

Development of Santri Character Values through the Qodiriyah Naqsyabandiyah Order

Heri Saparudin, Agus Salim Mansyur, Adang Hambal, Yuyun Nurul'aen

Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, Indonesia

Email: herisaparudin82@gmail.com, aanhasanah@uinsgd.ac.id, uusruswandi@uinsgd.ac.id, muhammaderihadiana@uinsgd.ac.id

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ABSTRACT

The formation of good character or morality is the core of national education goals as mandated by USPN No. 20 of 2003. To be implemented in life, the process of character building needs to be carried out in a systematic, systemic and continuous way, touching the physical and spiritual dimensions, which need to be built from before birth until the end of life. Pondok Pesantren as the oldest educational institution that is attached to the journey of the nation's life still exists and has been proven to contribute to the formation of the nation's character. Suryalaya Islamic Boarding School with its Sufism and Tarekat is more focused on spiritual education in shaping the character of its practitioners. This study aims to describe family education, riyadhah, and character, as well as how the relationship between these three variables in the formation of the character of TQN pontren Suryalaya practitioners. There are two steps in optimizing the character building of TQN Pontren Suryalaya practitioners. namely: First, family education is the first and foremost find that must be built by parents in their families, especially through example and habituation. Second, riyadhah in the qodiriyah naqsyabandiyah congregation is a ritual that must be carried out continuously and seriously starting from talqin dhikr, practicing dhikr, khataman, kiamullail, manakiban, and pilgrimage. To answer the research questions, a mixed-method (quantitative and qualitative approaches) was used, with survey methods and content analysis. This study concludes several things, namely: (1) The family education of TQN practitioners is generally good, although in this modern era there is a shift in the value of family education, especially role modeling and habituation. (2) Riyadhah is a ritual practice of TQN commanders that is carried out well and consistently, although some rituals such as manaqiban and pilgrimage are still carried out by certain circles due to time constraints, while the character of TQN practitioners is classified as good. (3) Family education is positively and significantly related to the character-building of TQN practitioners at Suryalaya Islamic Boarding School. (4) Riyadhoh is positively and significantly

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related to the formation of the character of TQN practitioners at the Suryalaya Islamic Boarding School. (5) Family education and Riyadh are positively and significantly related to the character building of the TQN practitioners of the Suryalaya Islamic Boarding School.

Introduction

Pancasila and Citizenship Education (PPKn) in Islamic boarding schools is a traditional Islamic educational institution. Pesantren was formed to understand, study and practice the teachings of Islam by emphasizing the importance of Islamic morals as a guide for daily life (Maulida, Priyatna, & Wahidin, 2019). Islamic boarding schools are one of the educational subsystems that have special characteristics. The education model implemented by Islamic boarding schools is legally recognized by the spirit of Law No. 20 of 2003 concerning the National Education System.

Islamic boarding schools are one of the institutions that can give a considerable influence in the world of education, both physically, spiritually, and intelligently, because the source of religious values and norms is a frame of reference and thinking and ideal attitudes of the students. So that Islamic boarding schools are often referred to as tools of cultural transformation. The main function of Islamic boarding schools is to produce scholars and religious experts. Learning activities that occur in Islamic boarding schools are not just the transfer of certain knowledge and skills but the most important thing is the cultivation and formation of certain values to students. The three most important aspects of education, namely psychomotor, affective, and cognitive, are given in a stimulant and balanced manner to students (Madjid, 1997).

One of the ideals of Islamic boarding school education is to produce students (santri) who are independent and develop themselves so that they do not depend on others for their lives. As one of the educational institutions, Islamic boarding schools have proven that they have succeeded in producing independent students, at least they do not always depend on other people for their lives. This is because while at the Islamic boarding school the students live far from their parents. The students are required to be able to solve the problem independently (Mastuhu, 1994).

Independence in learning and working is based on self-discipline, students are required to be more active, creative, and innovative.

