

SUFISTIC EDUCATION: IMPLEMENTATION OF MAQÂMAT AT-TAWBAH IN DEVELOPING THE CHARACTER OF SANTRI PESANTREN AMSILATI BANGSRI JEPARA, INDONESIA

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Abstract

This research aims to explain *maqamat* at-taubah in developing the character of students at the Amsilati Bangsri Islamic boarding school. This research is field research using a qualitative descriptive analysis approach. Data collection techniques in this research include observation, interviews, and documentation. Data analysis using data reduction procedures, data presentation, and drawing conclusions. The results of the research are as follows: 1) Religious character, this character is described as an obedient attitude and behavior in carrying out the teachings of the religion adhered to, namely students carrying out various Sufi activities, one of which is the Dhuha prayer, Mutlaq Sunnah prayer, Dhuhur congregational prayer, dhikr, wirid, and prayer, as well as repentance through increasing istighfar. 2) Honest character, namely human behavior based on efforts to make oneself a person who can be trusted in words, actions, and work, both towards oneself and other parties. students to repent to Allah through the Duha prayer service. 3) Disciplinary character, namely as activities that demonstrate regular behavior and comply with various established norms, while responsibility is an attitude or behavior obligation that shows responsibility for one's actions. The students who pledge allegiance to Father Kyai enter Tariqat and behave obediently to everything that Father Kyai has fatwad in carrying out the rules of Tariqat.

Keywords: maqam at-taaba, character development, students

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INTRODUCTION

Etymologically, as Alwi Dahlan (1995, p. 136) comes from Latin character, which includes character, character, nature, psychology, ethics, personality, and morals. Character, as quoted from Agus Zaenal Fitri (2012, p. 20-21) is an individual trait in the form of traits, personality, character, and behavior expressed in everyday life. In terms of character, character is a psychological, moral, or ethical trait that characterizes a group of people. Character is the values related to God Almighty, oneself, fellow humans, the environment and nationality that are manifested in thoughts, attitudes, laws, manners, culture and customs (Kirana & Haq, 2022, p. 229).

Currently, as stated by Ahmad (2015) that the nature of religious, discipline, honest, tolerant, peace-loving, and independent, is a trait that needs to be pursued optimally in Islamic boarding school institutions, considering that there has been a phenomenon that is less relevant among *pesantren* (Mushtofa et al., 2022, p. 73).

The habituation program is an activity that is carried out repeatedly so that it can cause a new habit. In line with the article, Hendriana and Jacobus (2016) stated that character education carried out by educational institutions can be applied through examples carried out by teachers and can also be instilled through continuous habituation. From this article, it can be said that habituation programs are one effective way to form various characters in children (Hikmah, 2022, p. 199).

Character education is education to form patterns of traits or characters from an early age to adulthood, so that good character is embedded and rooted in the child's soul. Character education is education that is not only oriented to cognitive aspects but is more oriented to the process of fostering the potential that exists in children, developed through habituation of good qualities, namely in the form of teaching good character values. In character education, each individual is trained to maintain good qualities in themselves (*fitrah*) so that the character will be firmly attached to training through education so that *akhlakul karimah* will be formed (Amka, 2017, p. 3).

In Islamic law, people are prohibited from doing things that harm themselves let alone harm others, such as *dzolimi*, stealing, eating property that is not their right, adultery, drunkenness, killing and so on, all these actions are things called immorality, which of course will be able to anger Allah if they do not repent immediately. Furthermore, believers are obliged to guard and preserve themselves from all sins. When you have sinned, you should immediately repent to Allah from that sin, intend not to sin and repent for the sin that has been committed (Rusydi, 2019, p. 88).

One of the *maqamat* in Sufism is repentance. *Maqamat* is a concept in Sufism that shows the spiritual position of a Sufi in the eyes of Allah Almighty. *Maqamat* is certainly very subjective because it is based on the spiritual experience of each Sufi. The concepts present in Sufism direct Sufis to be as close as possible to Allah Almighty. Sufism is also a series of soul experiments in taking the path of purification and spiritual forging guided by longing for Allah. The initial stage of *maqamat* in Sufism is repentance, "repentance". Etymologically repentance comes from the word *taba, yatubu*, repentance means return. Repentance, as Rif'i & Mud'is (2010, p. 202) also means returning from something reproached by *syara* to something praised by Him. In other words, repentance is regretting a mistake by asking Allah for forgiveness by

committing not to repeat it again (Arrasyid, 2020, p. 70-71).

