

INTERNALIZATION AND REFLECTION OF SUFISM-BASED CHARACTER EDUCATION VALUES FROM *SYI'IR TANPO WATON*

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Abstract: The formation of character represents the ultimate objective of education. However, the internalisation of character into social attitudes and behaviour continues to present a significant challenge. Pondok Pesantren Ahlus Shofa Wal Wafa in Sidoarjo has the potential to instill character traits through the use of *Syi'ir Tanpo Waton*, which has the capacity to influence the behaviour of students and congregation members. This study has two objectives. The first is to examine the process of internalising the values of character education expressed in *Syi'ir Tanpo Waton* within the Sufistic context of the language dauroh congregation. The second is to assess the reflection of these values and their impact on the Sufistic behaviour of the congregation. This qualitative research employs a multi-method approach, integrating a normative-manuscript and phenomenological perspective. The primary data were gathered from key informants, including the caregiver and principal of the Pondok Pesantren. The findings indicated that the internalisation process was facilitated by active participation and routine engagement in the activities of the pesantren and its foundation organisation. The values of character education were reflected in both

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concrete and abstract behaviours exhibited by the congregation.

Keywords: Character Education, Sufism, *Syi'ir Tanpo Waton*.

Introduction

Character education is a proposed solution to the challenges posed by the erosion of cultural values at the national level. Furthermore, the implementation of character education is a key component of the 2013 curriculum. Additionally, Character Strengthening Education, as outlined in Presidential Regulation No. 87 of 2017, represents a continuation and advancement of the character education movement.¹ This illustrates that character education is anticipated to be integrated into ongoing educational initiatives at all levels, including secondary education, where students are at a crucial stage of character development.

The age of student development is a period of identity formation that is particularly susceptible to external influences.² During this time, individuals are more likely to be influenced by external factors without undergoing a thorough evaluation of their ideas.³ Some research suggests that the deterioration of positive human character may be attributed to a lack of foundation formation during the developmental years.⁴ Ernawati posits that the developmental period is one of significant opportunity, where educators can make a significant impact on students' moral, ethical, and academic development.⁵

¹ Ester A. Tandana, Esti Koku Yowa, and Novida Dwici Yuanri Manik, "Character Education in Forming Student Behavior," *Didache: Jurnal Teologi Dan Pendidikan Kristiani* 3, no. 2 (2022): 161–76, <https://doi.org/10.55076/didache.v4i1.48>.

² Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): e10016, <https://doi.org/10.1016/j.heliyon.2022.e10016>.

³ M Wattimena and A Nursida, "The Role of The Sociology Teacher in Implementing Character Education," *International Journal of Education ...* 8675, no. 1 (2022): 71–81.

⁴ Arfiki Rochadiana et al., "The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education," *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 508–18, <https://doi.org/10.46843/jiecr.v3i4.215>.

⁵ Tuti Ernawati, Ira Suryani, and Sukiman Sukiman, "Character Education for Children: The Study on The Good and Bad Values," *Jurnal Basicedu* 6, no. 2 (2022): 2199–2207, <https://doi.org/10.31004/basicedu.v6i2.2350>.

Surawan identified three key factors contributing to the failure of educational institutions to foster positive character development. The first is the continued reliance on traditional learning patterns, which are no longer aligned with the needs of the modern learner. Character learning is currently delivered in the classroom through didactic explanations, conceptualisation and categorisation, without the use of exemplification, habituation or integration into the mandatory school programme.⁶ While such learning patterns are beneficial, they are ultimately ineffective when faced with more practical information. Hidayat even describes this method as a classic approach that was relevant in the past, but which is no longer sufficient in the present context, given the logical and rational mindset of students.⁷

Secondly, the subject matter encompasses exemplary figures. It is essential that students or *santri* have access to a mirror in order to gain a realistic understanding of the theory. The most influential representation is that of the teacher, whether they be an Ustaz, a Kiai, or a government official. However, the media and phenomena often present negative figures, which has the effect of immediately undermining the theory of character-building and instilling a crisis of confidence. Figurity is an education without a curriculum, but it exerts a powerful influence on the formation of character. Every attitude and utterance by figures (or configured) has the effect of character absorption for students.⁸

Thirdly, this approach is not aligned with the principles of local wisdom. Local wisdom constitutes an integral aspect of the ecological culture, which serves as the fundamental basis for the formation of student character. If the learning pattern of character education is in contradiction with the content of local wisdom values, it will be abandoned by students' traditions and habits. Local wisdom consists

⁶ Surawan Surawan et al., "Implementation of Character Education at Madrasahs and Integrated Islamic Schools in Central Kalimantan," *Ta'dib* 25, no. 1 (2022): 19, <https://doi.org/10.31958/jt.v25i1.5333>.