Conceptually, the independence of students as an orientation towards achieving educational goals is important to prepare a generation that is ready and resilient to face the complexities of life that are inevitable in this modern age. Based on the explanation above, the independence of students and the tradition of santri in Islamic boarding schools have special characteristics which if conceptualized from empirical to become an assumption, an assumption arises that independence has an urgent aspect to achieve educational goals, which at the empirical level is represented by the pattern of life of students. at the boarding school.

These characters are the psychological core of a so-called santri. These characters make a santri become a strong and tough person, and ready to live in the community. If students can transfer their character and personality to the wider community, of course, they will automatically be able to color the character of this nation's life.

To add to the scientific treasures possessed by students, each Islamic boarding school provides the concept of practicing life in society through the qadariah-naqsabandiyah order which is used as a complement in cultivating and creating students with character by the guidance of Islamic teachings. All knowledge learned in Islamic boarding schools must be applied in the form of daily life.

To print and shape the characteristics of students by the teachings of Islam, it is necessary to provide tarekat teaching to create humans who are ready to be competitive in their environment, both in practice applications and in the application of faith and values that have been exemplified by the Prophets and Apostles. Based on the description above, the researcher is very interested in researching further about the purpose of developing the character values of students through the Qodiriyah Naqsyabandiyah Order at the Suryalaya Islamic Boarding School in Tasikmalaya.

Method

This study uses a qualitative approach built on two basic reasons: First, research on the character development of students through the values of the Qodiriyah Naqsyabandiyah tarekat at Ponpes Suryalaya Tasikmalaya requires various amounts of contextual field data. Second, this approach was chosen according to the relevance of the problems studied with various amounts of primary data generated from research subjects and cannot be separated from their natural conditions, unless there are engineering or environmental influences. In line with Moleong's expression, "qualitative research is a research procedure that produces qualitative data in the form of written and oral descriptions of the perpetrators of the people who are the object of research" (Moleong & Kualitatif, 2005).

The use of a qualitative approach is expected to produce in-depth descriptions in the form of speech, writing, and behavior, the purpose of the qualitative approach in this study is to reveal the various uniqueness found in Islamic boarding schools in a comprehensive, detailed, intact and scientifically accountable form. The object of this research is the character development of students through the values of the qodiriyah-naqsyabandiyah tarekat at Ponpes Suryalaya Tasikmalaya from a complete, comprehensive, holistic source.

The method used in this study uses grounded theory research methods directed at discovering or at least strengthening a theory. In other words, grounded theory is a systematic qualitative research approach, in which researchers explain the concepts, processes, actions, or interactions of a topic at a broad contextual level.

This method is devoted to finding or generating theories on phenomena related to certain situations, then from that situation is the state of the informant (subject of research) interacting, witness to a phenomenon that occurs. This research

method is to explore, analyze, and synthesize the ultimate goal in constructing a theory

Results And Discussion

In essence, development is an educational effort both formal and non-formal which is carried out consciously, planned, directed, regularly, and responsibly to introduce, grow, guide, develop a personality basis that is balanced, intact, in harmony, knowledge, skills according to talent, , desires and abilities as provisions on their initiative to add, improve, develop themselves towards the achievement of optimal human dignity, quality and abilities and an independent personality (Wiryokusumo & Mulyadi, 1988).

(Rosyadi & Syafi'ie, 2004) explains that value is an abstract reality. Values we perceive in each of us as driving forces or principles that become important in life, to a degree where some people are more ready to sacrifice their lives than to sacrifice values.

Character means, "the mental quality of morals, moral strength, name or reputation. It is stated that character is a real and distinct trait that is shown by individuals several attributes that can be observed in individuals. While in the psychological dictionary it is stated that character is personality in terms of ethical or moral starting points, for example, a person's honesty, usually has to do with relatively fixed traits (Susanti, 2016).