Repentance itself according to Rosihan Anwar (2010) has a very important urgency for human life that has reached puberty. At the lowest level, repentance covers sins committed by the limbs. At the middle level, repentance does not only cover the sins committed by the body, but also concerns the root of liver diseases, such as spite, *hasad*, envy, *riya* and pride. On a higher level, repentance involves trying to stay away from Satan's promptings and remind oneself of one's soul of error. At the last level, repent with regret for the error in the *dzikru illa Allah* (Erwin, 2023, p. 895-896).

Repentance in Sufism requires people to always improve themselves from the mistakes that occur by always taking *istighfar* and self-*muhasabbah*. In Sufistic studies, there are three conditions of repentance that must be met: first, he must stop his immorality. Second, he must regret what he has done. Third, he must earnestly intend not to repeat the deed again. At this stage a Sufi is required to cleanse himself of sinful and guilt-giving behavior (Arrasyid, 2020b, p. 59).

Islamic boarding schools are one of the Islamic-based (traditional) educational institutions that study religious sciences, especially Islam as the main study and apply it in everyday life. In other words, the Islamic boarding school is a development institution for students to study Islamic religious sciences and practice them in everyday life. It also has Indonesian characteristics which are essentially a religious system that cannot be separated from society, especially local or rural communities. *Pesantren* grow from below, at the will of the community consisting of: *Kiai*, *santri*, and the surrounding community. Among these sequences, *Kiai* has the most dominant and important role in realizing and developing it (Rohmat & Dewi, 2022, p.104).

Amsilati Islamic boarding school is part of Islamic boarding schools in Indonesia located in Bangsri village, Jepara regency, Central Java. Of all the student activities at the Amsilati *pesantren* are participating in *thariqat* activities. This *thariqat* assembly is a means of *amaliyah dhikr*, *wirid* and prayer to shape the character of students in living a life full of trials. The practice of Sufism in this *tahqiqat* assembly is one of the efforts so that students are fortified in their creed and faith from the negative impact of rebanking the flow of globalization.

RESEARCH METHODS

This type of research is field research using a qualitative descriptive analysis approach, meaning that research uses data expressed in words and images, and arranged in sentences, namely from the results of interviews conducted between researchers and informants. This research includes a case study, related to Sufistic education, namely the implementation of *maqamat at-Taubah* in developing the character of students of the Amsilati Bangsri Jepara Islamic boarding school. Data collection techniques in this study include observation, interviews, and documentation. Observation is a way of collecting information materials carried out by making observations and recording systematically of the phenomena that are used as objects of observation. In this context, observe and record directly the practice of activities at the *majeleis thariqat santri pesantren Amsilati*. This interview technique was carried out by researchers to Father Kyai, Ustadz, Santri as Jama'ah Majeleis Thariqat. While the documentation method is used so that researchers obtain supporting data. This method is related to the history of the establishment of

Islamic boarding schools, Islamic boarding school programs, and *thariqat* assembly activity programs in Amsilati Islamic boarding schools. This study uses data analysis that Miles and Huberman have developed with data reduction procedures, data presentation, and conclusions.

RESULTS AND DISCUSSION

Discussing character can be understood as a human values and behavior related to God, fellow humans, with nature and the entire nation manifested in the form of ideas, attitudes, feelings, talks and behaviors based on norms, such as religion, law, manners, culture and ethnic customs. Usually character is also interpreted the same as morals and ethics, so it is not uncommon for some to call it the character of the nation equated with the morals of the nation or the meaning of a nation (Ehwanudin, 2021, p. 62).

The term repentance is to go from something reproached by sharia to something praised. Students if they have already done everything that is forbidden by religion or something that is not praiseworthy, then hurry up to return to the path in accordance with the rules of *shari'a* aka repentance. People honestly admit their mistakes, so they become clean people from evil. In the perspective of Sufism, some vices are outwardly, and some are internally, therefore in Sufistic studies students need to take the path of *takhali* (various bad morals are eliminated), then *tahalli* (adorn themselves with praiseworthy morals), until finally entering the level of *tajalli*.

