

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

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**Abstract:** Character formation is the ultimate goal of the educational process, but the internalization of character into social attitudes and behavior is still experiencing difficulties. Ahlus Shofa Al Wafa Pondok pesantren, Sidoarjo can make efforts to internalize character traits through *Syi'ir Tanpo Waton* into the behavior of students and congregation. Therefore, this study aims to explain the internalization of character education values in *Syi'ir Tanpo Waton* concerning Sufism in the language *dauroh* congregation of Ahlus Shofa Al Wafa Pondok pesantren and examine the reflection of character education values in *Syi'ir Tanpo Waton* in relation to Sufism on the Sufistic behavior of the language *dauroh* congregation of Ahlus Shofa Al Wafa Pondok pesantren. This research is qualitative with multi-approaches, namely normative-manuscript and phenomenological approaches. Primary data is taken from the narrative of the main source, namely the caregiver of the Ahlus Shofa Al Wafa Pondok pesantren and the principal. The results showed that internalization was carried out through the involvement and habituation of the congregation in activities in the Pondok pesantren, including the Foundation organization. The reflection of value of character education in the congregation is reflected through its behavior both concrete and abstract.

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

## Introduction

Character education is a tool that is being promoted to overcome all the problems of the nation's eroded cultural values. Its implementation also has a special position in the 2013 curriculum. In addition, there is now Character Strengthening Education as stipulated in Presidential Regulation No. 87 of 2017 as a continuation and development of the character education movement.<sup>1</sup> This shows that character education is expected to be integrated into ongoing education at all levels, including secondary school where students are at an essential character development age.

The age of student development is a vulnerable period of identity formation.<sup>2</sup> A time when thoughts and paradigms are easily influenced, without going through a strong filter.<sup>3</sup> Some research suggests that the deterioration of good human character is caused by the failure to form a foundation during the developmental years.<sup>4</sup> Ernawati considers that the development period is a period of gambling where teachers or educators make a total effort in the learning process that leads to the formation of morals, morals, and ethics; both learning objectives and curriculum.<sup>5</sup>

Surawan revealed the problem of failure to form good character in schools, is caused by three things; first, archaistic learning patterns. Where character learning is only delivered through ceremony in the classroom in the form of explanations, concepts, and categorization, without exemplary, habituation and recorded in the mandatory school program.<sup>6</sup> Such learning

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<sup>1</sup> 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>.

<sup>2</sup> 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>.

<sup>3</sup> 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.

<sup>4</sup> 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>.

<sup>5</sup> 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>.

<sup>6</sup> 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>.

patterns are good, but they are moot, easily defeated by other more practical information. Hidayat even tends to describe this method as a classic method that was relevant in the past, today the mindset of students is logical and rational.<sup>7</sup>

Second, exemplary figures. Students or santri need a mirror to represent the theory in a realistic form. The most influential representation is the figure of the teacher, *ustadz*, kiai, or government. However, often the media or phenomena present negative figures so that the theory of character-building instantly fades and a crisis of confidence. Figurity is an education without a curriculum, but has a strong influence on shaping character. Every attitude and speech uttered by figures (or configured), has the meaning of character absorption for students.<sup>8</sup>

Third, it is not in accordance with local wisdom. Local wisdom is part of the ecological culture, which forms the basics or foundation of student character. If the learning pattern of character education contradicts the content of local wisdom values, it will be abandoned by students' traditions and habits. Local wisdom consists of rituals and manuscripts.<sup>9</sup> Rituals are done through physical and psychic movements, while manuscripts are patterned after Sufistic recitations. Character education is patterned in both directions; psychic and Sufistic, because character combs the sub-physical part of humans.<sup>10</sup>

Therefore, character education is not only taught explicitly but also implicitly through various media, including Sufistic literary works.<sup>11</sup> Sufistic

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<sup>7</sup> 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>.

<sup>8</sup> 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>.

<sup>9</sup> 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>.

<sup>10</sup> 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.