⁷ Mupid Hidayat et al., "Character Education in Indonesia: How Is It Internalized and Implemented in Virtual Learning?," *Cakrawala Pendidikan* 41, no. 1 (2022): 186–98, <https://doi.org/10.21831/cp.v41i1.45920>.

⁸ Mohamad Joko Susilo, Mohammad Hajar Dewantoro, and Yuningsih Yuningsih, "Character Education Trend in Indonesia," *Journal of Education and Learning (EduLearn)* 16, no. 2 (2022): 180–88, <https://doi.org/10.11591/edulearn.v16i2.20411>.

of rituals and manuscripts.⁹ Rituals are performed through physical and psychic movements, while manuscripts are patterned after Sufistic recitations. Character education is patterned in both directions, psychic and Sufistic, as character encompasses the sub-physical aspect of humans.¹⁰

Consequently, character education is conveyed not only in an explicit manner but also in an implicit one, through a variety of media, including Sufistic literary works.¹¹ Sufistic literature represents a specific type of literary work, characterised by the pervasive influence of Sufism or Sufi values.¹² This influence is manifest in various forms, including the use of metaphors, symbols and even the imagery system employed in the literary work itself.¹³ The values inherent in Sufistic literature encompass those associated with Sufism, expressions of longing for God, the nature of the creature's relationship with the Creator, and behaviours related to religiosity and goodness. This establishes a robust connection between Sufi literature and Sufism, whereby both serve as a source of inspiration for the creator of literary works. The values espoused in Sufistic literary works exhibit a pattern of intersection with character education values, which encompass 18 fundamental tenets: religious devotion, honesty, tolerance, discipline, hard work, creativity, independence, democratic principles, curiosity, national spirit, love for one's country, respect for achievement, communicative

⁹ Framz Hardiansyah and Mas'odi Mas'odi, "The Implementation Of Democratic Character Education Through Learning Of Social Science Materials Of Ethical And Cultural Diversity In Elementary School," *Journal of Innovation in Educational and Cultural Research* 3, no. 2 (2022): 234–41, <https://doi.org/10.46843/jiecr.v3i2.101>.

¹⁰ Hijrawatil Aswat and Khaerun Nisa Tayibu, "Teacher Managerial Strategy in Building Character Education During The Covid-19 Pandemic," *International Journal of Education And Humanities* 1, no. 1 (2022): 82–94.

¹¹ Amir Maliki Abitolkha and Limas Dodi, "Socio-Sufistic Trends of Marriage in Creating Harmony in the Postmodern Society of Kampung Arab, Madura: A Perspective on the Theory of Utilitarianism," *Samarah* 7, no. 2 (2023): 687–712, <https://doi.org/10.22373/sjhk.v7i2.17281>.

¹² Sanusi Sanusi et al., "Implementation of Character Education: Perspective of Love for All Hatred For None in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (2022): 65–70, <https://doi.org/10.55849/alhijr.v1i2.11>.

¹³ As'Aril Muhajir, "Inclusion of Pluralism Character Education in the Islamic Modern Boarding Schools during the Pandemic Era," *Journal of Social Studies Education Research* 13, no. 2 (2022): 196–220.

competence, love of peace, love of reading, care for the environment, social care, and responsibility.¹⁴

Of the numerous genres of literary works, poetry has a long and distinguished history, and is inextricably linked to the values espoused by the societies in which it has originated. The term 'Syair' is derived from the Arabic 'syi'ir', which subsequently evolved into 'syi'ru', denoting poetry. In the context of Malay literature, poetry is characterised by a distinctive structure comprising four lines per stanza, with each line comprising 8 to 14 syllables that rhyme in a similar fashion. Additionally, the language employed in each line is either denotative or figurative.¹⁵

One of the most renowned poems in East Java is *Syi'ir Tanpo Waton*, composed by KH and frequently performed in mosques and musholla, either before or after the adhan. Mohammad Nizam As-Shofa, better known as Gus Nizam, is also the founder of As-Shofa, which he established in 2004. He also chanted the *syi'ir*. The popularity of *Syi'ir Tanpo Waton* extends beyond East Java, with its reach extending to parts of Central Java.