Through the implementation of stages in Sufistic studies, especially repentance in character development in this context, including the following:

Religious character

An important element of education taught to learners is character education. Character education as Wibowo (2018, p. 185) is an effort to help shape the attitudes and behaviors of students to become better individuals. Character education aims to instill, shape, and develop the noble characters of students and can apply them in everyday life. One of the many characteristics of the nation is religious character. Religious values play an important role to be developed because they can change the actions, actions, and words of students to always be in accordance with religious values. The value of religious character must also be applied optimally so that the desired goals can be achieved. In the development of religious character, various efforts are needed that can be made. One of the most effective ways to develop the religious character of students is through habituation programs that can be done in educational institutions (Hikmah, 2022, p. 179).

Amsilati Islamic Boarding School strives to develop the character of students through the *thariqat* assembly. This *thariqat* activity is held every Tuesday from 09.00 to 12.00. During these hours students participate in various activities including: *dhuha* prayer, *mutlaq* sunnah prayer, *sirri dhikr*, in this *sirri dhikr* begins with reading *istighfar* with the aim of repentance for the omission of not remembering Allah SWT. The next activity is the study of Sufism by Father Kyai, this study is a strengthening of Sufism teachings to students in the Amsilati Islamic Boarding School, so that they have a clean soul, holy in *taqarrub* to Allah Almighty. Then after entering the time of *dhuhur*, students as soon as possible to get ready for the congregation to pray *dhuhur*. After the congregational prayer, the wirid activity continued with reading:

استغفر الله العظيم الذي لا اله الا هو الحي القيوم واتوب اليه - 3 كالي
 لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو على كل شيء قدير - 3 كالي
 اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد
 اللهم انت السلام ومنك السلام واليك يعود السلام فحينما ربنا بالسلام وادخلنا الجنة دار السلام تباركت ربنا وتعاليت يا ذا الجلال
 والاکرام - 1 كالي
 سبحان الله - 33 كالي
 الحمد لله - 33 كالي
 الله اكبر - 33 كالي
 لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو على كل شيء قدير

Then continued to pray together led by Father Kyai and all the congregation of students amini. That is, in this *thariqat* assembly the students carry out various Sufi activities, one of which is dhikr, *wirid*, and multiplying begging for mercy from Allah through *istighfar* readings. It can be interpreted that *santri* develops religious character, this character is described as obedient attitudes and behaviors in carrying out the teachings of the religion adhered to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.

Prayer is linguistically "supplication or hope". The words of prayer contained in the Qur'an according to Abdul Qasim al-Naqsyabandy as quoted by Muhammad Hasbi Ash-Shiddieqi, have several meanings, such as: *ibadat*, *istighatsah* (asking for help with help), asking or supplication, calling and praising. Quraish Shihāb, interprets that prayer is "A great religious phenomenon for man, because at that moment, man's soul flies towards his God". In the Qur'an, Allah expressly says in Q.S. Al-A'raf: 55:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Pray to your Lord with humility and a small voice. Really, He doesn't like people who go beyond limits (Saffan, 2016, p. 21-22).

In essence, prayer is *adab* (politeness) because under no circumstances will a person always need everything from Allah Almighty. a servant must do to the Creator is Allah Almighty. This is because under no circumstances will a person always need everything from Allah Almighty. As Allah says in QS. al-Baqarah/2:186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you (Muhammad) about Me, then I am indeed near. I grant the request of the one who prays when he prays to Me. Let them fulfill my (commandments) and have faith in me, that they may obtain the truth.

In prayer there is also an element of dhikr and dhikr has a therapeutic influence on the soul in general *dzikrullah* is the act of remembering Allah and His majesty in a form that includes almost all forms of worship, good deeds, praying, reading the Qur'an, obeying parents,

helping friends in distress and avoiding evil and tyrannical acts (Syamsidar, 2020, p. 131).

The activities of the *thariqat* assembly above are part of religious activities, by Abidin (2019) it is stated that religious activities can be said to be an activity related to religious values. This is in line with the concept of Amin Syukur that the forms of religious activities include: praying together, praying *dhuhur* in congregation, maximizing the application of worship, book recitation, and maintaining order, cleanliness.

The *santri* in carrying out *dhikr* which begins with multiplying *istighfar* has the meaning of multiplying repentance to Allah, in this context the *santri* enters the stage or *maqamat* of repentance, as well as the implementation of the *maqam* of repentance. That is, this *maqam* as Arrasyid can be passed by *santri* in this case as a Sufi as a spiritual path must be passed in achieving its lofty goals, through the process of purifying the soul to material tendencies to return to the way of God (Arrasyid, 2020b, p. 72).