Santri is a group of people who cannot be separated from the life of the ulama". Santri is students or students who are educated and become loyal followers and continuation of the struggle of "ulama". Pondok Pesantren was established to divide the duties of the believers to iqomatuddin, as stated in the Qur'an surah at Taubah verse 122:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ
مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا
رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It is not proper for the believer to all go (to the battlefield). Why don't some

people go from each group among them to deepen their knowledge of religion and to warn their people when they have returned to it so that they can take care of themselves. (Surat At Taubah [9]: 122).

The first part of this verse explains the necessity for the division of mu'mini tasks to iqomatuddin, the second part is the obligation to have far, Sharifah, groups, institutions, or congregations that specialize in digging knowledge to be mufaqquh finding. The third part requires people who are tafaqquh fiuddin to spread knowledge and strive for iqomatuddin and build their society. Thus, the sibghah / Santri predicate is an honorary nickname, because a person can get the title of Santri not only because he is a student, but because he has different morals from the laypeople around him. The proof is that when leaving the pesantren, the title that is brought is Santri and the santri have their character and personality (Rijal, 2014). The use of the term santri is intended for people who are demanding religious knowledge in Islamic boarding schools. The term santri always connotes having a Kiai (Syarif, 2017). The santri demand knowledge of religious knowledge from the Kiai and they live in Islamic boarding schools. Because the position of the santri is like that, the position of the santri in the pesantren community occupies a subordinate position, while the Kiai occupies a superordinate position

The origin of the word "Santri", in Nurcholish Madjid's view, can be seen from two opinions. First, the opinion that "Santri" comes from the word "sister", a word from Sanskrit that means literacy (Majid, 2014). On the other hand, Zamkhsyari Dhofier argues that the word "Santri" in the Indian language means a person who knows the sacred books of Hinduism or is a scholar of Hindu scriptures. Or in general, it can be interpreted as sacred books, religious books, or books about science (Dhofier, 2011). Second, the opinion that says that the words of santri come from the Javanese language, namely from the word "Tantrik", means someone

who always follows a teacher where the teacher goes to settle (Majid, Wardan, & Andayani, 2011).

Shaping the behavior of students, behavior is a set of actions/actions of a person in responding to something and then making a habit because of the values that are believed. Human behavior consists of components of knowledge (cognitive), attitudes (affective), and skills (psychomotor) or actions. In this context, every person's actions in responding to something must be conceptualized from these three domains. A person's actions or a person's response to the stimulus that comes is based on how far his knowledge of the stimulus, how his feelings and acceptance are in the form of an attitude towards the object of the stimulus, and how much skill he has in carrying out or performing the expected action. For pesantren, there are at least 6 methods applied in shaping the behavior of students, namely: 1) the Exemplary Method (Uswah Hasanah); 2) Exercise and Habituation; 3) Taking Lessons (ibrah); 4) Advice (mauidah); 5) Discipline; 6) Praise and Punishment (targhib was tahzib).

Pesantren is a traditional Islamic educational institution to study, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morals as a guide for daily behavior (Mastuhu, 1994).

More broadly (Arifin & Syafi'i, 2003) defines Islamic boarding schools as an Islamic religious education institution that grows and is recognized by the surrounding community, with a dormitory system (campus) where religious education is received through a recitation system or madrasa which is fully under the sovereignty of a leader. or several kyai with characteristics that are charismatic and independent in all respects.

So (Dhofier, 2011) revealed that Islamic boarding schools have several basic elements that are characteristic of the pesantren itself, these elements are:

1. Cottage or dormitory

2. A place for teaching and learning, usually in the form of a mosque and can take other forms.
3. Santri
4. Teaching religious books, in the form of books in Arabic and classical or better known as the yellow book.
5. Kyai and Ustadz.

For more details, the author will explain the elements of the pesantren mentioned above as follows:

1) Hut or hostel

In the pesantren tradition, the boarding school is an important element that must exist in the pesantren. Pondok is a dormitory where students live together and study under the guidance of the kyai. In general, this cottage is in the form of a complex surrounded by a fence as a barrier that separates it from the surrounding community. But some are not limited and sometimes even blend into the community environment (SRI, 2020).