<sup>11</sup> 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>.

literature is a type of literary work in which the strong influence of Sufism or Sufi values is in the form of metaphors, the use of symbols, and even the imagery system used in the literary work.<sup>12</sup> The values contained in Sufistic literature generally include Sufism values, expressions of longing for God, the nature of the creature's relationship with the Creator, and also behaviors related to religiosity and goodness so that there is a strong bond between Sufi literature and Sufism where both become a source of inspiration for the creator of literary works.<sup>13</sup> The values mentioned in Sufistic literary works have a pattern of intersection of character education values which include 18 basic values, namely religious, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, love peace, love to read, care for the environment, social care, and responsibility.<sup>14</sup>

Of the various types of literary works that exist, poetry has a history and is closely related to values. The term *syā'ir* comes from the Arabic *syi'ir* which later developed into *syi'ru* which means poetry. In the concept of Malay literature, poetry has several special characteristics, namely consisting of four lines in each stanza and each line contains 8 to 14 syllables that rhyme similarly and the language used in each line is denotative or figurative.<sup>15</sup>

One of the famous poems in East Java and often played in mosques and *musholla* before or even after the adhan is *Syi'ir Tanpo Waton* created by KH. Mohammad Nizam As-Shofa better known as Gus Nizam who is also

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<sup>12</sup> 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>.

<sup>13</sup> 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.

<sup>14</sup> 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>.

<sup>15</sup> 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>.

the founder of As-Shofa in 2004.<sup>16</sup> He also chanted the *syi'ir. Syi'ir Tanpo Waton* is not only famous in East Java, but also in parts of Central Java.

In addition to creating *Syi'ir Tanpo Waton*, Gus Nizam also established the Ahlus Shofa Al Wafa Pondok pesantren where the values in *Syi'ir Tanpo Waton* are taught and internalized in the congregation through religious activities that are held regularly and periodically.<sup>17</sup> One of the activities is language *dauroh*, which consists of congregants who regularly come not only to learn the language but also to follow the routine activities of reciting the book.

Preliminary studies examining religious values in Sufistic literary works in the form of poetry have been conducted by Agus Kurniawan, but the research conducted is limited to assessing values from the perspective of religious values.<sup>18</sup> Rahman also conducted research related to values in poetry. However, in this study, the values studied are religious values and the poem used is *Shawat Burdah*. *Shawat Burdah* fulfills the characteristics of the development of Islam. With such a beautiful language, Imam Al Bushiri as the creator of the poem has succeeded in instilling the love and love of Muslims for the Prophet Muhammad SAW. The theme and mandate contained in 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 SWT including clinging to religion, loving Rasulullah SAW, and imitating his behavior. In addition, the content in *Syair* also teaches humans to cling to the Qur'an, teaches humans to strive in the path of Allah, not to despair, and chant a lot of prayers.<sup>19</sup>

Siti Maslahah, internalization of Sufism values in Ma'had Tarbiyatul Mu'allimien Al-Islamiyah Pesantren Al-Amien Prenduan Sumenep. From the results of the study, it was found that the process of internalizing the values

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<sup>16</sup> L Rahman, E A Rizal, and A Z Arsyada, "From A Local Legacy to the National Religious Harmony: The Study of *Syiir Tanpo Waton* in the Light of Indonesian Religious Moderation," *Jurnal Penelitian* 18, no. 3 (2021): 13–26.

<sup>17</sup> Siti Maslahah, "The Spiritual Meaning of Adversity," *Teosofia: Indonesian Journal of Islamic Mysticism* 7, no. 2 (2018): 115–36, <https://doi.org/10.21580/tos.v7i2.4405>.

<sup>18</sup> Muhammad Agus Kurniawan, "Syi'ir Tanpo Waton Reconstruction of Local Culture in the Context of Tasawuf," *Riayah: Jurnal Sosial Dan Keagamaan* 6, no. 2 (2021): 201–16, <https://ejournal.metrouniv.ac.id/index.php/riayah/article/view/3657>.

<sup>19</sup> Rahman, Rizal, and Arsyada, "From A Local Legacy to the National Religious Harmony: The Study of *Syiir Tanpo Waton* in the Light of Indonesian Religious Moderation."

of Sufism in Ma'had Tarbiyatul Mu'allimien Al-Islamiyah Pesantren Al-Amien Prenduan, Sumenep. In addition, supporting and inhibiting factors for internalization were also found. Supporting factors include strengths in 24-hour assistance and education, good role models, and the boarding school environment. Supporting factors also include opportunities, namely where the students have a supportive attitude and the boarding school is open to all groups. Meanwhile, inhibiting factors include weaknesses in the form of lack of awareness and compliance of santri to boarding school regulations and challenges in the form of diverse backgrounds of santri.<sup>20</sup>

