures.²⁰ Through Sufism, it is hoped that students have a Sufism character that can be implemented in Madrasah such as 1) discipline, namely compliance with school rules or regulations, such as arriving on time, participating in all activities, and returning home on time; 2) Honesty, that is, honesty in words and deeds, such as not lying; 3) Responsibility, namely awareness to carry out the tasks and obligations given, such as completing tasks during activities at school; 4) Manners, that is, an attitude of respect to others, both teachers and peers, both in the form of words, deeds, and attitudes, such as speaking, dressing, and sitting politely; 5) Social care, namely the ability to interact socially with others well, such as establishing good relationships with teachers and fellow friends, helping friends, and being willing to cooperate in positive activities.²¹

General Description of Madrasah in West Kalimantan Which are The Object of Research

As for the research locations that the author visited, one of them was MIS Nurul Huda Seburing. At the beginning of the first year, the shiva situation of MIS Nurul Huda Seburing students totaled 21 people with a workforce of 1 teacher, then now it has developed with the situation of students numbering 177 people and 10 teachers including: 1 civil servant teacher and 9 honorary teachers. MIS Nurul Huda Seburing was established to make it easier for the children of Seburing Village residents to get an education without having to think about the distance between home and school. In addition, to provide agam education which is still very lacking, so that the existence of MIS Nurul Huda in the midst of society is very necessary to form a personal personality of a child with noble character in accordance with the vision and mission of MIS Nurul Huda Seburing. The benefits felt by the people of West Kalimantan are mainly related to 1) To educate the way of thinking of the people of Seburing village in West Kalimantan, 2) To improve the living standards of the people of seburing village in West Kalimantan. 3) To be able to apply the life of a religious community, namely a community of faith and devotion based on the Qur'an and Sunnah.

Meanwhile, the vision and mission, and work culture that are clearly formulated can provide an idea of where the institution will be taken and developed, such as Smart, Skilled, Knowledgeable, Based on Faith and Piety. As for the mission, a) Educate students to improve general science and religion; b) Improve the effective and efficient performance of school residents; 3) Establish harmonious cooperation with parents, community and stakeholders.²² In addition, the Madrasah that the author visited was MTs. N Al Hikmah in West Kalimantan. The vision of the 'Tsanawiyah Al-Hikmah Tebas Madrasah is "The Formation of Students who Have Faith, Have Pious Charity, Have Competitiveness in the fields of Science and Technology, Sports and Environmental Insight". While the mission of Madrasah 'Tsanawiyah Al-Hikmah Tebas is: a) develop Islamic attitudes and charities; b) Growing and increasing interest in reading; c) Carry out learning and guidance effectively so

²⁰ Hadarah Rajab Rajab, "Akhlak Tasawuf Basis Pendidikan Multikultural Di Indonesia," *Tarbawy: Jurnal Pendidikan Islam* 7, no. 1 (27 April 2020): 71–78, <https://doi.org/10.32923/tarbawy.v7i1.1206>.

²¹ Try Riduan Santoso, "Critical Analisis: Konsep Pendidikan Karakter Dalam Perspektif Tasawuf," *Latifah: Jurnal Ilmu Tasawuf dan Kebudayaan Islam* 2, no. 2 (2018).

²² Data sources from observations and research findings at MIS Nurul Huda Seburing.

that each student can develop optimally in accordance with their potential; d) Increase the achievement of the average uasbn value; e) Increase facilities and infrastructure to improve the achievement of academic and non-academic achievement; f) Implement participatory management by involving all madrasah stakeholders and madrasah committees; g) Building the image of madrasah as a community partner creates a safe, healthy, clean, and beautiful environment.²³

Meanwhile, the next study, which the author conducted at MTs.N 2 Sambas in West Kalimantan province. The purpose of implementing learning in Sufism-based schools. This can be seen from the purpose of the Madrasah, namely, a) Realizing Madrasah security efforts; b) Realizing order in the madrasa environment; c) Realizing the cleanliness of the Madrasah; d) Maintaining the beauty of the Madrasa; e) Realizing the shades of trees in the Madrasah environment; f) Enforcing discipline for every Madrasah resident; g) Nurturing kinship.²⁴ Based on the results of observations and interviews that the author conducted that in principle both the Vision and Mission of Madrasah and its objectives have led to Sufism-based learning in building the character of students. Although in practice there are still many shortcomings and obstacles faced by teachers in madrasahs in West Kalimantan.

DISCUSSION

Sufism In Madrasah: Implementation and Practice in West Kalimantan

Based on the results of the author's search, of several madrasahs in West Kalimantan, shows that the activities carried out in madrasahs are still not much that internalize the practice of Sufism. However, some Madrasahs do practically instill the values of Sufism through dhikr *nazam* in Sambas. Some madrasahs practice as an out-of-school activity and students are also enthusiastic about carrying out these activities. Dhikr *nazam* is a traditional music of Malay Sambas from Sambas Regency, West Kalimantan. The musical instruments are long drums, rumba, and tambourine of large size, medium size, and smallest sizes. Each wasp pattern is different, the wasp pattern does not show only one pattern and the change in pattern follows the atmosphere of the verses chanted by the poet. Musicians play cross-legged (sitting legs folded) except for the musicians of rumba and tambourine standing, While the poet stands while chanting verses and there are times to sit in the order of manner. The position is facing each other, namely a circle or square shape following the room of the house.²⁵ Of course, in its implementation, several madrasahs in West Kalimantan, especially in Sambas Regency, instill a religious character.

