



## Riyadhah: The model of the character education based on sufistic counseling

Agus Samsul Bassar<sup>1\*</sup>, Aan Hasanah<sup>2</sup>

<sup>1</sup>Institut Agama Islam Latifah Mubarakiyah (IAILM) Suryalaya Tasikmalaya  
Email: [asamsulbassar@gmail.com](mailto:asamsulbassar@gmail.com).

<sup>2</sup>Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung  
Email: [aanhasanah11@yahoo.com](mailto:aanhasanah11@yahoo.com)

### Abstract

The purpose of education did not only build intelligent people, but also built a strong character and noble character based on the noble values of the nation and religion. Then, a quality and holistic character education becomes a necessity for the Indonesian people who want to develop the potential of the nations to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. Character education in Islam is a moral education which is the essence of Islamic teachings. For example, the character education applied by the Sufis with various *riyadhah* in their *zawiyah* or *ribath* under the guidance of the *murshid* who becomes a role model in the process of habituating and disciplining students. This study aimed to explore the model of the character education based on *sufistic* counseling with the various *riyadhah* in guiding students to have noble character. This descriptive study used a qualitative approach by a literature study and case study in the field. The research found that the process of character internalization carried out through various *riyadhah* is a spiritual practice covering all aspects of life, both worship and *muamalah* in an effort to maintain a harmonious relationship between humans and Allah, humans with other humans, humans with their environment, and humans with themselves. Therefore, it is able to clean the spirit and to devote themselves to the Divine, by having character or noble character and always doing good in life.

**Keywords:** *riyadhah*; holistic; internalization

\*Corresponding author: Agus Samsul Bassar ([asamsulbassar@gmail.com](mailto:asamsulbassar@gmail.com))

### Abstrak

Tujuan Pendidikan selain membentuk insan cerdas, juga membentuk karakter kuat dan akhlak mulia yang berpedoman kepada nilai-nilai luhur bangsa dan agama. Maka pendidikan karakter yang bermutu dan holistik menjadi sebuah keniscayaan bagi bangsa Indonesia yang ingin mengembangkan potensi diri anak bangsa agar memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan Negara. Pendidikan karakter dalam Islam adalah pendidikan akhlak yang menjadi esensi ajaran Islam. Diantara pendidikan karakter adalah yang dilakukan para sufi dengan berbagai *riyadhah di zawiyah* atau *ribath* mereka dibawah bimbingan guru mursyid yang menjadi role model dan teladan dalam proses pembiasaan dan pembinaan disiplin para murid. Penelitian ini bertujuan untuk menggali model pendidikan karakter berbasis konseling sufistik melalui berbagai *riyadhah* dalam membimbing para murid agar memiliki karakter atau akhlak mulia. Penelitian deskriptif ini menggunakan pendekatan kualitatif dengan mengadakan Studi Kepustakaan dan studi kasus di lapangan. Penelitian menemukan bahwa Proses internalisasi karakter yang dilakukan melalui berbagai *riyadhah*, merupakan latihan spiritual mencakup seluruh aspek kehidupan, baik ibadah maupun muamalah dalam upaya menjaga hubungan harmonis manusia dengan Allah, manusia dengan manusia lain, manusia dengan lingkungannya, dan manusia dengan dirinya sendiri. Sehingga mampu membersihkan ruhani dan mampu mengabdikan diri kepada Ilahi, dengan memiliki karakter atau akhlak mulia dan senantiasa melakukan kebaikan dalam hidup.

**Kata kunci:** *riyadhah*; holistik; internalisasi

### Introduction

Education is an effective way to build a superior and dignified nation. If the quality of national education is better, it will make the better quality of the nation, particularly in preparing superior and competitive human resources. For the Indonesian people, policies in the education development are written in a National Education Law (Sisdiknas), including as explained in article 1 point 1 of Number 20/2003 that "Education is a conscious and planned effort to create a learning atmosphere and learning process that students participate actively, develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and country ". A spiritual strength and noble character is the main focus of the national education. It means that the the education development focuses on building a strong spiritual and a quality character of nation, both in identity and maturity.