Of the studies that have been mentioned, most of them are limited to religious values only. Then some others are related to the *Syi'ir* studied. Some study *Syi'ir Tanpo Waton* but do not include the scope of *jama'ah* and activities carried out at the Pondok pesantren. This research is different from previous studies that have been mentioned in the previous paragraph where this research focuses on character education values in *Syi'ir Tanpo Waton* which uses Javanese. The relationship between nationalist character education values and Sufism values will be reviewed in this study, as well as the internalization and reflection of these values on the language *daurob* congregation as well as their Sufism behavior at the Ahlus-Shofa Al-Wafa Pondok pesantren considering that *Syi'ir Tanpo Waton* is a Sufism literary work. The purpose of this study is to explain the internalization of character education values in *Syi'ir Tanpo Waton* concerning Sufism in 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 behavior of the language cycleoh congregation of Ahlus Shofa Al Wafa Pondok pesantren.

This research was conducted with a qualitative approach through discourse analysis of Sufistic literary works and case studies on the language *daurob* of the Ahlus- Shofa wal-Wafa Pondok pesantren. The discourse analysis carried out is a discourse of understanding based on the objectives of this study which examines the values of character education contained in the *Syi'ir Tanpo Waton* literary work about Sufism in Islam. The case study was conducted after the values were obtained from the results of the

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<sup>20</sup> Maslahah, "The Spiritual Meaning of Adversity."

discourse analysis of *Syi'ir* to examine the internalization of these values in the language *dauroh* congregation which was certainly carried out by the Kyai / Mursyid Teacher / Caliph and the reflection of these values on the language *dauroh* congregation of Pondok Pesantren Ahlus- Shofa Wal-Wafa itself. A total of 3 murshid teachers and/or caliphs and 6 worshipers were involved in this research. The research was conducted using an interview method that was analyzed 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 spirit of the problems of modern society.<sup>21</sup> The experience has several stages; first, contemplation in quiet places. Contemplation about life varies and varies from person to person, there are problems, sometimes happy and sometimes sad. Second, the stage of *tirakat*. *Tirakat* creates *syi'ir* in a state of fasting, *mutih* and eliminates worldly routines. Thus the birth of *Syi'ir Tanpo Waton*.<sup>22</sup>

In the cultural context, *Syi'ir Tanpo Waton* is presented to water the morals of modern society.<sup>23</sup> The tragedy of human deviations in life, such as beating students to their teachers, immoral acts, persecution, and other immoral behaviors are often reported. All immoral deviations are caused by a misunderstanding of religion, then religious teachings are difficult to obtain, *takefiri* culture, misleading each other often penetrates students and ordinary

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<sup>21</sup> 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>.

<sup>22</sup> 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>.

<sup>23</sup> 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>.

people.<sup>24</sup> This is due to an early character crisis, starting in formal classrooms and a failed developmental period.<sup>25</sup>

Religion, being the foundation of religion, needs to be corrected. The source of all character problems is a wrong understanding of religion, from extremists, and purists to liberals.<sup>26</sup> Religion is only used as a normative, legalistic, and textualist dimension of understanding without any in-depth study of the dimensions of local wisdom, contest, and benefit.<sup>27</sup> As a result, religion becomes rigid and fanatical. The term *takfiri* (disbelieve each other) appears, legalizing each other among Muslims themselves, then religious conflicts are ignited.<sup>28</sup> Students and ordinary people are the main targets because they are the easiest and most susceptible to misunderstanding religion.<sup>29</sup> Realizing this phenomenon, *Syi'ir Tanpo Waton* is present to provide a spiritual refreshment, combing the inner part of the human heart.

Substantially, the content of *Syi'ir Tanpo Waton* consists of 13 stanzas. Each stanza has an average of four lines, each taken from verses of the Qur'an on how to be grateful and live a life by the principles of *rahmatan lil alamin*. In the beginning, it contains praise to God, illustrating that humans are weak, and have no power except for the help of supernatural forces; God. As we want to start our activities in life, we should start with gratitude, optimism, and the intention of living solely to seek God's pleasure. Illustrating that life must have a strong foundation; a sense of faith and piety.

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<sup>24</sup> 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.

<sup>25</sup> 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>.

<sup>26</sup> Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, <https://doi.org/10.29332/ijssh.v3n1.277>.

<sup>27</sup> 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>.

<sup>28</sup> 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>.

<sup>29</sup> L Dodi and A M Abitolkha, "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia," *QIJIS (Qudus International Journal of ...* 10, no. 1 (2022): 141–74.