The cottage buildings in each pesantren are different, the total number of building units in each pesantren cannot be determined, depending on the development of the pesantren. In general, boarding schools build cottages step by step, along with the number of students who enter and study there.

The funding also varies, some were established at the expense of the kyai, on the cooperation of the students, from community donations, or even donations from the government.

Although they differ in terms of form and financing for the construction of Islamic boarding schools, there are general similarities, namely the absolute authority and power over the construction and management of the boarding schools are held by the kyai who leads the pesantren.

With the conditions as mentioned above, it causes the formation, condition or atmosphere of the pesantren to be irregular, it looks like it was not carefully

planned, like modern buildings that have sprung up in this day and age. This is what shows the characteristics of the pesantren itself, that the pesantren is full of nuances of simplicity, as it is. However, lately, many Islamic boarding schools have tried to arrange the layout of their cottage buildings according to the times.

2) Mosque

The mosque is an element that cannot be separated from the pesantren. The mosque is the central building of a pesantren, compared to other buildings, a mosque is a multipurpose place that is always crowded or at most the center of the activities of the pesantren community.

A mosque has the main function as a place to perform congregational prayers, perform wired and prayer, i'tikaf and tadarus al-Qur'an or the like (Bawani, 1993). However, for pesantren, it is considered the right place to educate students, especially in the practice of praying five times a day, giving sermons, and teaching classical religious books.

A kyai who wants to develop a pesantren will usually first build a mosque near his house. This is done because the position of the mosque as an educational center in the Islamic tradition is a manifestation of the universalism of the traditional Islamic education system. In other words, the continuity of the Islamic education system centered on the al-Quba Mosque which was founded near Medina during the time of the Prophet Muhammad, and also adopted in later times, remains reflected in the pesantren education system so that pesantren institutions continue to maintain this tradition (Dhofier, 2011).

Even for Islamic boarding schools which are the center of tariqah activities, mosques have an additional function, namely being used as a place for Sufism practice such as dhikr, wired, bai'ah, tawajuhan, and so on.

3) Student

The term "santri" has two connotations or meanings, the first; in connotation with people who obediently carry out and carry out Islamic religious orders, or in other terms are often referred to as "orthodox Muslims". What is distinguished in contrast to the abangan group, namely people who are more influenced by pre-Islamic Javanese cultural values, especially values derived from Hindu and Buddhist mysticism (DIRGANTARA, 2021)? The second; connoted with people who are studying in Islamic boarding schools. The two are different, but there are also clear similarities, namely they are both obedient in carrying out Islamic law (Bawani, 1993).

The students who study in one hut usually have a strong sense of solidarity and kinship both between students and students and between students and kyai. The social situation that develops among the santri fosters its social system, in the pesantren, they learn to live in society, organize, lead, and be led and are also required to obey and imitate the life of the kyai, in addition to being willing to carry out any task given by the kyai. this is very possible because they live and live in one complex.

In their daily life, they live in a religious atmosphere. It is full of religious practices, such as fasting, night prayers, and the like, the feel of independence because they have to wash, cook their food, the nuances of simplicity. After all, they have to dress and sleep as they are. As well as the nuances of high discipline, because of the stipulation of regulations that must be adhered to at all times, if anyone violates them will be subject to punishment, or better known as Hazrat such as being bald, cleaning the bathroom, and so on.

4) Teaching classical religious books

One of the special characteristics that distinguish Islamic boarding schools from

other educational institutions is the teaching of classical religious books in Arabic, or what is more trending called the "yellow book".

Although now, with the various reforms carried out in Islamic boarding schools by including the teaching of general knowledge as an important part of pesantren education, the teaching of classical Islamic books, especially those of scholars who adhere to the Shafi'iyah ideology, is still given in pesantren as an effort to continue The main goal of the pesantren is to educate prospective ulama, who are loyal to traditional Islamic teachings.