In order that the students are able to "develop their potential to have religious spiritual strength and noble character..." actively, they need the quality and holistic education. The quality and holistic educations that integrates three main areas of activity in synergy are the administrative and leadership fields, the instructional and curricular, and the student's coaching (guidance and counseling). Education now just carries out administrative and teaching by ignoring the aspect of guidance and counseling. It might only produce smart and skilled individuals in the academic aspect, but lack of the ability or maturity in the psycho-sosiospiritual aspect (Moenada, 2011).

From the three elements above, according to the author's observations, the third one did not get the proper portion in Indonesian educational institutions, which is the field of student's guidance and counseling (BP). This field is related to service delivery and assistance programs for students in an effort to achieve optimal development, through healthy interactions with their environment and maturity in the psycho-sosiospiritual aspect. So far what has happened is that BP teachers are identical with problem students. As a result, the guidance and counseling (BP) section at the school is feared by students because they think the students who enter the BP section are naughty or problematic students. Actually, the the guidance and counseling (BP) section in Islam, especially BP teachers has an obligation to help all students develop their spiritual strength and quality character with some spiritual exercises in daily life, such worship, habitual *ibadah* and other exercises or *riyadhah*.

Such situations and conditions are made worse by the influence of the education system today, Education is only oriented to achieve hard skills (technical skills), that is more about developing "intelligence quotient" (IQ) or intellectual ability and less attention to develop the ability of "soft skills", both in the form of "emotional intelligence" (EQ), and "spiritual intelligence" (SQ) as well as aspects of personal value and character formation. As a result, the graduates only have academic excellence (IQ) but are poor in character, blind in conscience, and do not have a concern for what is happening in the environment (minus EQ and SQ). The other negative impacts of education that over emphasize the aspects of IQ and lacks of processing and powering EQ and SQ, create the emotional humans and

easily provoked by various hoax. The way to change the thinking and improving people's attitudes and mentality requires a holistic education that does not only enhance the quality of IQ but also able to process and power their EQ and SQ abilities through character education and some spiritual exercises. These spiritual exercises will make healthy interactions with their environment and maturity in the psycho-sosiospiritual aspect and may build the quality character. The process of education has to help all students do their religious obligation in their life and help them be good student with a strong spiritual and quality character.

Education must direct students to discipline their mind and soul so that they have smart minds and good souls who are able to carry out good deeds and guard them from mistakes in their lives. The purpose of education is to build the quality character, both in identity and maturity. Education does not only build intelligent people, but also has strong character and noble character based on the noble values of the nation and religion. This process is closely related to the personality of each individual built in daily life consciously and responsibly (Mulyasa, 2011).

Then, the process of providing services and guidance for students plays an important role for the success process of the character education. In Islam, character education cannot be separated from moral education, as practiced by Sufis with various zawiyah and ribat. As the term of Ahmad Tafsir, to have a purpose in his learning is to Know (Knowing): (for students) to know a concept, to be able to carry out the concept (doing), and to be able to become (being) like a concept. As a student knows about the concept of goodness (knowing), he is skilled in carrying out goodness (doing). Then, the student always performs goodness in his daily life being. The Knowledge of values, including character, is something that is known in the brain and also the skills to carry out something which are still external. The Efforts to enter knowledge (knowing) and the skills to carry out (doing) into the person are called as internalization or personalization (Tafsir, 2010).

The process of internalizing the character by the Sufis is holistically under the guidance of a murshid teacher who becomes his role model; be a role model in the process of modeling, accustoming, and fostering discipline of students to be always worship on time, and various other techniques which are identical to the task of a BP teacher.

Based on that background, the researcher is interested in exploring the model of character education based on sufistic counseling with various *riyadhah* in guiding their students to have good character or noble character.