In the second part, humans are given a way of life to tranquility, namely in carrying out sharia must be mixed with *tasawwuf*. People who practice sharia without *tasawwuf*, in *Syi'ir Tanpo Waton*, are described as people who are good at writing, but cannot read, but cannot see. Like *gur pinter ndongeng nulis lan moco*. This illustration describes the person as a hypocrite. The next section explains the modern phenomenon, where many people memorize the Qur'an and hadith, but often blame and even disbelieve other religious adherents. *Syi'ir Tanpo Waton* gives a warning that the knowledge of religion is very broad, loving the people is the goal of religion.

The next section contains the teachings of monotheism, submitting oneself to God by abandoning excessive pride, envy, jealousy, and *hubbu al-dunya*. God will elevate the degree of people who are virtuous, good at giving thanks, and respecting fellow believers. His spirit will not be lost when he dies, because he understands the way home. Unlike people who are arrogant, self-righteous, and blame others, the third person to die will be lost at a dead end. *Utub mayite ugo ulese*, which is one example of a wise and fortunate person, the body in the grave remains intact and not damaged at all.

Such is the substantive description of *Syi'ir Tanpo Waton* which symbolizes the base, pillar, and roof. The foundation is illustrated by the belief in God by surrendering to God as a weak servant. The pillars are illustrated with *sharia* and Sufism that always walk together in influencing and understanding religion. Religion is understood in context, tradition, and as a whole, not partially and textually. The roof is morals, good character, and a good life after death.

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

In the internalization process, the verses of *Syi'ir Tanpo Waton* in the Dauroh Language congregation at the Ahlus Shofa wal Wafa Pondok pesantren are carried out through an awareness process carried out by the Mursyid teacher or caliph. This value is internalized through activities in the Ahlus-Shofa Wal Wafa Pondok pesantren, both daily, weekly, monthly, and annual.<sup>30</sup> Providing material either in general studies or in intensive or special

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<sup>30</sup> Interview with Gus Nizam, Sidoarjo, February 12, 2023.

guidance for congregants is the main way of transferring knowledge and transferring values for the values that are internalized or instilled.<sup>31</sup>

In addition, involving the congregation in every activity or forum organized by providing various roles or contributive parts will be a way for the congregation to interpret and implement the value elements taught. This internalization process is not necessarily only one or two times but is a continuous process by also paying attention to the readiness, willingness, completeness, and activeness of the congregation in carrying out religious activities in the pesantren ranging from general ones such as Reboan Agung, intensive guidance of congregations to *suluk*. In addition, the internalization process is also strengthened by giving real examples where the manifestation of the value is also implemented by Guru Mursyid and the Khalifahs.<sup>32</sup>

Habituation is also important in this internalization process. This is because the cultivation or internalization of character education values is not enough to be taught through classroom subjects, but must also be applied through habituation.<sup>33</sup> Spontaneous habituation activities can be carried out with routine and repetitive activities. Habituation is directed at acculturating certain activities so that they become patterned or systemized activities.<sup>34</sup>

Thus, the congregation can see and learn directly so that this internalization process can also take place reflectively and autonomously on real examples of daily life that are presented or carried out. Internalizing religious values also sees the *maqom* of the congregation so that the main goal of *tarbiyah* in the Ahlus Shofa Wal Wafa Pondok pesantren in bridging the congregation to become a complete person who has the nature of Muhammad based on the values contained in *Syi'ir Tanpo Waton* which is chanted can be achieved properly.<sup>35</sup>

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<sup>31</sup> Interview with Gus Nizam, Sidoarjo, February 12, 2023.

<sup>32</sup> Interview with Putri, Sidoarjo, March 16, 2023.

<sup>33</sup> 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>.

<sup>34</sup> 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>.

<sup>35</sup> Interview with Salik, Sidoarjo, March 16, 2023.

Some forms of character in *Syi'ir Tanpo Waton* that are internalized into activities and habituation are: first, religious. Awareness of God's existence as a supernatural force and weakening the position of humans so as not to be arrogant. Internalized in routine study activities about monotheism, the oneness of God. Giving examples so as not to be arrogant, good at being grateful for God's blessings, and always starting activities by reading bismillah to get God's pleasure.<sup>36</sup> In addition, they are always reminded to bring God into every activity of the congregation through reading the Qur'an and studying hadith.

Religion is the basis for living life.<sup>37</sup> Religiousness is also implemented in the form of dhikr, which Kiai Darma al-Wafa revealed as a form of structuring the heart to penetrate falsehood and bad nature.<sup>38</sup> *Dhikr* forms a tough and sturdy character contained in *Syi'ir Tanpo Waton*. The dhikr used uses *dhikr bi al-qalbi*, where dhikr is without space and time limitations. If likened to a tree, *dhikr* is the process of planting which later harvested is morals or character; if the planting process is correct, it will produce quality plants.

