Integration of Sufism Approaches in Strengthening Character Education
(Study of Sheikh Nawawi Banten's Thoughts)

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Abstract
This research is entitled the integration of Sufism approach in strengthening character education (study of the thoughts of Sheikh Nawawi Banten). The purpose of this study was to find out in depth the method of internalizing character education according to Sheikh Nawawi Banten. This research methodology uses a qualitative methodology with a character research approach or life history research (individual life history), with the type of library research (library research). Similarly, using a historical approach (historical approach). The main data sources of this research are the books of Sheikh Nawawi Banten. Researchers used historical analysis, content analysis, taxonomic analysis, and hermeneutic analysis. The results of this study indicate that strengthening character education can be done using a Sufism approach. Therefore, several methods are recommended that can be used to internalize and strengthen character education for students, namely; by repenting, piety, istighfar, dhikr and remembering death.
Keywords: Sufism, strengthening, character.

Integrasi Pendekatan Tasawuf Dalam Menguatkan Pendidikan Karakter
(Studi Terhadap Pemikiran Syekh Nawawi Banten)

Abstrak
Penelitian ini berjudul integrasi pendekatan tasawuf dalam menguatan pendidikan karakter (studi terhadap pemikiran Syekh Nawawi Banten). Tujuan penelitian ini untuk mengetahui secara mendalam metode internalisasi pendidikan karakter menurut Syekh Nawawi Banten. Metodologi penelitian ini menggunakan metodologi kualitatif dengan pendekatan penelitian tokoh atau penelitian riwayat hidup (*individual life history*), dengan jenis penelitian kepustakaan (*library research*). Demikian pula dengan menggunakan pendekatan sejarah (*historical approach*). Sumber data utama penelitian adalah buku-buku syekh Nawawi Banten. Peneliti menggunakan analisis sejarah, analisis isi, analisis taksonomi, serta analisis hermeneutika. Hasil penelitian ini menunjukkan bahwa penguatan pendidikan karakter dapat dilakukan denga pendekatan tasawuf. oleh karena itu, direkomendasikan beberapa metode yang dapat digunakan untuk menginternalisasikan dan penguatan pendidikan karakter kepada peserta didik, yaitu; dengan bertaubat, bertakwa, beristighfar, berdzikir dan mengingat mati.
Kata kunci: tasawuf, penguatan, karakter.

INTRODUCTION

Although humans have biological similarities with animals, humans are considered higher than animals because of their moral values. The true value of humans lies in their morals, where humans have reason and heart that play a role in determining the good and bad actions and attitudes they display. Feelings about good and bad are inherent in human nature itself, so that in the terminology of the Qur'an, the good is called al-Ma'ruf and the bad is called al-Munkarat (Maududi, 1989). Knowledge of good and bad actions and attitudes is called ethical awareness. Ethical awareness always develops as the growth of the human mind and heart (Abdullah, 2003). Nevertheless, Islam provides us with a permanent source, namely the Qur'an and Sunnah which establish that one ethical standard, a standard of moral conduct that is permanent and universal and whose truth is continuous at all times and under all circumstances (Maududi, 1989).

In relation to education, human behavior is closely related to the nature and morals that exist in the soul (nafs). Therefore, human actions always depend on something that is in his soul. It is likened to a branch on a tree that is always connected to the tree's roots underground. Thus, efforts to improve human actions are largely determined by efforts to improve their morals. Because, the relationship and the law that occurs between the branch (al-Far') and the principal (al-Ashl) is that if the principal of something is good, then the branch will be good, and vice versa if the subject of something is bad, then the branch will be bad (Yusuf , 2002:).

Besides that, there is another instrument that causes someone to do bad things, namely Satan. Based on the information of the Qur'an that the activity of Satan enters every area of human life, and that humans must always be on guard. Even though in principle no human being is immune from the temptations of Satan, Satan cannot deceive people who always maintain their moral integrity from his attacks (Rahman, 1996). Actually the grip of Satan is not strong, only weakness, lack of moral courage, and lack of vigilance in humans is what makes Satan look so strong. According to the Qur'an, Satan's activity to deceive humans originates in his desperation.