In addition to composing *Syi'ir Tanpo Waton*, Gus Nizam also established the Ahlus Shofa Al Wafa Pondok pesantren, where the tenets espoused in *Syi'ir Tanpo Waton* are disseminated and internalised among the congregation through a programme of regular and periodic religious activities.¹⁶ One such activity is the language dauroh, which comprises congregants who attend not only to learn the language but also to participate in the routine recitation of the book.

Preliminary studies examining religious values in Sufistic literary works in the form of poetry have been conducted by Agus Kurniawan. However, the research conducted is limited to assessing values from the perspective of religious values.¹⁷ Additionally,

¹⁴ Muhammad Yusnan, "Implementation Of Character Education In State Elementary School," *ELS Journal on Interdisciplinary Studies in Humanities* 5, no. 2 (2022): 218–23, <https://doi.org/10.34050/elsjish.v5i2.21019>.

¹⁵ Yuli Supriani et al., "The Process of Curriculum Innovation: Dimensions, Models, Stages, and Affecting Factors," *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (2022): 485–500, <https://doi.org/10.31538/nzh.v5i2.2235>.

¹⁶ Siti Maslahah, "The Spiritual Meaning of Adversity," *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 2 (2018): 115–36, <https://doi.org/http://dx.doi.org/10.21580/tos.v7i2.4405>.

¹⁷ Muhammad Agus Kurniawan, "Syi'ir Tanpo Waton Reconstruction of Local Culture in the Context of Tasawuf," *Riyah: Jurnal Sosial Dan Keagamaan* 6, no. 2

Rahman has conducted research on the subject of values in poetry. However, the present study focuses on the examination of religious values as expressed in the poem “*Shalawat Burdah*.” *Shalawat Burdah* exemplifies the evolution of Islamic thought and practice. The poem’s lyrical beauty serves as a conduit for Imam Al Bushiri to instill a profound sense of reverence and affection for the Prophet Muhammad among his readers. The theme and mandate of the prayer are to teach people not to drown in love, not to indulge in lust and not to commit sin, and to believe in Allah, including clinging to religion, loving Rasulullah and imitating his behaviour. Furthermore, the content of *Syair* also teaches humans to cling to the Qur’an, to strive in the path of Allah, to persevere and not to despair, and to chant a lot of prayers.¹⁸

This study examines the internalisation of Sufism values in Ma’had Tarbiyatul Mu’allimien Al-Islamiyah Pesantren Al-Amien Prenduan Sumenep. The study revealed that the process of internalising the values of Sufism in Ma’had Tarbiyatul Mu’allimien Al-Islamiyah Pesantren Al-Amien Prenduan, Sumenep, is a complex one. Furthermore, the study identified both facilitating and impeding factors influencing the internalisation process. Enabling factors included the availability of comprehensive support, exemplified by the boarding school’s 24-hour assistance and educational resources, the presence of positive role models, and the boarding school’s conducive environment. Additionally, opportunities were identified, characterised by the students’ supportive attitude and the boarding school’s inclusivity. Conversely, impeding factors included deficiencies in awareness and compliance with boarding school regulations, as well as challenges stemming from the boarding school’s diverse student body.¹⁹

The majority of the studies referenced thus far have focused exclusively on religious values. Additionally, some studies are related to the *Syi’ir* genre. Some studies of *Syi’ir Tanpo Waton* do not encompass the scope of *jama’ah* and the activities conducted at the

(2021): 201–16, <https://e-journal.metrouniv.ac.id/index.php/riayah/article/view/3657>.

¹⁸ Rahman, Rizal, and Arsyada, “From A Local Legacy to the National Religious Harmony: The Study of *Syi’ir Tanpo Waton* in the Light of Indonesian Religious Moderation.”

¹⁹ Maslahah, “The Spiritual Meaning of Adversity.”

Pondok pesantren. This research is distinct from the aforementioned studies in that it focuses on the character education values inherent in *Syi'ir Tanpo Waton*, a Javanese literary work. This study will examine the relationship between nationalist character education values and Sufism values, as well as the internalisation and reflection of these values on the language dauroh congregation and their Sufism behaviour at the Ahlus-Shofa Al-Wafa Pondok pesantren. This is because *Syi'ir Tanpo Waton* is a Sufism literary work. This study aims to elucidate the internalisation of character education values in *Syi'ir Tanpo Waton* pertaining to Sufism within the language cycleoh congregation of Ahlus Shofa Al Wafa Pondok pesantren, and to examine the reflection of character education values in *Syi'ir Tanpo Waton* with Sufism on the Sufistic behaviour of the language cycleoh congregation of Ahlus Shofa Al Wafa Pondok pesantren.