Second, love peace. Words and attitudes that make other people - even if they are different- feel happy in their presence.<sup>39</sup> 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 who are good at being grateful, not greedy, and prioritizing harmony and harmony. The attitude instilled in the congregation is one of tolerance, respect for others, non-violence, and love for conduciveness. These characters are internalized through regular studies, the example of the murshid and caliph in communicating with others.<sup>40</sup>

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<sup>36</sup> 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.

<sup>37</sup> 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>.

<sup>38</sup> Interview with Gus Nizam, Sidoarjo, February 12, 2023.

<sup>39</sup> 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.

<sup>40</sup> Kurniawan, "Syi'ir Tanpo Waton Reconstruction of Local Culture in the Context of Tasawuf."

Third, social care. Individualism and group fanaticism are the traditions of religious intellectuals today, and this is not a good character.<sup>41</sup> Bait *Syi'ir Tanpo Waton* provides a warning that Sharia and Sufism must go hand in hand as a symbol that humans are created horizontally, needing each other. Sharia has a fruit called morals and morals. Sharia or religious knowledge is not used to blame people or alienate themselves from social reality. *Syi'ir Tanpo Waton* is internalized in the attitude of caring for the social environment, neighbors, friends, teachers, parents, and society, through a system of cooperation, community service, and help.<sup>42</sup>

Fourth, being responsible. An attitude of prudence in doing actions, so that these actions have a beneficial value for others.<sup>43</sup> Every decision taken carries a risk, so it is the duty of the mind and heart to filter until the conclusion is born. In *Syi'ir Tanpo Waton*, the concepts of repentance, *istiqamah*, and *taqwa* are taught as an illustration that being responsible is the end point of internalizing the value of the congregation from the beginning to death. Being responsible for what is done in the world, even if God replies directly in the world. All actions will be held accountable. The character of responsibility is internalized in spiritual inspirations, habituation to return what is owed and borrowed, do not damage, and do not take other people's rights.

This finding shows that all elements in the Ahlus Shofa Wal Wafa Pondok pesantren, both Guru Mursyid, caliphs, and all activities, organizations, and activities in it contribute to the process of internalizing the values of *Syi'ir Tanpo Waton* in the congregation. The synergy between elements is very instrumental and an important part of the process of developing the congregation individually and also organizationally in obtaining character education values that are in line with these Sufism values.

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<sup>41</sup> 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.

<sup>42</sup> Interview with Salik, Sidoarjo, March 16, 2023.

<sup>43</sup> Justice Zeni Zari Panggabean, "Reflecting the Value of Character Education in Lesson Planning," *Jurnal Ilmiah Sekolah Dasar* 6, no. 1 (2022): 66–74, <https://doi.org/10.23887/jisd.v6i1.41427>.

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

The results showed that reflection contains two points of view, namely from the side of the congregation itself as an individual who experiences value internalization and performs Sufistic behavior containing character values contained in *Syi'ir Tanpo Waton*, but also from the side of Guru Mursyid and khalifah as those who internalize values. There are various changes that are reflected concretely and non-concretely in the congregation after undergoing the internalization process by participating in activities or activities and education in this Ahlus Shifa Wal Wafa Pondok pesantren.<sup>44</sup> Not only that, they also feel the changes themselves and it is true that every character education value that appears or is contained in *Syi'ir Tanpo Waton* is reflected in their lives in various daily activities and special activities that they do and implement.<sup>45</sup>

The existing findings related to this reflection show in general and holistically that there is a continuity between the values contained in *Syi'ir Tanpo Waton* in addition to being internalized, successfully also reflected in the Sufistic behavior of the congregation. The education process does take time and each congregation has a different level or process from one another,<sup>46</sup> where the reflections that arise can be the same or different depending on each individual and the time and involvement in daily, weekly, monthly, and annual activities, or foundation organizations in the Ahlus Shofa Wal Wafa Pondok pesantren.

Some things that have a direct impact on the internalization of *Syi'ir Tanpo Waton* into the character of the congregation, as a form of reflection, are: first, religious. Reflection is based on the murshid and khalifah teachers, it can be seen from the changes in character before and after practicing and reciting in the pesantren through the internalization of *Syi'ir Without Waton*. Changes can be felt and seen in their daily lives, such as not slandering, not disturbing others, not talking about badness or other people's ways of

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<sup>44</sup> Interview with Gus Nizam, Sidoarjo, February 12, 2023.