His effective strategy is to embellish or cause to look beautiful and attractive to things that are not really worth it or to make things that are useful and important to humans appear as heavy and frightening burdens. So what is a danger to humans, actually is not the power of Satan, but the attitude of man himself which does not direct his strength to fight Satan's persuasion (Rahman, 1996). In terms of humans being able to follow in the footsteps of satan, there are two aspects, firstly, shaytan never forces humans to do evil but he tries to lure or tempt humans to become his prey. Both traces of Satan can only lead humans to destruction, as well as traces that are deliberately made to plunge someone into the abyss (Rahman, 1996). If the potential evil within man is stimulated by evil forces outside him, then the combination of the two really reigns or is an almost irresistible reality (Rahman, 1996).

The reality is that it is found in everyday life that there is universal moral degradation. Moreover, the current development of science and technology brings both positive and negative impacts. Currently, many people give a measure of morals that tends to be materialistic and intellectualistic, so things that are spiritualistic tend to be ignored and

abandoned. Muis Sad Iman stated that in the era of globalization, every nation is faced with challenges and various problems and unpredictability of social changes (Iman, 2004). These social changes are at least caused by three factors, namely the development of science and technology, population, and ecology and the environment (Iman, 2004).

One indicator of globalization is the change in values. Changes in the values of a country as a result of the development of conventional science and technology. Moral values also shifted in line with the influence of science and technology and communication (Idi and Safarina, 2015). Globalization, as a product of modernization, has changed the way people live individually as well as citizens and the world. Each individual is faced with two choices, namely to act as a person who is able to manage and take advantage of this progress or act as a victim (victims) (Idi and Safarina, 2015). Syed Sajjad and Ali Ashraf stated that society is experiencing a moral and psychological crisis caused by a wave of materialism crisis where morality is not a role model, and wealth is used as a measure of one's honor and glory (Husain and Ashraf, 2000).

Social facts show that some of the young generation of this nation may have become victims of globalization, which tends to prioritize pragmatism, hedonism, materialism, and fast food culture (Idi, 2011). Most of our generation has been trapped in narrow pragmatism and is detrimental to their future, their families, communities and nations. For example trapped in promiscuity, drugs, brawls, unsportsmanlike actions on the street, and also other criminal acts. This shows the problem of moral and character crises among the younger generation if left unchecked, they will become a generation that only becomes a burden to the family, society and country. Deviant behavior in society (social deviation) requires intervention and solutions from all parties. Of course for that, it must be understood that the root of all evil and bad actions, crimes, lies in the loss of character (Samani and Hariyanto, 2013).

For example, regarding pre-marital sex, according to a 2012 National Population and Family Planning Agency (BKKBN) survey, 93.7% had kissed, 97% had watched pornographic films, 62.7% had done genital simulation and oral sex. , as many as 21.2% of teenage girls are no longer virgins, some of them even have had an abortion (Ervian and Nurmala, 2017). According to survey data from KPAI and the Ministry of Health in 2013, the graph is very worrying. As many as 62.7% of adolescents have had premarital sex, 20% of 94, 270 teenage girls are pregnant out of wedlock, and 20% of them have had an abortion. The impact of that 30% of adolescents infected with HIV within a span of 3 months were 10, 203 cases (Kompasiana, 2014).

Likewise in the case of illegal drugs, according to BNN that in 2017 it was recorded that 5.1 million people in Asia were caught in drugs, 40% of whom were students and university students (Sindonews, 2017). The results of the latest survey in 2018 stated that based on survey results in the general population, drug abuse in the younger generation is still higher than in the older group. Early (12-14 years) to late (15-17 years) are very high risk for starting drug use, and the highest increase in abuse occurs in youth aged 18-25 years. Marijuana is the most abused drug. Ecstasy, methamphetamine, cocaine, ketamine, LSD and GHB are commonly used by youth in big cities, while youth who live on the streets are more likely to abuse inhalants (Puslitdatin, 2018).