This research was conducted using a qualitative approach, employing discourse analysis of Sufistic literary works and case studies on the language *dauroh* of the Ahlus- Shofa wal-Wafa Pondok pesantren. The discourse analysis is based on the objectives of this study and examines the values of character education contained in the *Syi'ir Tanpo Waton* literary work about Sufism in Islam. Subsequently, the case study was conducted to examine the internalisation of the values identified in the discourse analysis of *Syi'ir* in the language dauroh congregation. This was carried out by the Kiai/Mursyid, Teacher/Caliph and reflected on the language dauroh congregation of Pondok Pesantren Ahlus-Shofa Wal-Wafa. The research involved a total of three murshid teachers and/or caliphs and six worshipers. The research was conducted using an interview method, the results of which were analysed qualitatively.

***Syi'ir Tanpo Waton*: Transiteration and Character Education**

Syi'ir Tanpo Waton (poetry without limits) is a Javanese *syi'ir* treasure composed by Mohammad Nizam as-Shofa (Gus Nizam) as a form of inner experience and as a response to the problems of modern society.²⁰ The experience can be divided into several stages. Initially, there is contemplation in quiet places. The nature of contemplation about life is highly variable and depends on the

²⁰ Eki Satria, "Aransemen Sholawat *Syi'ir Tanpo Waton*: Sebuah Proses Kreatif," *Grenek Music Journal* 11, no. 1 (2022): 55, <https://doi.org/10.24114/grenek.v11i1.34789>.

individual. It can be characterised as a combination of positive and negative emotions. Secondly, there is the stage of *tirakat*. *Tirakat* involves the creation of *syi'ir* during a period of fasting and abstinence, which allows for the elimination of worldly routines. This is the context in which *Syi'ir Tanpo Waton* was born.²¹

Syi'ir Tanpo Waton is presented within the cultural context as a means of nurturing the moral fibre of modern society.²² The tragedy of human deviations in life, such as physical violence against educators, immoral acts, persecution, and other immoral behaviours, are often reported. These immoral deviations are frequently caused by a misunderstanding of religion, which makes it challenging to obtain religious teachings. *Takfiri* culture, which is characterised by misleading information, often penetrates students and ordinary people.²³ This is due to an early character crisis, which typically begins in formal educational settings and a failed developmental period.²⁴

The foundation of religion is, in itself, flawed and in need of correction. The root cause of moral deficiencies can be attributed to an erroneous interpretation of religion, which is espoused by extremists, purists, and liberals alike. Religion is employed as a normative, legalistic, and textualist dimension of comprehension, without any comprehensive examination of the dimensions of local wisdom, contention, and advantage.²⁵ As a result, religion becomes rigid and fanatical. The term 'takfiri' (disbelieve each other) appears, which serves to legitimise the actions of disbelievers among Muslims,

²¹ Muhammad Abdullah, Mudjahirin Thohir, and Rukiyah, "The Arom of Islamization of Java in The Literature of Pesantren: Study of The Rahman Faithur Book by K.H. Sholeh Darat," *E3S Web of Conferences* 317 (2021): 1–7, <https://doi.org/10.1051/e3sconf/202131703008>.

²² Philip Fountain, "Spiritual Economies: Islam, Globalisation, and the Afterlife of Development," *The Australian Journal of Anthropology* 23, no. 2 (2012): 256–57, <https://doi.org/10.1111/j.1757-6547.2012.00186.x>.

²³ Azlisham Abdul Aziz et al., "Analysis Of Literature Review On Spiritual Concepts According To The Perspectives Of The Al-Quran, Hadith And Islamic Scholars," *Turkish Journal of Computer and Mathematics Education* 12, no. 9 (2021): 3152–59.

²⁴ Khodjamkulov U.N., "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (2020): 6694–6701, <https://doi.org/10.37200/ijpr/v24i5/pr2020657>.

²⁵ Ajat Sudrajat et al., "Why Radicalism in Pesantren? A Case Study of One Pesantren in Indonesia," *Ponte International Scientific Researchs Journal* 74, no. 1 (2018): 176–96, <https://doi.org/10.21506/j.ponte.2018.1.13>.

thereby inciting religious conflict.²⁶ Students and ordinary people are the main targets because they are the easiest and most susceptible to misunderstanding religion.²⁷ *Syi'ir Tanpo Waton* is aware of this phenomenon and is therefore providing a spiritual refreshment, which serves to address the inner part of the human heart.