<sup>45</sup> Interview with Putri, Sidoarjo, March 16, 2023.

<sup>46</sup> R J Kapoh et al., "Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education," *Journal of Education* ... 6, no. 1 (2023): 452–59.

religion, and being active in activities, there is a serious and happy attitude in the recitation.<sup>47</sup>

But from the congregation's point of view, religious reflection is felt from changes in oneself; they are more respectful and glorify the teacher, feel calm, and always want to be with God at all times. They always recite dhikr in between activities, both in their hearts and orally. Dhikr in the heart gives birth to a mindset of self-reflection, which affects attitudes and behavior spontaneously without being regulated by reason, or seeing the good and bad sides, but because it departs from dhikr, what is produced is benefit and goodness.

Second, love of peace. The character that appears from the point of view of the murshid and khalifah teachers is not having problems with anyone, neighbors, relatives, or the social environment. The attitude of relenting and not being arrogant when slandered and being calm in facing problems can be seen by the murshid. While from the point of view of the congregation, the heart feels calm living life. Without envy, spite, arrogance and selfishness. The nature of creatures is weak and God is all-powerful. The religion they follow wants peace, religion brings inspiration and comfort. The congregation is able to avoid disputes and try to keep doing good to everyone, even if they are hurt.<sup>48</sup>

Third, social care. The attitude of actively engaging in social interaction, helping, and participating in social activities. From the point of view of the murshid and khalifah teachers, the attitude of social care is seen from the liveliness of participating in activities, seriously living every process in the pesantren, and mastering the religious sciences poured out by the murshid master. Meanwhile, from the aspect of the congregation, the attitude of social care is reflected in their mutual love for each other regardless of ethnic, racial, or religious differences. Help to help if there are neighbors, in the surrounding environment who need help.

The congregation has social awareness by maintaining friendships and performing round post duties according to the mandate of the village government. Social activities are part of their responsibility as worshipers.

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<sup>47</sup> Satria, "Aransemen Sholawat Syi'ir Tanpo Waton: Sebuah Proses Kreatif."

<sup>48</sup> Interview with Salik, Sidoarjo, March 16, 2023.

From the aspect of sorting out friends, worshipers do not choose who to interact with, but anyone in their social life becomes family. In daily life, the congregation always greets, smiles, and likes to walk. This is not only a form of *sharia-muamalah* teaching from the reflection of *Syi'ir Tanpo Waton*, but also part of the Sufism experience.

Fourth is responsibility. An attitude of caution in doing something, because the slightest thing will be held accountable before God in the future. From the aspect of the murshid and khalifah teachers, the reflection of this attitude is seen from the polite, serious attitude and obeying the rules without asking many questions and protests. The form of responsibility is also seen from a sense of devotion to the pesantren, totality devotion, and completing all the tasks carried out. From the aspect of personal congregation, the attitude of responsibility is felt to have a direct impact on oneself, feeling sincere in doing something, always optimistic about life and *istiqamah*.<sup>49</sup>

Thus, the reflection of the internalization of *Syi'ir Tanpo Waton* is hierarchical; monotheism, independence, and happiness. Belief in God is a sense of total devotion to God where humans are at the peak of servitude, all activities are based on the belief in the almighty. This gives birth to an independent attitude, in thinking, acting, and deciding. Independence determines decisions from logical considerations and sharia-sufistic knowledge. In the end, such an attitude results in a sense of tranquility and peace of mind. Life is considered a gift from God that is ordered to serve God, for religion, and the people. Herein lies the final result of the reflection of *Syi'ir Tanpo Waton*.

## Conclusion

All elements in the Ahlus SHofa Wal Wafa Pondok pesantren, both Guru Mursyid, caliphs, and all activities, organizations, and activities and habituation in it contribute to the process of internalizing the values of *Syi'ir Tanpo Waton* in the congregation. The synergy between elements is very instrumental and an important part of the process of development of the congregation individually and also organizationally in obtaining character

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<sup>49</sup> Interview with Putri, Sidoarjo, March 16, 2023.

education values that are in line with the values of Sufism. Various changes are reflected concretely and non-concretely in the congregation after undergoing the internalization process by participating in activities or activities and education in the Ahlus Shifa Wal Waf aini Pondok pesantren. Not only that, they also feel the changes themselves and, 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 do and implement.

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