Thus, efforts to provide alternative moral education are considered very important and urgent. One alternative that can be done is to explore the views of the scholars about the concept of moral education, so that this view can be used as input in the implementation of ongoing education, both theoretically and practically. The ulema in question is Sheikh Nawawi Banten. He is a prolific scholar, living in the 19th century AD (Amin, 1986). He is a scholar who is recognized for his wisdom and greatness in the international world, so he has received various nicknames, including Sayyid Ulama Hijāz (leader of the Hijaz regional scholars), al-Shaykh, (professor), al-Faqīh (fiqh expert), and al-Mujtahid (expert digging religious law).

RESEARCH METHODS

The research methodology used in this paper is character research or individual life history research (Furchan and Maimun, 2005) with the type of library research (Creswell, 2010). The data studied are written literature in the form of documents in the form of books or literature, and this is the fundamental characteristic of library research (Bakker and Zubair, 1990). This type of literature is used to explore and examine the ideas of Sheikh Nawawi Banten from his works and other relevant literature to analyze his ideas on moral education.

As a former figure, Sheikh Nawawi Banten will be understood using a historical approach (Kartodirjo, 1993). This historical approach is used to find out the biography of Sheikh Nawawi Banten, because a scientist cannot be separated from the results of his historical formation (Nazir, 1988). The historical approach also aims to reconstruct the thought of moral education before the life of Sheikh Nawawi Banten, because it is believed that there is a relationship between the dynamics of science at that time and the thought of moral education of Sheikh Nawawi Banten. Thus, the historical approach will be useful to find out the historical, sociological and cultural background that surrounds and influences the attitudes and thoughts of Sheikh Nawawi Banten.

RESULTS AND DISCUSSION

Efforts to internalize character values into individuals can be done with a Sufism approach. Various kinds of rituals in the world of Sufism have the potential to make a person of good character and able to maintain that character in a sustainable manner. In general, what stands out in the world of Sufism is the special practice of ritual, which according to Wilcox is called concentration and meditation.

With the practice of concentration and meditation we learn to step beyond the social personality and regain contact with the essence within us. One aspect of concentration and meditation is to start acting like a happy person because the glass is half full and not complaining that it is half empty. To do so we must quiet the mind that keeps calling us to occupy ourselves with the external physical world (Wilcox, 2003). The purpose of concentration training is to build a relationship, to reconnect with the source of life, to develop eyes that can hear the word of God (Wilcox, 2003).

In addition, some Sufism rituals which according to Sheikh Nawawi Banten are able to make a person character and maintain his character continuously are as follows:

Repent.

Repenting to Allah is one of the methods used in implementing moral education. Linguistically, repentance means to return, that is, to return from something that is reproached by the Shari'a to something that is praised in the Shari'a (Al-Qusyairi, 1989). Sheikh Nawawi Banten explained that:

Repentance is returning from things whose existence is reprehensible according to the Shari'a, to things that are commendable according to the Shari'ah, and knowing that sins and all disobedience are destructive things and that distances them from Allah and His heaven. While leaving it can bring you closer to Allah and His paradise (Nawawi, 2012).

The implementation of repentance can be done in the following 4 ways:: (Nawawi, 2006: 24)

1. A person regrets all the mistakes he has made in the past.
2. Immediately abstain from sinning now, and in the future, while rising quickly to do good.
3. A person wishes ('azam) to leave sin for the rest of his life, and establishes the heart not to repeat bad deeds.
4. A person must release dependents from all human rights, relating to property, or agreements.