In essence, *Syi'ir Tanpo Waton* comprises 13 stanzas. Each stanza comprises, on average, four lines, each derived from verses of the Qur'an that elucidate the principles of *rahmatan lil alamin*, or "mercy for all creation." The text begins with praise to God, which serves to illustrate that humans are weak and have no power except for that of supernatural forces, namely God. It is therefore recommended that, as we embark upon our activities in life, we should start with gratitude, optimism and the intention of living solely to seek God's pleasure. This serves to illustrate that life must have a strong foundation, namely a sense of faith and piety.

In the second part, humans are provided with a way of life that is characterised by tranquility. This is achieved by combining sharia with tasawwuf. In *Syi'ir Tanpo Waton*, individuals who adhere to sharia without the guidance of tasawwuf are portrayed as individuals who possess excellent writing skills but lack the ability to comprehend or perceive the nuances of their actions. This illustration describes the individual as a hypocrite, akin to a person who is adept at composing narratives but lacks the ability to comprehend them. The subsequent section elucidates the contemporary phenomenon of individuals committing to the memorisation of the Qur'an and hadith, yet frequently attributing blame and even disbelief towards other religious adherents. *Syi'ir Tanpo Waton* offers a cautionary note, emphasising that the domain of religious knowledge is vast and that the ultimate objective of religion is to foster benevolence and compassion towards others.

The following section presents the tenets of monotheism, which emphasise the importance of submitting oneself to God through the practice of renouncing excessive pride, envy, jealousy, and worldly desires. Those who are virtuous, good at giving thanks,

²⁶ E. Handayani Tyas and Lamhot Naibaho, "Building a Culture of Tolerance Since Early Childhood," *International Journal of Research -Granthaalayah* 8, no. 8 (2020): 244–49, <https://doi.org/10.29121/granthaalayah.v8.i8.2020.999>.

²⁷ L Dodi and A M Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia," *QIJS (Qudus International Journal of Islamic Studies)* 10, no. 1 (2022): 141–74.

and respectful of fellow believers will be elevated to a higher degree by God. Upon death, the spirit of such individuals will not be lost, as they possess an understanding of the afterlife. In contrast, those who are arrogant, self-righteous, and blame others will be lost at a dead end. Utuh mayite ugo ulese, or the wise and fortunate person, is an example of someone who has attained a state of wisdom and fortune. The body in the grave remains intact and undamaged.

Syi'ir Tanpo Waton is a form of Islamic poetry that encapsulates the fundamental tenets of Islam. It represents the foundation, pillars, and roof of the Islamic faith. The foundation is built upon the belief in God and surrendering to Him as a humble servant. The pillars are sharia and Sufism, which together shape and influence the understanding of religion. Religion is not viewed in isolation but within the context of tradition and as a unified whole. The roof represents the moral code, virtuous character, and the promise of a good life after death.

Internalization of Character Education in *Syi'ir Tanpo Waton*

The internalisation process of the *Syi'ir Tanpo Waton* verses in the Dauroh Language congregation at the Ahlus Shofa wal Wafa Pondok pesantren is conducted through an awareness process facilitated by the Mursyid teacher or caliph.²⁸ This value is internalised through activities in the Ahlus-Shofa Wal Wafa Pondok pesantren, both on a daily, weekly, monthly and annual basis. The provision of material, whether in the form of general studies or intensive or special guidance, represents the primary means of transferring knowledge and instilling values.²⁹

Furthermore, the involvement of the congregation in all activities and forums, through the provision of diverse roles and contributive parts, represents a means of enabling the congregation to interpret and implement the value elements taught. This internalisation process is not a one-time occurrence; rather, it is a continuous process that requires attention to the congregation's readiness, willingness, completeness, and activeness in carrying out religious activities within the pesantren. These activities span a range, from general practices such as *Reboan Agung* to intensive guidance for congregations and *suluk*. Furthermore, the internalisation process

²⁸ Interview with Gus Nizam, Sidoarjo, February 12, 2023.