In addition, some in Madrasah in West Kalimantan internalize religious values as well as Beny Prasetya's view, namely in building religious character, students are introduced to fostering habituation of religious values such as congregational *dhuba* prayer, *dhubr*, and *ashar*

²³ The source of MTs. Al-Hikmah Tebas data in West Kalimantan is based on the results of observations and research conducted by the author.

²⁴ data sources from MTs.N 2 Sambas in West Kalimantan based on observations and research by authors.

²⁵ Kensiwi Kameswari, Imam Ghozali, dan Chiristianli Yery Silaban, "Bentuk Penyajian Kesenian Musik Zikir Nazam Di Desa Sentebang Kecamatan Jawai Kabupaten Sambas," *Jurnal Pendidikan dan Pembelajaran Khalustina* 9, no. 7 (2020), <http://dx.doi.org/10.26418/jppk.v9i7.41447>.

prayers, praying, reciting and memorizing the Quran, performing Friday prayers, fasting *sunnah* and other activities that encourage the formation of a religious character.²⁶ This is done in several madrasahs in West Kalimantan such as Madrasah Tsanawiyah Negeri (Junior High School) 2 Sambas. Strengthening Islamic values to students so that they can be accepted and benefit society. In addition, the practice of learning carried out also carries out the development of integrative learning to instill Islamic values in general learning. Not only limited to the cultivation of Islamic values but learning practices are also carried out in student activities that are not related to religion but in their implementation are included Islamic symbols. In this case, teachers in West Kalimantan Madrasah instill a *taqwa* attitude in students. *Taqwa* in Sufism is fear with reverence for Allah combined with actions and thoughts. To follow Sufism learners must have *taqwa*, which has virtue through love and knowledge of Allah.²⁷ Building Sufism-based character in students in Madrasah in West Kalimantan also aims to form a *Takballi* attitude, namely ridding themselves of despicable and *maksiat* traits. In other words, eliminates those vices that could potentially exist in every human being. In this case, God said: "*Blessed is the one who sanctifies his soul, and the one who defiles it is harmed.*" (QS Al-Shams: 9-10). Part of *Takballi* is to avoid dependence on the delicacies of worldly living.²⁸

In addition, the Madrasah also strengthens students through strengthening cultural values to strengthen the morale of students. The Madrasah always monitors the behavior habits of students, especially in the Madrasah, and always internalizes Islamic values that are following social and community in West Kalimantan. The most common habituation carried out by Madrasah is to perform *dhuba* prayer activities and recite the Qur'an. Some madrasahs in West Kalimantan also socialize students not to behave luxuriously and look simple while at school such as not using jewelry in the school environment. In this case, students are taught to behave *zuhud*, which is the teaching of Sufism which is derived from Islamic teachings. The practice of *zuhud* life as a *maqomat* in the Sufism system is a legacy of the portrait of the life of the Prophet and his companions. A person who wants to achieve degrees and *ma'rifat* on God must love the afterlife more than the enjoyment of the world. The sign of someone who has a *zuhud* attitude is to make the world a means to reach the afterlife, not to be loved and loved. The higher the degree of spaciousness of the soul to release the sense of belonging to the world, the higher the degree on the side of God.²⁹

In addition, in building a Sufism-based character, teachers should not only convey to students the negative influence of modernization but also influence and provide direction for the formation of student life in a creative and dynamic religion. In the practice of learning carried out in the Madrasah, it must combine *tawhid*, *Shari'a*, and Sufism as an inseparable unit so that students' understanding of religious issues can be achieved as a whole. This is able to make students practice the meanings contained in the teachings of Sufism and provide

²⁶ Beny Prasetya dkk., *Metode Pendidikan Karakter Religius Paling Efektif di Sekolah* (Lamongan: Academia Publication, 2021), 87-88.

²⁷ Seyyed Hossein Nasr, *The Garden Of truth* (Bandung: PT. Mizan Pustaka, 2010), 126.

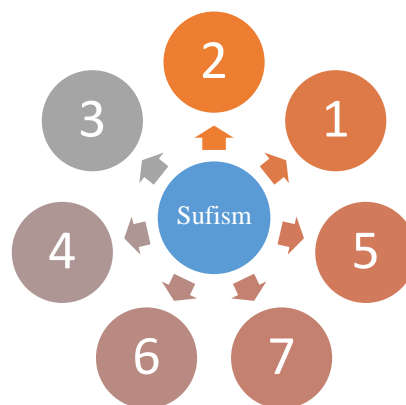
²⁸ Sahri, *Mutiara Akhlak Tasawuf: Kajian Spiritual Tasawuf Kebangsaan* (Depok: Rajawali Press, 2019), 50.