## Research Method

This study used a qualitative perspective when the data collected were in the form of descriptive data using library studies and observing in the location (case study). It was started by finding references about character education and *riyadhah*. Then, the collected data were analyzed by re-checking carefully the relevant data with the field research. In this research, the data analysis used the model of Miles and Huberman. The researchers also used a case study in the field by researching the process of *riyadhah* of students in the location. The researcher followed some of *riyadhah* activities, observed them to find some relevant data, analysed them, and then took some conclusions.

## Results and Discussion

### 1. The Essence of Character Education

Literally the meaning of character derives from the Latin word : "charakter", which means: character, mental characteristics, personality or morals. Character is a mental, moral or ethical nature that characterizes a person or group of people. Character in the Poerwadarminta's Dictionary is interpreted as character; psychiatric qualities, morals or manners that distinguish one person from another. Character is defined as character; psychiatric qualities, morals or manners that distinguish one person from another. Character is a person's attitudes and habits that allow and facilitate moral action. It is formed due to the habits which are done related to the personality of each individual built in daily life consciously and responsibly, the attitude taken in response to circumstances, and the words spoken to others. (Bahri, 2015).

According to Kesuma (2011), character education is a process of transforming values of life to be developed in a person's personality so that they become one in their life behavior. It is along with the hope that students are able to make a best choice and a wise decisions in their life and practice it in daily life, so they become

good students with strong spiritual and noble character and can make a positive contribution to their life and environment.

Character education in Islam is a moral education which is the essence of Islamic teachings. Islam places great importance on moral or character-based education. In the Islamic view, humans do not only consist of physical and material components, but also consist of spiritual components. Therefore, the purpose of education in Islam is not only to educate children to be smart and intelligent, but also to have good character so that they become useful people who are happy in the world and the hereafter. Education in Islam carries the mission of humanizing humans or leading humans to have good character. (Tafsir, 2010).

The basic importance of character education or morals in educating people according to Islam as prophet Muhammad peace be upon him said :

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

It means: "Indeed, I was sent only to perfect human morals." (HR Malik, Raudhatul Wa'idhin: 376.).

Character education in Islam is not only related to moral concepts (moral knowing) or moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three components, it can be stated that good character is supported by knowledge of the good, the desire to act good, and do good as stated by Lickona which is only built on human aspects or relationships between individuals. In Islam, the essence of a relationship can actually make a calm life which is practical of religion, as a vertical relationship with Allah that is trusted and believed. This is the lack of Thomas Lickona's character education theory that separates religion from character education even though both must be integrated in an institution. (Bahri, 2017). Therefore, the education building is stronger, when the character of a person is said to be good if his actions: (1) have been embedded in and ingrained in the soul, (2) is done easily without the need for more thought, (3) arise of free choice and not coercion, (4) is actually done not fabricated, and (5) is done sincerely because of Allah only. In other words, the character education of students' personalities is built from the internalization of various virtues in religion

which are believed and used as a basis for perspective, thinking, and acting. (Bahri, 2017).

That process of internalizing the characters is carried out by Sufis through various *riyadhah*, both physical and spiritual. Students in a congregation led by a *murshid* always perform various *riyadhah* in an effort to educate themselves to have good character or noble character. Sufistic guidance and counseling above is an effort to provide assistance by counselors to individuals who need it sincerely and only expect the blessing of Allah SWT. It is said to be assistance because it is basically the individual who must actively "understand" and "obey" the rules of Allah SWT in daily life. The focus of the assistance is; *First*; to develop the potential (physical, spiritual, *nafs*, and faith) granted by Allah SWT to humans (developmental guidance). *Second*; it solves the problems faced by individuals in order to live peacefully and avoids the problems solving which are not in accordance with Islamic teachings (Sutoyo, 2017). The strength of education with the Sufistic counseling model is the maximum role and function of the teachers. For example, a teacher tries to help develop the personality quality of the individual guided, develop the quality of mental health, develop more effective behavior in the individual and his environment, and overcome life problems and his life independently.

Humans in the view of Sufis are the most perfect creatures created by God. In other hand, they also have the lowest degree when the humans are unable to choose the path of goodness and do not maximize the spiritual dimensions, such as spirit, *qalb*, reason and *nafs* given by God. To accept its degree of perfection, every human being needs to clean and purify his soul (*tazkiyatun-nafs*) by doing various spiritual exercises or *riyadhah* at all times.