²⁹ Interview with Gus Nizam, Sidoarjo, February 12, 2023.

is reinforced by providing tangible examples of the value in action, as demonstrated by the Guru Mursyid.³⁰

The process of habituation is also a crucial element in the internalisation of character education values. While the cultivation of these values through classroom subjects is important, it is not sufficient. For values to be truly internalised, they must also be applied through habituation.³¹ This can be achieved through the incorporation of spontaneous habituation activities into routine and repetitive activities. The aim of habituation is to acculturate certain activities so that they become patterned or systemised.³²

Therefore, the congregation is able to observe and learn directly, thereby facilitating a reflective and autonomous internalisation process based on tangible examples drawn from daily life. Furthermore, the internalisation of religious values facilitates the development of the congregation's spiritual identity, thereby enabling the primary objective of tarbiyah in the Ahlus Shofa Wal Wafa Pondok pesantren to be achieved. This objective is to foster the growth of the congregation into a complete individual, imbued with the qualities exemplified by the Prophet Muhammad. This is accomplished through the recitation of *Syi'ir Tanpo Waton*, a poetic work encapsulating the values espoused by the Islamic tradition.³³

Some of the characteristics present in *Syi'ir Tanpo Waton* that are internalised into activities and habits are those pertaining to religion. The awareness of God's existence as a supernatural force serves to diminish the importance of humans, thereby preventing arrogance. The internalisation of monotheistic principles in routine study activities is a further aspect of this.³⁴ This involves the giving

³⁰ Interview with Putri, Sidoarjo, March 16, 2023.

³¹ Ayu Puji Rahayu and Yinshi Dong, "The Relationship of Extracurricular Activities with Students' Character Education and Influencing Factors: A Systematic Literature Review," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (2023): 459–74, <https://doi.org/10.35445/alishlah.v15i1.2968>.

³² Mustofa Aji Prayitno and Khasanah Nur, "Implementation of Agriculture Education As a Means of Character Education At Al-Mutawakkil Pondok pesantren Ponorogo," *Annual International Conference on Islamic Education for Students* 1, no. 1 (2022): 83–91, <https://doi.org/10.18326/aicoies.v1i1.326>.

³³ Interview with Salik, Sidoarjo, March 16, 2023.

³⁴ Ni Kadek Swandewi, Gregorius Ari Nugrahanta, and Universitas Sanata Dharma, "Jurnal Cakrawala Pendas Development of Integrity Character Education Guidebook Based On Traditional Games For 10-12 Year Old Children," *Jurnal Cakrawala Pendas* 9, no. 1 (2023): 23–39.

of examples to avoid arrogance, gratitude for God's blessings, and the recital of bismillah at the outset of activities to gain divine approval. Furthermore, the importance of integrating the teachings of the Qur'an and the study of hadith into all aspects of congregational life is emphasised.

Religion provides the foundation for how one should live one's life.³⁵ Furthermore, religiousness is manifested in the practice of *dhikr*, which Kiai Darma al-Wafa elucidated as a method of structuring the heart to discern falsehood and malice. *Dhikr* plays an integral role in shaping a resilient and robust character, as exemplified in *Syi'ir Tanpo Waton*.³⁶ The *dhikr* employed in this context is *dhikr bi al-qalbi*, a form of *dhikr* that transcends spatial and temporal boundaries. If we consider *dhikr* as a tree, the planting process represents the initial stage, while the subsequent harvesting represents the eventual moral and character development. The quality of the resulting plant is contingent upon the precision and efficacy of the planting process.

Secondly, it is imperative to embrace love and peace. The capacity to elicit feelings of happiness in others, even when they are dissimilar, through the use of words and attitudes.³⁷ This character in *Syi'ir Tanpo Waton* is illustrated by knowledge of the purpose of humans as creatures who carry the mission of *rahmatan li al-'alamin* as caliphs on earth. They are characterised by their capacity for gratitude, their ability to avoid greed, and their commitment to prioritising harmony and unity. The congregation is imbued with an attitude of tolerance, respect for others, non-violence, and love for conducive behaviour. These characters are internalised through regular studies and the example set by the murshid and caliph in communicating with others.³⁸

³⁵ Ahmad Tohri et al., "The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia," *International Journal of Evaluation and Research in Education* 11, no. 1 (2022): 333–44, <https://doi.org/10.11591/ijere.v11i1.21869>.

³⁶ Interview with Gus Nizam, Sidoarjo, February 12, 2023.

³⁷ Arham Junaidi Firman, U. Ni'mah, and Nova Asvio, "Prototype Curriculum: Concepts and Its Role in Strengthening Character Education After the Covid-19 Pandemic," *EJIP: Educational Journal of Innovation and Publication* 1, no. 1 (2022): 10–17.

³⁸ Kurniawan, "Syi'ir Tanpo Waton Reconstruction of Local Culture in the Context of Tasawuf."