In line with Idrus Abidin (2013) who revealed that repentance is to lay down (perpetuate) *istighfar* sentences verbally and then release them from the body, and promise with their hearts not to do it again and stay away from the environment that can make him repeat his sinful deeds again (Erwin, 2023, p. 900).

According to Hikmah, religious values are very important to be developed because they can change actions, such as from bad deeds to better actions, the actions of the students so that their behavior is always in accordance with religious values. The value of religious character must also be applied optimally so that the desired goals can be achieved. Character development, including religious character, requires various efforts that can be made. One of the most effective ways through habituation programs that can be done in the student environment (Hikmah, 2022, p. 179).

The repentance of students through the *thariqat* assembly is in line with Rusydi's research (2019) which states that repentance is to cleanse the heart from sin. Imam al-Ghazali stressed that worshippers are required to repent to successfully obtain help to achieve obedience, because various sinful acts can give birth to bad luck and cause misfortune to the perpetrator. In addition, sinful deeds can also hinder our efforts to obey and serve Allah Almighty (Rusydi, 2019, p. 87).

Honest Character

Character is a trait or behavior that is always admired as signs of goodness in one's morals. With such a meaning, it means that character is synonymous with personality or morals. Honesty is part of several national character values that students need to have in the Amsilati Islamic boarding school.

Honesty is a character that is formed from trustworthiness. Yaumi (2014, p.62) revealed that *amanah* is being honest and reliable in carrying out commitments, duties, and obligations. Kesuma (2011, p. 17) characterizes people who have honest character, namely; 1) if determined to do something, his determination is truth and benefit; 2) if he says he doesn't lie, 3) if there are similarities between what his heart says and what he does (Hidayah et al., 2017, p. 110).

In other words, honesty is human behavior based on making himself a trustworthy person in word, action, and work, both towards himself and others. Honesty is one of the morals emphasized in religious teachings. That is, one form of honesty of students is that they are

committed and obligated to do whatever is obtained when taking allegiance with Father Kyai whose focus when participating in various activities in the *thariqat* assembly, including: carrying out sunnah prayers, such as *dhuha* prayers, *mutlaq* sunnah prayers, then dhikr, namely dhikr *sirri* taught by the *thariqat* that is followed, in the implementation of *dhikr sirri* begins with repentance to Allah through reading *Istighfar*.

To realize the determination of honesty and truth is related to the activity of *dhuha* prayer in the *thariqat* assembly, motivated by the words of the Prophet (peace be upon him) as follows:

مَنْ حَافِظَ عَلَى شَفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلُ زَبَدِ الْبَحْرِ

It means: "Whoever keeps the *dhuha* prayer, his sins will be forgiven even as much as the foam in the sea." (HR Tirmidhi, Ibn Majah, and Ahmad).

Santri voluntarily diligently and obediently in doing *dhuha* prayers, before carrying out other routine activities. As based on the words of the Prophet (peace be upon him) they worship the Sunnah sincerely, according to the direction and guidance of Father Kyai. They believe that people who *istiqomah* perform *dhuha* prayers will get forgiveness from Allah Almighty. Even though there are many mistakes and sins, it is like a lot of foam in the ocean. This encourages students to repent to Allah through the means of praying *dhuha*.

Then the act of repentance by multiplying the reading of *istighfar* before dhikr, this is motivated by the word of Allah in QS. An-naml: 46:

قَالَ يَقَوْمِ لِمَ تَسْتَغِيثُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

He (Saleh) said, "O my people! Why do you ask for evil before (you ask) for good? Why don't you ask Allah for forgiveness, that you may have mercy?"

Through increasing the *istighfar* reading carried out by students, it will be one of the reasons for the descent of the Mercy of Allah SWT. where they can gradually *wushul* or arrive at the highest *maqamat* which is the level of ma'rifatullah.

This is in line with the study of Hanipatudiniah Madani (2021) which states that, Islam has taught its people to be honest, as exemplified by the Prophet Muhammad throughout his life until he was given the title al-amin. It is well known that honesty is a commendable behavior and is at the core of success in daily activities. Honesty became one of the main qualities of the Prophet Muhammad (peace be upon him). Such an expensive trait because few people could do it (Madani, 2021, p. 146-147).

Discipline Character

Discipline is an activity that shows orderly behavior and complies with various established norms, while responsibility is an attitudinal obligation or behavior that shows accountability for one's actions. *Pesantren* efforts to develop the disciplinary character of students include everything that affects students and helps them in understanding and adapting to the demands

of the *pesantren* environment (Hantika & Rohana, 2022, p. 38).