The specification of the book seen from its format consists of two parts: material, original text (core), and syarah (comments, explanatory text on the material). In this kind of division, the material is always placed on the right or left margin, while the syarah, because the narrative is much more extensive and long, is placed in the middle of the yellow book (Wahid & Depan, 1999).

And when viewed in terms of scientific branches can be grouped into 8 groups, namely; a. Nahwu (syintaq) and Sharaf (morphology); b. Fiqh; c. Usul Fiqh; d. Hadith; e. Interpretation; f. Tawheed; g. Sufism and ethics; h. Other branches such as tariekh and balaghah (Dhofier, 2011).

Another characteristic of the yellow book is that the book is not equipped with clothing (syakal) so that it is often referred to among Islamic boarding schools as the "bald book". This then resulted in his teaching method which is textual with the sorogan and bandongan methods.

5) Kyai or cleric

The existence of kyai in the pesantren environment is an essential element. Like the heart for human life is so urgent and the importance of the position of the kyai, because he is the one who pioneers, founded, manages,

nurtures, leads and sometimes also as the sole owner of a pesantren.

Therefore, the growth of a pesantren is highly dependent on the personal abilities of its kyai, so it is natural to see that many pesantren have disbanded, due to the death of their kyai, while he has no descendants who can continue his leadership.

From the explanation about the development of the character values of the students above, it can be concluded that the development of the character values of the students is an effort that is made consciously, planned, and directed to make or improve so that it becomes more useful to improve and support quality as an effort to create better quality. Both regarding the behavior and actions of a person who are determined by the values embedded in each person that encourage him to take any action, students must start early, be carried out systematically and continuously. So that the process is not only limited to filling the space in their heads, but more than that, they are then able to get used to good things, think well, say good things, behave well, which are summarized in good habits. habits) and noble character (akhlâqul karîmah).

Whatever forms and types of activities are carried out to get perfect results, the first thing that needs to be set is the goal. Businesses that do not have clear goals will not get the desired results. Goals are one of the most important and decisive components of education, each component is directed towards a goal.

In the process of developing students through TQN at Islamic boarding schools, whatever is planned must see the goals that have been set. The more stable the planned goals the more focused the student development process through TQM. Goals occupy an important position in developing the character of the santri.

The development of the character of the students will lose their spirit and direction if the purpose of developing the character of the students is not planned from the start. If the spirit and direction of the character development process have been lost, both on a small and large scale, the process of developing the character of students will find failure.

The purpose of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya aims to educate students towards a better direction as there are efforts that are instilled in students. This goal is the same as the goal of Islam itself, which is to guide humans to get the pleasure of Allah, prosper in this world, and be happy in the hereafter. The purpose of developing the character of students through TQN at the Suryalaya Islamic Boarding School is illustrated in the muqadimah which every Ikhwan must-read when he is going to do zikrullah. The sentence in question is: *Ilaahii anta maqsuudi wa ridhaaka mathluubii A'thini mahabbataka wa ma'rifataka*. (My Lord, You are what I mean and Your pleasure I seek. Give me the ability to love You and be grateful to You). This prayer by the Ikhwan of the Qadiriyyah Naqsyabandiyah Tariqat after every prayer must be read at least three times as a preamble to practice remembrance. The prayer contains four kinds of goals for TQN itself, namely: 1) Taqarrub towards Allah SWT; 2) Towards the path of Mardhatillah; 3) Mercy and 4) Mercy towards Allah SWT.

The purpose of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya is to encourage students to be able to independently improve and use their knowledge, study and internalize and personalize character values and noble character so that they are manifested in daily behavior. The purpose of developing the character of Santi through TQN at the

Suryalaya Islamic boarding school refers to the indicators of national character education.