## **2. Riyadhah: The Model of Character Education Based on Sufistic Counseling**

*Riyadhah* etymologically means practice. In the world of Sufism, there are two kinds of it; riyadhah of body and riyadhah of *nafs* (an-nafs = soul). *Riyadhah* of body is performed by a Sufi by reducing eating, drinking and others, while riyadhah of

nafs is performed by always worshiping in a state of clean of *hadats* (dirt), multiplying *nawafil* prayers, *zikir* and other practice of *wirid*. (Suhrowardi, 2015).

Riyadhah conducted by Sufis is a mujahadah to educate themselves to be able to control themselves and to oppose the desires of their passions through various exercises, so as to be able to change bad habits and be replaced with good habits. One of the most important is how to clean the soul to be always submissive and obedient to the God presence so that those people become lucky in the sight of God. As Allah says in the Qur'an al-Shams verses 7-10 which means: "For the sake of soul and perfection (creation), Allah inspires that soul (path) for its piety and devotion. Fortunately, those who purify soul (spiritualization) are fortunate and actually harm those who pollute their souls." In another verse Allah says which means: "It is fortunate that people who try to cleanse their souls, and always remember the name of their Lord and perform prayers". (Surat al-'Ala verses 14-15). From these two letters, the concept of riyadhah was derived. (Suhrowardi, 2015).

Various riyadhah is a manifestation of a Sufis' mujahadah to be able to clean the spirit and devote them to the God by having noble character. Riyadhah is a spiritual practice that covers all aspects of life, worship and muamalah in an effort to maintain a harmonious relationship between humans and God (*hablum minallah*), among humans (*hablum minannas*), and the environment (*hablum minal alam*) and oneself (*hablum min an-nafs*).

The findings show that In Mts. Serba Bakti Pontren Suryalaya, the character education is integrated in a curriculum model from the Department of Religion and local content lessons in the form of Kepesantrenan. In addition giving knowledge on pesantren and the introduction of Sufi mysticism and tarekat, the students are also given special guidance of *Tarekat Qadiriyyah Naqsyabandiyah* (TQN) Suryalaya. The school holds Riqot (Riyadlah Thoriqot) which is a spiritual practice given to all students of MTs Serba Bakti with the Amaliyah TQN practice method at Suryalaya Islamic Boarding School. In other words, Riqot is a practical Sufism education oriented to knowledge and moral education. According to the Head of Madrasah, Nurhidayat S.Ag., M.S.I: "The Period of Faith and Taqwa Guidance (MABIT) or Riyadloh Thoriqot (RIQOT) is a superior activity of MTs. Serba Bakti to realize



students who are knowledgeable, worshiping, doing good deeds, useful and civilized (having good character) ". In its implementation, Riqot participants and class teachers as their supervisors perform Magrib to Isha Prayers along with zikir, khataman, and sunat prayers followed by Hidmat Amaliyah and knowledge of Manakiban by students who have been prepared. After that, students perform the sunat prayers before going to sleep. On the second day, at around 02.00, Riqot participants are woken up to bathe in repentance and evening prayer until dawn. After the Fajr Prayer, Riqot participants perform ziarah (visiting) to the graves of Abah Sepuh and Abah Anom as Murshid TQN Teachers of Pontren Suryalaya. After ziarah, they go to madrasah Pontren Suryalaya for "ngaras"; visiting the families of Murshid and asking "doa" and "barakah". (Mts.Serba Bakti, n.d.).