Repentance is the 47th branch of faith among the 77 existing branches of faith. (Nawawi, 2006) Repentance must be done with the purest. When interpreting surah al-Tahrim verse 8, Sheikh Nawawi Banten asserted that:

Meaning: O you who believe, repent with pure repentance by leaving all evil, and regret the deed and do not return to it. Allah will forgive all your sins by repenting to him, and Allah will admit you to his paradise. (Nawawi, 1417 H)

In principle, what must be known is that taubah is divided into three parts, namely: the first is al-taubah (regret), the second is al-inābah (consistency in obedience), the third is al-aubah (a return to purity from sin). (Nawawi, 2006) The principle is that whoever repents for fear of punishment, then he is included in the group of perpetrators of repentance (shāhib al-taubah). Whoever repents because he hopes for a reward, then he belongs to the group of actors who are consistent in obedience (shāhib al-inābah). Whoever repents because he keeps or consistently performs worship, not because he likes the reward and not because he is threatened with punishment, then he is one of the perpetrators who return to purity from all sins (shāhib al-aubah). (Nawawi, 2006).

Sheikh Nawawi Banten also classifies people who repent into three levels, as the following excerpt::

The repentance of the common people (the layman) is from sins, and the repentance of certain people (khawash) is from the negligence of the heart, and the repentance of a very certain person (khawash al-khawash) is from other than things other than the beloved substance. Then a person's repentance is based on his degree*.* (Nawawi, 2012)

Repentance can turn a truly evil human being into an example of piety (Rahman, 1996). This is acceptable, because repentance means returning to origin, where the origin of humans is neither evil nor good at all, even though the Qur'an says that the potential for evil and good exists in every individual. The implication in strengthening character education is to always be accustomed in learning activities to repent according to the repentance grade itself, namely: before carrying out learning there is a joint reflection on some mistakes that have been made before today, then each student is invited and directed to regret his mistake, then stressed so as not to repeat the mistake again.

Be cautious.

Among the methods of internalizing moral education proposed by Sheikh Nawawi Banten is piety, where he asserts that:

> People who are pious have placed themselves and their sins with a guard that surrounds themselves and immorality, in the form of a strong desire to leave immorality, and their awareness of understanding about the evils of immorality.. (Nawawi, 2006:)

Besides, he also mentioned

> Taqwa requires a person to purify himself from abstract mental illnesses, such as anger, stomach and genital lust, revenge, envy, miserliness, love of wealth and rank, greed, greed, arrogance, pride, pride, arrogance and deceit. (Nawawi, 2009)

The description above can be understood that when a person fears Allah, his piety automatically becomes the controller in every action. He is always watched by his piety every time he wants to do something. In the end, this piety will slowly purify the heart and birth of the person concerned. This is what the author of Al-Wāfi emphasizes that piety is the way of salvation and the source of all goodness and a deterrent from all evil, because piety includes everything that Islam brings, both faith, worship, muamalah and morals, so that its essence is an act in obedience to Allah. and do not disobey Him. (al-Bugha and Mistu, 2010)

Taqwa itself is defined by Sheikh Nawawi Banten as follows:

> Taqwa is etymologically speaking a little, and in terminology is guarding oneself by obeying Allah from opposing Allah by obeying all His commands and staying away from all His prohibitions. (Nawawi, 2009)

Taqwa protects one's self from the consequences of one's own bad and evil deeds. The Qur'an asserts that this piety is a unique balance that occurs because of integral moral actions. At the highest level, piety shows the human personality which is truly complete and integral; this is a kind of "stability" that occurs after all positive elements are absorbed into humans (Rahman, 1996). Thus piety means steadfastness in moral tensions or within the limits set by Allah, and not shaking the balance between these tensions or violating these limits (Rahman, 1996). Satan is not strong, but cunning and slippery, he uses more deception and tactics than openly challenging, his activities are not attacking but

persuading, betraying and blocking (Rahman, 1996). In a more real context, the key to human defense against the temptations of Satan is taqwa, which literally means defense. Taqwa also means a kind of light in man, a spiritual fire that must be lit so that he can distinguish truth from falsehood, the real from the imaginary, the eternal from the transient. When a person lights the fire, then he can recognize the footsteps of Satan and will not be tempted to follow in his footsteps. So Satan can only destroy human insight which is called by the Qur'an as piety (Rahman, 1996).