Based on the results of researcher interviews with several data sources, various answers were found regarding the objectives of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya:

a. Developing the potential of the heart

Developing the potential of the heart is one of the indicators for developing the character of students to foster students' interest in carrying out *suluk*, *kholwat*, and *dhikr*. In shaping the character of students by developing the potential of this heart, the goal is the formation of students who have moral and ethical commitment. While the output is students have character, integrity and become *mujaddid*. *Mujaddid* is a person who has a moral and ethical commitment and a sense of calling to improve the condition of his community. According to KH. Baban Ahmad Jihad when viewed from the purpose of developing the character of students through TQN at the Suryalaya Islamic boarding school regarding the development of the potential of the heart:

That in every individual there is a tool that determines the direction of his activity, which is called *al-qalb* (in the human body there is a piece of meat which if he is healthy then his whole body is also healthy, but if he is damaged, then his whole body is disturbed. *Al-qalb* is a container for teaching, love, anxiety, fear, and security. Thus, *al-qalb* does indeed accommodate the things that its owner is aware of. *Al-qalb* can be filled and its contents can also be taken. The position of the heart as the center of spirituality shows the importance of *al-qalb* -*qalb* in all educational activities.

In the Qur'an, *al-qalb* becomes the locus of various treatments, because *al-qalb* occupies the centrality of humans as individuals. Therefore, by developing the potential of the heart, *al-qalb* undergoes a process that is always changing, depending on how humans treat their hearts to accept or reject the various treatments they receive. The moral and spiritual laws that are set an Allah SWT. fully applies in the human heart.

Based on the explanation of the interview results above, several functions of the heart can be stated as follows; First, as a container for receiving orders through conscience (the innermost conscience). Allah SWT, guides, directs, explains the good and the bad so that a person has self-confidence in his life activities and gets the inspiration needed in emergencies. Second, it is a place to get *mukasyafah* (opening a picture of the nature of truth), so that a person has a strong, consistent position in worshiping Allah SWT and feels peace in his soul.

Developing the potential of the heart is part of the spiritual potential of educators. The heart is a perfect inner entity in the human soul that functions to achieve *ma'rifatullah*. The heart also includes all kinds of inner power possessed by humans to reach the degree of *muqarrabin*, people who are close and fully appreciate the meaning of monotheism in the form of belief and appreciation that Allah is always with him wherever he is. By the results of an interview with Saeful Anwar, M.Ag. As follows:

The purpose of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya is that character development can be created by the existence of a form of spiritual value where this value will influence

individuals to behave, both in themselves, in the social environment, especially towards God.

Regarding spiritual values that will affect a person's behavior, it can be developed through the potential of the heart, the results of an interview with Wawan Latif, M.Sc., that:

Spirituality is dominated by the rational component. Intellect follows the working principle of rationality which leads to a level of spirituality. The mind when it has received direction from the heart, its function becomes good and on the other hand, the heart also requires common sense, so that both can be used as a medium to go to God. The purity of the heart can emit light and is the center of the entry of the divine spirit in human spirituality. Through efforts to open and function the heart, one can understand oneself and others.

The purpose of developing the character of students through TQN from the results of the interview above is to create a form of spiritual value that can express a life that is perceived as higher, more complex, or more integrated into one's view of life, and more than sensory things. One aspect of spiritual value is having a direction of purpose, which continuously increases one's wisdom and willpower, achieves a closer relationship with divinity and the universe, and dispels the illusion of wrong ideas originating from the senses, feelings, and thoughts.

Spiritual value has two processes. The first is the upward process, which is the growth of internal forces that change one's relationship with God. Both downward processes are characterized by an increase in a person's physical reality due to internal changes. Another connotation, changes will arise in a person with increased

self-awareness, where the divine values inside will be manifested out through experience and self-improvement. This spiritual value gives direction and meaning to our lives about the belief in the existence of a non-physical power that is greater than our strength. An awareness that connects us directly to God, or whatever we call the source of our existence.

The purpose of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya is expected to be able to develop the ability of attitudes and other forms of behavior in the community where they live and to develop abilities both inside the Islamic boarding school and outside the Islamic boarding school. As well as being able to create an environment that is rich in experience but also flexible, to meet the development needs of the different abilities of each student. Especially for students who have superior abilities compared to others.