The other important activity is Special Coaching (Binsus) for class IX which is carried out after the Madrasah Final Examination. According to one of the mentors, Ustad Kamaludin Koswara, M.Ag: "the purpose of this special coaching is to equip the last time students to continue the habit of implementing TQN Suryalaya practices in their later lives and to equip various Suryalaya traditions, such as: marhaba, tarhim, muroqi, and so on. (Interview on 2/06/2020). These activities are spiritual exercises and then students are accustomed to implement riyadhah sufiyah under the guidance of the teachers. The riyadhah are:

#### **a. Zikrullah (remembering Allah)**

Zikrullah is the main practice of TQN Pontren Suryalaya, there are two kinds of zikrullah, both are Zikir Jahar (Loud) and Zikir Khafi (Silence). Zikrullah has a huge benefit in cleansing the soul and restoring self-awareness, and it is even able to provide tranquility and happiness in life. Allah has spoken in Ar-Ra'd : 28 which means: "*Those who believe and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction.*"

Each of these *Zikrullah* has a very important role. *Zikir Jahar* enters the human chest and become a fortress of various *syeytan* influences. Abah Anom advised in his book "*Miftahushshudur*" that: "And the doors can be closed only with the fortress of God. The fortress is meant to be second to none, namely "*laa ilaaha illallah*". The Qudsi hadith states "*laa ilaaha illallah*" is my fortress, whoever enter "*laa ilaaha illallah*" means that the one has entered my fortress, and who

ever has entered my fortress means that I have survived my "azab", which is to survive the temptation of *syaitan*". (Arifin, 1990).

This Zikir Jahar is usually done after every prayer and should not be less than 165 times in a certain way, and it feels upright on the whole body as if in all parts of the damaged charity it burns and radiates the Lord's Light (*Nurullah*). The vibration encompasses the entire field of *latifah* so that the meaning of *Laa ilaaha illallah* is reached which means "nothing is intended but Allah". The sentence *Nafi* eliminates all forms of something, and the sentence *isbat* is upheld in the heart and to the Essence of the Greatest. Then, it looks at the Essence of Allah with a good view.

Zikir Khafi is the fortress of two human enemies, namely syeitan and lust. This Zikir Khafi must be practiced as long as human's heart is still beating. This Zikir Khafi is a remembrance which has no limit in the number; not limited by space and time. In other terms, it is not hindered by work, both in the holy and physical circumstances; done in a state of standing, sitting or lying down. Because if humans forget to Allah, the negligence will provide an opportunity for the syeitan to enter into the heart. It will eventually drag people to do the worse and immoral, so that they are far from a noble character.

The two Zikrullah above have a catharsis function; when applyin Zikir Jahar with a strong voice, the students who have emotional problems will shout loudly spilling the obstacles or thoughts that bother him; there is no God but Allah; who has the right to be worshiped, the purpose of everything, and the support of a place to surrender and to ask for help in solutions (problem solving) in various life problems. Then, it even emerges insights that can enlighten their heart by remembering Allah (Zikir Khafi).

In the implementation of Zikrullah, every student who has reached the age of baligh is invited to ask for the talqin of zikir to the murshid or his representative who has been given a mandate. This Talqin zikir is a process given by kaifiyat or the procedure of zikir according to TQN and Talqin Zikir is a process of reviving the heart which forgets Allah by filling it with the Zikir "Laa Ilaaha Illallah" and "zikir Khafi" so that the heart always remembers Allah.

## b. Bathing of Taubat

The next process is guidance with bathing of Taubat. Bathing of Taubat commonly carried out by Sufis and tarekat experts in their riyadhah. This bath is intended to repent or eliminate various sins from all members of the body, from the tip of the hair to the tip of the foot. By reading a special prayer bathing :

رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

*“O, My Lord, cause me to land at a blessed landing place, for You are the best of those who bring to land“.*(QS. al-Mu'minun 23:29).

By bathing of Taubat which is usually carried out at around 2:00 a.m., the students are cleaned and purified physically and mentally. In Islam, the person who will perform the prayer must be clean and holy from the heart and unclean, both place, body and soul. The cleanness can be done with ablution and bathing. Ablution and bathing in Islam can clean the body and soul and can also provide a relaxing effect, eliminate tension, fatigue, increase stamina, and recovery. This repentance has the value of meditation and suggestions, and it is very effective for increasing self-awareness and healing from various diseases and having therapeutic benefits to biological diseases or disorders which are psychosomative in nature and seen as hydro therapy or treatment by using water as a means. (Samsulbassar, 2019).