Discipline behavior is a behavior that is owned where a person behaves obediently and obeys all the rules and regulations that apply in the surrounding environment and as a tool to control oneself without anyone telling to do it. Discipline is an absolute thing in human life. Discipline character must be instilled in children since they are still young so that their behavior is accustomed to discipline and able to manage decisions every what he will decide and is able to become a child who is beneficial to those around him without harming others (Karlinda et al., 2022, p. 129).

The students willingly obey and obey the program of *thariqat* activities at this *pesaantren* hut which is held every Tuesday from 09.00 to 12.00. Those who have pledged allegiance to Father Kyai enter the world of *thariqat* behave obediently to everything that has been *fatwakan* by Father Kyai in carrying out the rules of the assembly, one of which is the *Jama'ah Thariqat* always ask for mercy from Allah Almighty aka repentance. Through *maqamat at-tawbah*, it is hoped that all the mistakes and errors they have committed will be forgiven by Allah Almighty. If their request for forgiveness or repentance is accepted by Allah, then they will be certified for their request. Through this obedience and obedience, discipline will be obtained in the behavior of *sanatri* in the environment of the Amsilati Bangsri pesaantren hut, Jepara.

This is in line with Pratiwi's research (2020) which states that they are people who have disciplined personalities, have faith, noble character, piety, obey the law, uphold the noble values of *pesantren*, are physically healthy, and spiritual. Discipline can be in the form of time, in carrying out activities and others (Pratiwi, 2020, p. 64). Therefore, in *pesantren* it is necessary to develop a disciplined character through obedience to Allah by repenting optimally, so that it can be expected to be the best human being who can influence the surrounding friends to become the best community.

That is, Islam teaches that the discipline to respect time is more important, as Allah says in QS. Al-Ashr verses 1-3 which means: "For the sake of time, indeed men are truly at a loss, except those who believe and do righteous deeds and exhort one another for truth and patience" (<https://www.detik.com/hikmah/khazanah/d-6436926/> accessed December 15, 2023).

Related to the discipline of managing time, it also refers to the words of the Prophet (peace be upon him) which means: "There will not be a shift of the feet of the son of Adam on the Day of Judgment from the side of His Rabb, until he is asked about five things, about his age for what he spends, about his youth for what he uses, about his wealth from where he gets and what he spends for, and what he has practiced from the knowledge he has." (HR Tirmidhi) (<https://www.medcom.id/nasional/peristiwa/Rb10oVXN/> diakses December 15, 2023).

CONCLUSION

Based on the results and discussion above, it can be concluded that the implementation of *maqamat at-taubah* in developing the character of students at the Amsilati Bangsri Islamic boarding school is as follows: Religious character, this character is described as an attitude and behavior that is obedient in carrying out the teachings of the religion adhered to, tolerant of the implementation of worship of other religions, and living in harmony with religious believers. One of the developments of religious character, students carry out various Sufi activities, one

of which is *dhuha* prayer, *mutlaq* sunnah prayer, *dhuhur jama'ah* prayer, *dhikr*, *wirid*, and prayer, as well as repentance through multiplying *istighfar*. Honest character. This character is defined as human behavior based on efforts to make himself a person who can be trusted in words, actions, and work, both towards himself and others. Honesty is one of the morals emphasized in religious teachings. This honest character development is that the students worship sincerely, according to the direction and guidance of Father Kyai at the time of *bai'atmasuk thariqat*. They believe that people who *istiqomah* perform *dhuha* prayers will get forgiveness from Allah Almighty. This encourages students to repent to Allah through the means of *dhuha* prayer. Disciplined character. This character is defined as activities that show orderly behavior and comply with various established norms, while responsibility is an attitudinal obligation or behavior that shows accountability for one's actions. The development is that the students willingly obey and obey the program of *thariqat* activities at this *pesantren* hut which is held every Tuesday from 09.00 to 12.00. Those who have pledged allegiance to Father Kyai enter the world of *thariqat* behave obediently to everything that has been *fatwakan* by Father Kyai in carrying out the rules of the assembly, one of which is the *Jama'ah Thariqat* always ask for mercy from Allah Almighty aka repentance. Through *maqamat at-tawbah*, it is hoped that all the negligence and errors they have ever committed will be forgiven by Allah Almighty.

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