The results of the interview with Agus Samsul Basar, M.Pd., are as follows:

The development and guidance of students through various ethics or norms with values of attitude development obtained from pesantren through developing the potential of the heart with suluk, kholwat, and dhikr through the direction and guidance of their ustadz which becomes the experience that has been obtained which is the basis of life. Fostering the spiritual attitude of students through developing the potential of the heart is the initial basis is an effort to shape the students to always obey God in carrying out all his orders, and stay away from all prohibitions, obey and always love and imitate the attitudes of

the prophet, obey parents, socialize well and can respect others while being obedient to the teacher through efforts in Suluk, kholwat and dhikr activities taught in Islamic boarding schools.

This is reinforced by the narrative of Nana Suryana, M.Pd., explaining that:

Pondok Pesantren is an educational institution that not only educates about science but also about morals and attitudes based on Islamic teachings related to various forms of Islamic boarding school spiritual activities that teach humans to obey Allah and His Messenger as well as to teachers or parents by carrying out routine pesantren activities such as a pilgrimage to the graves of the predecessors of the tahlil boarding school, routine prayers and mujahadeen about prayers at special times that have been certified by the teacher. Islamic boarding schools are designed to foster spiritual attitudes in which there is the inculcation of values about good behavior towards fellow creatures and especially towards Allah SWT, as the creator.

The development of the character of students through TQN at the Suryalaya Islamic boarding school aims to develop the potential of the heart/conscience/affective, and one of the functions of character education is to shape and develop the potential of students to think well and have a good heart. The goal is to find a way to get love and spiritual perfection and is a guide that can convey people to know God as well as possible and with the most beautiful character.

b. Develop commendable habits and behaviors

The development of character values has a higher meaning than the development of moral values because it is not just teaching what is right and what is wrong. More than that,

character development is to instill good habits (habituations) so that students understand, can feel, and want to do good.

Develop commendable habits and behaviors. At first, the situation occurred because it was considered and thought about, but then it became an inherent character without being considered and thought carefully. Thus it can be said that character is a manifestation of faith, Islam, and Ihsan which is a spontaneous reflection of the soul in a person so that it can produce behavior consistently and independently. The nature and soul that is attached to a person's soul becomes a complete and unified person within the person so that it is finally reflected through behavior in everyday life and even becomes a habit.

Character or morality is a condition or trait that permeates the soul and becomes a personality. Character is a science that teaches humans to do good and prevent bad deeds in their association with God, humans, and the creatures around them.

The results of the interview with KH. Baban Ahmad Jihad, regarding developing commendable habits and behavior in developing the character values of students through TQN at the Suryalaya Islamic boarding school, is as follows:

Praiseworthy habits and behaviors that arise voluntarily without any external coercion are formed through habits that have a source from the truth of revelation, character is also the values and traits that are embedded in the soul with its spotlight one can judge the good or bad deeds and then choose to act. do it or not. There are five characteristics in commendable habits and behavior, namely: first, the actions that have been firmly

entrenched in a person's soul, have become his personality. Both deeds are done easily without thought. The three actions that arise in the person who does it, without any external coercion. The four actions are real, not playing games or acting. Fifth (specifically good character) is an act that is done because it is sincere solely for the sake of Allah, not because people want to be praised or because they want to get praise.

Based on the results of the interviews above, it can be concluded that the notion of commendable habits and behavior are human traits or habits that arise voluntarily without any external coercion formed through habits that have their source from the truth of the Qur'an as a revelation that was revealed to the prophet Muhammad, SAW. ., habits and human behavior, namely the attitude of a person manifests in actions that reflect the values contained in the Qur'an.

Furthermore, Wawan Latif, M.Sc., said that the development of character values through TQN in the aspect of developing commendable habits and behavior in Suryalaya Islamic boarding schools are as follows:

The development of the character values of students through TQN are efforts that are designed and implemented systematically to instill the behavioral values of students related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in thoughts, attitudes, and behavior. feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs.