²⁹ Muhammad Hafidun, "Zuhud Dalam Ajaran Tasawuf," *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 14, no. 1 (1 Juli 2017): 77-93, <https://doi.org/10.14421/hisbah.2017.141-07>.

a proper understanding of terms that can cause misperceptions such as *zuhud* and *hub al-dunya* (love of the world).³⁰ Therefore, teachers must give students an understanding of the true meaning of *zuhud* because so far most people view *zuhud* as hating everything that is worldly or identic by lazy learning.³¹

In addition, in practice some of the madrasahs that the author found carried out socialization related to the use of social media. The Madrasah understands students regarding the use of social media, one of which is not affected by hoaxes that can divide national unity. This is in the view of the author of the Madrasa instilling an attitude of spiritual intelligence in the learners. Spiritual intelligence as a solution to human beings who are entangled by modernity is to treat the dead soul, as a living soul with a clear heart and in harmony with the mind that is controlled by the spiritual.³² Therefore, building the character of Sufism in students in Madrasah will be positive if Sufism is carried out in the form of religious activities following the orders of the Qur'an and Sunnah as well as with cultural values in West Kalimantan. Building the character of students in Sufism-based Madrasah consists of at least several values, namely: 1) religion; 2) tolerance; 3) social care; 4) friendly; 5) nationalism; 6) cooperation; 7) honesty. This can be seen in figure 1.

Figure 1. Sufism-based character values in West Kalimantan Madrasah.



Therefore, building a Sufism-based character plays an important role in the lives of students. Students in Madrasah are profiles of graduates from Madrasah who have become icons of Islamic educational institutions in Indonesia. Students who graduate from Madrasah when in social society must have Islamic behavior that is *Rahmatan Lil-Alamin*. Students become a strategic vehicle to build collective awareness as citizens by strengthening social ties, while respecting the diversity of cultures, races, tribes, and religions, to strengthen

³⁰ Sahri Sahri, "The Concept of Mysticism in Islam and Christianity," *Al-Albab* 10, no. 1 (29 Juli 2021): 55–76, <https://doi.org/10.24260/alalbab.v10i1.1804>.

³¹ Meirison Meirison dan M. Harir Muzakki, "Implementing The Spirit of Jihad in Sufism," *Jurnal THEOLOGIA* 31, no. 1 (6 November 2020): 1, <https://doi.org/10.21580/teo.2020.31.1.5379>.

³² A Gani, "Pendidikan Tasawuf Dalam Pembentukan Kecerdasan Spiritual Dan Akhlakul Karimah," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 2 (30 Januari 2020): 275–86, <https://doi.org/10.24042/atjpi.v10i2.5847>.

national integrity.³³ Therefore, Sufism plays an important role because it contains Islamic teachings that maintain the purity of traditional belief practices.³⁴ This is an Islamic character that exists in West Kalimantan with a moderate pattern in the midst of a multicultural society under Pancasila and *Bhinneka Tunggal Ika* which is an idea that contributes to representing the inclusivity and diversity of Indonesia.³⁵

CONCLUSION

The role of Sufism in building the character of students aims to influence thoughts and deeds following Islamic values. As already stated, Islamic learning is not just about providing knowledge but forming a structure with habituation for students to behave honestly, and responsibly, and have an attitude of tolerance towards fellow human beings. Sufism is closely related to the mental attitude that always wanting to be close to God. As for its relevance to Islamic Education, it is inseparable from aspects of human life in this case students. Through Sufism, learners must be able to integrate between *hablum minallah*, *hablum minannas*, and *hablum minal 'alam*. In building the character of students in Madrasah in West Kalimantan, Sufism-based consists of several values, namely: 1) religious; 2) tolerance; 3) social care; 4) friendly; 5) nationalism; 6) cooperation; 7) honesty.

This article has limitations because it only examines a few madrasahs in West Kalimantan. The author hopes that further research will develop similar research related to Sufism in Madrasah in West Kalimantan because this area is a lot of Ulama of National and International caliber. However, at least this research is the first step in the study of Sufism in Madrasah in West Kalimantan.

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³³ Hefdon Asawwqi, *Pendidikan Akhlaqul Karimah Perspektif Ilmu Tasawwuf* (Indramayu: Penerbit Adab, 2021), 10.

³⁴ Mutawali Mutawali, "MODERATE ISLAM IN LOMBOK: The Dialectic between Islam and Local Culture," *Journal Of Indonesian Islam* 10, no. 2 (1 Desember 2016): 309, <https://doi.org/10.15642/JIIS.2016.10.2.309-334>.

³⁵ Chang-Yau Hoon, "Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia," *Asian Studies Review* 41, no. 3 (3 Juli 2017): 476–93, <https://doi.org/10.1080/10357823.2017.1334761>.

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