Thirdly, the domain of social care. The traditions of religious intellectuals today are characterised by individualism and group fanaticism, which are not conducive to positive personal development.³⁹ *Bait Syi'ir Tanpo Waton* proffers a cautionary note, indicating that Sharia and Sufism must be regarded as inextricably linked, symbolising the horizontal creation of humans, and their consequent need for one another. The Sharia doctrine encompasses a moral code, which is not employed as a means of attributing blame or alienating individuals from social reality. Instead, it is internalised in the form of a caring attitude towards the social environment, neighbours, friends, teachers, parents and society at large, manifested through a system of cooperation, community service and assistance.⁴⁰

Fourthly, the capacity for responsibility. A disposition of prudence in undertaking actions, with the objective of ensuring that these actions yield a beneficial outcome for others. Every decision entails a certain degree of risk; thus, it is incumbent upon the mind and heart to exercise discernment until a conclusion is reached. In *Syi'ir Tanpo Waton*, the concepts of repentance, *istiqamah*, and *taqwa* are presented as an illustrative example of how responsibility can be understood as an ongoing process of internalising the value of the congregation from the beginning to death. One must assume responsibility for one's actions in the world, even if one believes that God will directly intervene in the world. All actions will be held accountable. The character of responsibility is internalised in spiritual inspirations, habituation to return what is owed and borrowed, abstaining from damaging others and from infringing upon others' rights.

This finding demonstrates that all elements within the Ahlus Shofa Wal Wafa Pondok Pesantren, including Guru Mursyid, caliphs, and all activities, organisations, and activities within them, contribute to the process of internalising the values of *Syi'ir Tanpo Waton* within the congregation. The interconnection between these elements plays a pivotal role in the congregation's growth, both individually and organisationally. It facilitates the acquisition of

³⁹ Muhamad Gina Nugraha, "Development of Web-Based Radioactivity Teaching Materials Oriented-on Character Education for Highschool Student," *ASEAN Journal of Science and Engineering Education* 3, no. 1 (2023): 95–102.

⁴⁰ Interview with Salik, Sidoarjo, March 16, 2023.

Sufism-aligned character education values, which are instrumental in fostering the congregation's development.

Reflection of Character Education in *Syi'ir Tanpo Waton*

The results demonstrated that reflection encompasses two perspectives: firstly, that of the congregation as an individual who experiences value internalisation and performs Sufistic behaviour comprising character values present in *Syi'ir Tanpo Waton*; and secondly, that of the Guru Mursyid and khalifah as those who internalise values. The internalisation process, which involves participation in activities and education at the Ahlus Shifa Wal Wafa Pondok pesantren,⁴¹ has resulted in observable and non-observable changes in the congregation. These changes are experienced by the congregation members themselves. Furthermore, the values espoused in *Syi'ir Tanpo Waton*, which are conducive to character education, are reflected in the congregation members' daily activities and special activities.⁴²

The extant findings pertaining to this reflection indicate, in general and holistic terms, a continuity between the values espoused in *Syi'ir Tanpo Waton*, which are internalised and reflected in the Sufistic conduct of the congregation. The educational process is inherently time-consuming, with each congregation progressing at a unique pace. The reflections that emerge may vary in content and scope, influenced by individual experiences, engagement in daily, weekly, monthly, and annual activities, as well as involvement in foundation organisations within the Ahlus Shofa Wal Wafa Pondok pesantren.

The internalisation of *Syi'ir Tanpo Waton* into the character of the congregation can be influenced by a number of factors, with religion being a significant one. The process of reflection is based on the teachings of the murshid and khalifah, as evidenced by the observable changes in character before and after the practice and recitation of *Syi'ir Tanpo Waton* in the pesantren. Such changes can be observed in the subjects' daily lives, including a cessation of slander, disturbance of others, and discourse on the shortcomings of others' religious practices. Additionally, there is a notable shift in attitude,

⁴¹ Interview with Gus Nizam, Sidoarjo, February 12, 2023.

⁴² Interview with Putri, Sidoarjo, March 16, 2023.

manifesting as a combination of seriousness and joy during the recitation.⁴³

From the perspective of the congregation, religious reflection is perceived as a process of personal transformation. This involves a shift towards greater respect and admiration for the teacher, a sense of tranquility, and an enduring desire to be in the presence of God. They engaged in the practice of *dhikr* throughout their activities, both internally and verbally. The recitation of *dhikr* in the heart fosters a mindset of self-reflection, influencing attitudes and behaviors in a spontaneous manner, devoid of the need for reason or the discernment of the good and the bad. When one departs from *dhikr*, the outcome is invariably beneficial and virtuous.