The implication in the world of education is that in every learning all students are directed and emphasized to always fear God for all bad deeds, because all actions will be seen by God. Angels will not forget to record all of them, and even those records will be kept intact with Allah.

Beristighfar

Istighfār can be used as a method for moral education. This can be seen from the following statement by Sheikh Nawawi Banten:

> "Whoever wants to be patient, strong in dhikr, and a humble heart, then he must ask for forgiveness (istighfār) for Muslims and Muslims, believers and believers." (Nawawi, 2010)

In the book of Tanqīh al-Qaul (Nawawi, 2012) Sheikh Nawawi Banten provides the normative basis for it, namely surah al-Nisa verse 106 and surah Ali Imran verse 15-17.

> Meaning: and ask forgiveness of Allah. Verily, Allah is Forgiving, Most Merciful (Q.S: al-Nisa: 106)

Which has the following meaning:

> Meaning: ask Allah to forgive you of your doubts hitting a Jew Zaid Ibn Samin regarding their creed, because they are actually Islam. So the Prophet istighfar because of the doubt with the law which if it happens then he is guilty in himself even though in the sight of Allah it is not wrong. So Allah told the apostle to make istighfar because of that. Basically the goodness of the people of al-abrar is bad for the people of al-muqarrabin. Verily Allah is the highest in forgiveness and mercy for those who are istighfar. (Nawawi, 1417 H)

Basically asking for forgiveness (istighfār) is a command of the Qur'an and the Prophet's Hadith, so it can be understood that al-Mabthuli said "multiply istighfar to Allah for following the great Qur'an". (Al-Mabthuli, 1983) Among the best times to ask forgiveness is at the beginning and end of the night and at the beginning and end of the day. Among the good moments to ask for forgiveness are when sustenance stops, when you fall into sinful acts, when you finish doing a deed. (Al-Mabthuli, 1983)

Generally, istighfār and repentance are often mentioned together in the Qur'an. For example in surah al-Maidah verse 74 and Hud verse 3. When istighfār is mentioned together, then the meaning of istighfār in that verse is a request for forgiveness, while repentance is more about leaving a sin and will not repeat it. But sometimes istighfar without repentance is accompanied by repentance, for example in surah al-Qashahsh verse 16 and al-Muzammil

verse 20. In this condition, istighfar has the meaning of doing true repentance, by regretting the immoral act that has been done, stopping the disobedience as soon as possible, will not repeat it again , replace the actions left behind and restore the rights of others. (Al-Bugha and Mistu, 2010)

Berdzikir

One method of internalizing moral education is dhikr to Allah. In this case, Sheikh Nawawi Banten said that:

Dhikr to Allah is a fortress, because in fact the devil will shrink, namely hiding and pleading when he hears the voice of dhikr to Allah. (Nawawi, 2010)

Sheikh Nawawi Banten stated that:

Namely dhikr is a cure for liver disease, with the meaning that dhikr is a cure for the heart from everything that befalls the heart, in the form of darkness due to sins and negligence. (Nawawi, 2010)

Philosophically, the above expression gives the meaning that on the one hand, Satan is an enemy who always tempts and encourages someone to do bad things in all its forms. On the other hand, the devil is a creature that is afraid and unable to withstand the power when he hears someone making dhikr to Allah. The connection with moral education is when someone tries to have a commendable character, then Satan prevents him from doing that, then one way that can be used to overcome it is by dhikr to Allah, so that a person will be able to have a commendable character and leave a despicable character. Sheikh Nawawi Banten emphasized that:

Dhikr is the closest way to Allah, and dhikr is a knowledge of the form of His guardianship. However, it should be understood that dhikr cannot expel Satan, unless the dhikr is done after purifying the heart, and before purifying the heart, it cannot drive out Satan, because the conditions are not fulfilled. (Nawawi, 2009)

In line with the above, Ibn al-Qayyim said that among the causes of an open heart is always dhikr to Allah whenever and wherever one is. Dhikr has a very amazing effect in expanding the chest and giving pleasure to the heart. (Al-Jami', 2010) Therefore, dhikr is one method that can be used in implementing moral education.