## c. Qiyamul-lail

Qiyamul-lail or waking up at night is one of the most common practices of Tarekat experts, and it is the practice of sunnah prayer that is privileged. Even in the time of the Prophet, the practice of sunat prayer was once a mandatory practice. The implementation of the Qiyamul-lail is emphasized to further effect *tazqiatun-nafsi* and other psychological benefits, Allah alone has emphasized the *Qiyamul-lail's* rewards and priorities in Quran: Al-Isra, verses: 79 means: *"And part of the night pray (tahajud) (it would be) an additional worship for you; Hopefully your Lord will bring you to a place of Praiseness and glory."*

Every student wakes up at night to take bathing of taubat and prays sunnah, such as: syukrul wudhu, taubah, tahajjud, hajat, and witr, and then they do zikrullah together.

#### **d. Shalat (Prayer)**

In Qiyamul Lail and after After the bathing of Taubat , all students continue to do various prayers, both “ wajib” (obligatory) and non-obligatory “Sunat” prayers, which were routinely practiced by the followers of TQN ( the schedule determined by Abah Anom in his prayer guide book). The application of prayer practice as one of the *tazkiyatun-nufus* therapies in the process of guidance and counseling is based on the idea that prayer has wisdom that can influence people not to commit immorality, such as Allah said in Al-Ankabut : 45 which means: "*Verily the prayer prevents from (acts) vile and unjust deeds (mungkar)*".

This prayer is believed to have a great awareness, so besides doing obligatory prayer, the intensity is multiplied by doing various non-obligatory (Sunat) prayers. The more time used for prayer, the more opportunities to always remember Allah in the heart. When they often remember Allah ( zikrullah) in the heart, it decreases the time to commit to Allah. In addition, prayer has benefits for our body because the movements mechanically in prayer have aspects of sports and acupuncture, both are therapeutic.

#### **e. Khataman**

Khataman as the practice of TQN Pontren Suryalaya is compiled by Abah Anom in the book “*Uquudul Jumaan*”. Khataman is consist of invocation, shalawat, tawassul, prayers and the usual recitations practiced by the Prophet and his friends, and the teachers of tarekat (Arifin, 2009). It is performed minimally once a week and may be performed individually or together. By performing Khataman frequently, it takes more time to worship and to strengthen the heart to always remember Allah. Khataman can help all the students be always in remembering Allah (Zikrullah) every time.

#### **f. Manakiban:**

Manakiban is one of the practice of TQN Suryalaya, starting by the Opening with the sentences of prayers (doa), the Reciting of the Holy Qur'an and Shalawat of the Holy Prophet, The Reciting of Tanbih Abah Sepuh, Tawassul, Reciting of Manaqib (the life story of Sulthon Auliya Syeikh Abdul Qadir al-Jaelani) with his prayer, Dakwah (instructions on Islamic teachings), Reciting of shalawat Bani Hasyim three times , and the last is Closing.

**g. Ziarah (visiting the tomb of Wali)**

The riyadhah is by visiting the tomb of saints and pious people (Wali). Annual ziarah is usually held during the semester break of school to visit Wali Songo, and weekly ziarah is to the tomb of the Murshid of TQN Suryalaya path, followed by a "ngaras" to visit Ahlulbait (families) of the Pontren Suryalaya.

The various riyadhah above when always carried out in life by istiqamah will make each student be accustomed to worship Allah, as to be able to find the meaning of life: Who he is, where he comes from, and where he wants to go back. When someone has found the meaning of life, the awareness of his life changes and will be different from children of his age who are known as the Altered State of Consciousness (ASC). The signs are: (!) Changes in cognitive function (mind), (2) changes in mood, (3) changes in perception or way of looking at the outside world, (4) changes in self-awareness, (5) changes in feelings about time, and (6) changes in the function of the five senses. All of them play an important role in the formation of the noble character of the students as the basic foundation for the good of life in the future (Nasution, 1990).