Secondly, the love of peace. The character in question, as viewed from the perspective of the murshid and khalifah teachers, displays no indications of experiencing difficulties or conflicts with any individuals, whether neighbours, relatives or members of the wider social environment. The murshid is able to discern the attitude of relenting and not being arrogant when slandered and of remaining calm in the face of adversity. From the perspective of the congregation, the heart experiences a sense of tranquility in navigating life's challenges. This is achieved without succumbing to negative emotions such as envy, resentment, arrogance, or selfishness. The inherent limitations of human nature are acknowledged alongside the recognition of a higher power. The tenets of the religion espoused by the congregation emphasise the pursuit of peace, and the religion itself provides a source of inspiration and solace. The congregation is able to avoid conflict and strive to maintain benevolent actions towards all, even in the face of adversity.⁴⁴

Thirdly, the subject of social care. The term denotes a disposition to engage in social interaction, to offer assistance, and to participate in social activities. From the perspective of the murshid and khalifah teachers, the attitude of social care is manifested in the vitality of participation in activities, the serious engagement with each process within the pesantren, and the comprehensive understanding of the religious sciences imparted by the murshid master. From the perspective of the congregation, the attitude of

⁴³ Satria, "Aransemen Sholawat Syi'ir Tanpo Waton: Sebuah Proses Kreatif."

⁴⁴ Interview with Salik, Sidoarjo, March 16, 2023.

social care is manifested in their mutual affection for one another, irrespective of ethnic, racial, or religious distinctions. They extend assistance to those in need within their immediate vicinity.

The congregation demonstrates social awareness through the maintenance of friendships and the performance of round post duties in accordance with the mandate of the village government. Social activities are an integral part of the responsibilities associated with the role of a worshipper. With regard to the formation of friendships, worshippers do not select their social interactions; rather, any individual within their social circle becomes a member of their extended family. In their daily lives, the congregation consistently engages in greetings, smiles, and a preference for walking. This is not only an exemplification of the teachings of *sharia-muamalah* as reflected in *Syi'ir Tanpo Waton*, but also a manifestation of the Sufism experience.

The fourth factor is responsibility. A cautious approach to any action, as even the slightest misstep may result in accountability before God in the future. From the perspective of the murshid and khalifah teachers, this attitude is reflected in their polite and serious demeanor, as well as their compliance with established rules without excessive questioning or protestation. Furthermore, the concept of responsibility is exemplified by a profound sense of devotion to the pesantren, characterised by a complete dedication to fulfilling all obligations. From the perspective of the individual member of the congregation, the attitude of responsibility is perceived to have a direct impact on one's own sense of self, manifesting as sincerity in one's actions and an unwavering optimism about life.⁴⁵

Consequently, the internalisation of *Syi'ir Tanpo Waton* is reflected in a hierarchical manner, encompassing monotheism, independence, and happiness. The belief in God represents a complete dedication to the divine, with humans occupying the pinnacle of servitude. All actions are guided by the conviction in the omnipotence of the Almighty. This gives rise to an independent disposition, manifest in thought, action, and decision-making. Independence informs decisions based on logical reasoning and Sharia-Sufistic knowledge. Ultimately, such an attitude engenders a sense of tranquility and peace of mind. Life is regarded as a gift from God, entrusted for the service of God, religion, and humanity. This

⁴⁵ Interview with Putri, Sidoarjo, March 16, 2023.

represents the culminating outcome of the reflection of *Syi'ir Tanpo Waton*.

Conclusion

All elements within the Ahlus Shofa Wal Wafa Pondok Pesantren, including Guru Mursyid, caliphs, and all activities, organisations, and activities and habituation within it, contribute to the process of internalising the values of *Syi'ir Tanpo Waton* within the congregation. The interconnection between these elements plays a pivotal role in the congregation's collective and individual growth, as well as in the organisation's development. It facilitates the acquisition of Sufi-aligned character education values. The internalisation process, which involves participation in activities or activities and education in the Ahlus Shifa Wal Wafa Pondok pesantren, gives rise to various concrete and non-concrete changes in the congregation. Moreover, the individuals undergoing this process are themselves aware of the changes that occur within them. Indeed, every value of character education that appears or is contained in *Syi'ir Tanpo Waton* is reflected in their lives in various daily activities and special activities that they undertake and implement.

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