The normative foundation used by Sheikh Nawawi Banten is surah al-Baqarah verse 152 and surah al-Ankabut verse 45.

Meaning: Therefore, remember Me, I will remember (also) you, and be grateful to Me, and do not deny (favors) Me. (Q. S. al-Baqarah: 152)

Remembering Allah (dhikr) guarantees personal integrity in which all details of human life and activities are integrated and synthesized as they should. On the other hand, forgetting God causes fragmentation of the existence of "secularization" of life, personality that does not experience integration and gradually disintegrates, and life is trapped in its details so that it does not get the whole (Rahman, 1996).

The implication in education is that every student always makes dhikr to Allah. For example, reciting Allah's words 100 times before starting and after learning. Likewise with other dhikr lafaz. Then it is emphasized to them that the dhikr that is done will make the heart calm and comfortable, and will affect their behavior.

Remembering Dead.

One of the ways to educate morals is to remember death. By remembering death, one will try to prepare with good deeds to face the death. Sheikh Nawawi Banten asserts in his book that:

Death is a good teacher for moral goodness (Nawawi, 2010).

Death is certain, but no one knows when he will die. Hence something is certain, one cannot escape death. Humans can only prepare themselves with the best provision to face the death. Sheikh Nawawi Banten said that Allah hides age in death, so it should be at this time for everyone to prepare for death at any time with various acts of worship, because sometimes death catches him suddenly. (Nawawi, 1417 H)

Death is the collector of one's life, while the grave is a sea of regret that separates this world and the hereafter. It contains various kinds of sadness that the perpetrators wish that it didn't happen. Death is a cover when no clothes cover it. Therefore, one way to remember death is to visit the grave. Grave pilgrimages are sometimes due to remembering death and the hereafter, therefore the pilgrimage is done by looking at the graves without having to know the people who inhabit them, even though the graves of the disbelievers. (Nawawi, 2010) People, especially people who often bury their bodies, who do not take lessons from the process of death of others, then their heart has been hit by one of the six causes of liver damage.

Remembering that death is the main solution in all aspects and conditions of life, as explained by Al-Qurtubi (Al-Qurtubi, 1425 H):

'that remembering death will leave in one a feeling of disconnection/anxiety from the impermanent worldly life, and directs it in every situation to an eternal afterlife. Then verily man cannot be separated from two conditions; narrow, and spacious, favors and trials. If someone is in a tight situation and gets tested, then remembering death will be a solution to that condition, because that condition will not be prolonged. Likewise, in the condition of getting pleasure and spaciousness, then remembering death will fortify from the deception of pleasure and feel calm with that pleasure."

Al-Qurtubi also quoted al-Laffaf's words which stated that anyone who remembers death a lot will be honored with three things, namely repenting immediately, having a qanaah heart, and being active in worship. Whoever forgets from remembering death, three things will come to him, namely delaying repentance, not being content with Allah's gifts, and being lazy in worship. (Nawawi, 2010)

The implication in education is that in every learning every student is directed and invited to remember death, every human being will surely experience death. Eternal life is the afterlife. Therefore, the actions that are not good done in this world will determine our situation later in the hereafter.

CONCLUSION

Strengthening character education can be done in various ways and approaches. Among the approaches in the Islamic perspective is to use the science of Sufism. As a scholar who also focuses on the field of Sufism, Syekh Nawawi Banteni suggests that there are several ways that can be done to internalize and strengthen character, namely 1 repenting, 2. Fearing, 3. Beristighfar, 4. Dhikr, 5. Remembering death. The five ways are rituals in Sufism. It should be implemented in character education, according to each level.

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