The process of character education through various riyadhah, is a spiritual exercise that covers all aspects of life, both worship and muamalah in an effort to maintain a harmonious relationship between humans and God (hablum minallah), between humans (hablum minannas), and the environment (hablum minal alam) and one's self (hablum min an-nafs) so as to be able to clean the spirit and be able to devote themselves to the God by having a noble character. As it is stated in the goals of Indonesian education, students actively develop their potential to have a strong spiritual, self-control, personality, intelligence, noble character, and other skills needed by themselves, society, nation and state. Akhlak or moral has a very broad scope that is morals to God, morals to humans, and morals to nature. Moral and character educations are the fortress, as well as the spearhead of the restoration of the nation. The change and improvement of the nation's morals can be realized by good example (uswah hasanah) and implementing riyadhah everyday.

The strengths of character education based on sufistic counseling is the role model which is the key to its success. The supervisors go directly to worship and

take part in the riyadhah with the students, even the mentors often become a place to confide in various problems experienced by students during the activity. Therefore, the education by role model must be based on and make students have five consciousnesses, namely: awareness of godliness, humanity, inexperience, worldliness and endurance (Hasani et al, 2015).

In addition to role-modeling as the primary method of education, environment conditioning is also essential. It is done through assignment, and habituation for students. All students have experienced leading and being in an activity as well as learning from the assignments. Findings gained from the observation, interviews and documentation in the Model of character education based on sufistic conseling could be seen as follows:

1) Character Education through Role-modeling

Some exemplary actions brought into habit: a) disciplined worship activities. This habit was modeled by *teacher* or *ustâdz* punctuality to come to the mosque. Students were expected to arrive 20 minutes before prayer time. b) Guidance on *amr ma'rûf nahyi munkar* (command on deed and prohibition on evil).

2) Character Education through Assignment and Nurturing

Educational pattern in the school referred to two schemas: nurturing and teaching. Nurturing referred to students' education regarding all the activities and life outside of school hours (in the dormitory). Meanwhile, teaching referred to students' activities at school. Student nurturing had a controlling function in the first schema. Basically, both the intra- and extra-curricular activities complement and integrated with each other in order to support character education.

3) Character Education through Habituation

As students started studying, they entered a new atmosphere. They (including new students) had to get used to perform and apply their knowledge in everyday life. They should get in touch and familiarized with the activities in school and life in the dormitory which in turn supported the environment conditioning for them to live in.

## Conclusion

The success of character education is not just cognitive learning and advice with a variety of character and moral material in schools, but the need for a process of spiritual training (riyadhah) that is constantly familiarized and exemplified by the mentors continuously. It is implemented in Mts. Serba Bakti Pontren Suryalaya which practices riyadhah sufiyah under the name Riqot and Special Guidance class IX. The various riyadhahs are: (1) Bathing of Taubat: the usual practice carried out by Sufis is intended to repent or eliminate various sins. They are usually held around 2:00 am, (2) Prayers, both mandatory and non-mandatory, (3) Zikrullah (Remembrance of Allah) which is the main practice, includes two types of zikrullah, namely Zikir Jahar and Zikir Khafi which are preceded by the Talqin remembrance process, (4) Qiyamul-lail or waking up at night to perform various prayers or sunat prayer, (5) Khataman: (6) Manakiban, and (&) Ziarah (visiting the tombs of Wali).

The strengths of character education based on sufistic counseling is the role model which is the key to its success. The supervisors or mentors go directly to worship and take part in the riyadhah with the students; even the mentors often become a place to confide in various problems experienced by students during the activity. In addition to role-modeling as the primary method of education, environment conditioning is also essential. It is done through assignment, and habituation for students. All students have experienced leading and being in an activity as well as learning from the assignments.

The process of character internalization through various riyadhah, is a spiritual practice that covers all aspects of life, both worship and muamalah in an effort to maintain a harmonious relationship between humans and God (hablum minallah), between humans (hablum minannas), and the environment (hablum minal alam) and one's self (hablum min an-nafs) so as to be able to clean the spirit and be able to devote themselves to the God by having a noble character.

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