Habits and commendable behavior can be called character/morals. Morals cannot be separated from aqidah and sharia because character/morals is a pattern of behavior that accumulates

from belief and obedience. Character/morals are reflected in behavior, which is displayed through words and actions, carried out consciously on the impulse from within a person.

The development of character values through TQN in the aspect of developing commendable habits and behavior in the students of the Suryalaya Islamic boarding school Tasikmalaya, the results of an interview with Saeful Anwar, M.Ag., explained that:

The students were convinced that Allah is Most Merciful and Merciful, that every guidance given by Allah SWT. is to protect His servants, as evidence of Allah's providence. With His love and affection, the habit of being a drug addict will disappear. The spiritual coach also motivates the students that Allah SWT. is a Forgiving God, who forgives small sins as well as big sins, as long as with a strong desire to repent and no longer repeat what happened in the past, His forgiveness comes to cleanse the dirty soul.

c. Instilling the spirit of leadership and responsibility

Every organization must know the term leadership. Leadership has always been a hot topic in all walks of life because leadership is one of the main assets in every success or failure of an organization, both small and large organizations.

The term leadership itself can be defined as influencing processes, which affect the interpretation of events for followers, the choice of goals for the group or organization, the organization of work activities to achieve these goals, the motivation of followers. to achieve goals, maintain cooperative relationships and teamwork, as well as gain support and cooperation from

people outside the group or organization.

The results of the interview with KH. Baban Ahmad Jihad, regarding the objectives of developing the character of students through TQN at the Suryalaya Islamic boarding school Tasikmalaya on indicators of inculcating the spirit of leadership and responsibility, is as follows:

Leadership can be interpreted as a collection of a series of abilities and personality traits that exist within the leader himself. This includes the authority, skills, knowledge, vision, and competence to be used as a means of leadership to convince the people they lead so that they are willing and able to carry out the tasks assigned to them willingly, enthusiastically, there is inner joy, and feel uncomfortable. forced.

Leaders with leadership differ in understanding, if the leader is a human individual, while leadership is a trait that is attached to him as a leader. So what is meant by the spirit of leadership is almost the same as leadership, namely the personality traits that exist within humans themselves who can carry out the tasks assigned to them voluntarily and sincerely.

Psychologically healthy students are fully aware of the responsibilities they have to bear in every phase of their lives, while at the same time using the time they have wisely so that life can develop towards a better direction. A meaningful life is largely determined by its quality, not how long or how long it lasts. live.

- d. Develop the ability of students to be independent, creative and have a national perspective**
- e. Develop a safe, honest, creative, and friendly life for students, with a sense of nationality**

From the explanation above, the main point of this research is, efforts in developing the four potential components can be detailed in the classification of human potential including brain or intellectual potential, emotional potential or emotional intelligence, physical potential or physical intelligence, spiritual potential, or spiritual intelligence.

Suryalaya Islamic Boarding School as Hiptuthariqhah Qadiriyyah Naqsyabandiyah means "where people ask about TQN Suryalaya Islamic Boarding School". Suryalaya Islamic Boarding School is also a TQN Islamic Boarding School that aims to educate students to achieve two things, namely: 1) *Hablun Minallah*; 2) *Hablun Minannas*. The first goal is stated in the prayer that is always read by the Ikhwan (followers of TQN Pondok Pesantren Suryalaya) after every *fardlu* prayer, namely "O my Lord, only You are what I mean and Your pleasure is what I seek. Give me the ability to love You and be grateful to You." The second goal is good relations with fellow human beings, as written in the guidelines he calls *Tanbih* Sheikh Abdullah Mubarak Bin Nur Muhammad (Abah Sepuh). *Tasbih* is a warning that contains good news and threats to succeed in living in a world full of goodness and the hereafter full of goodness so that people who do *dhikr* become *rahmatan lil alamin* (grace for all nature) and realize the unity of the people.

- a) Developing the potential of the heart

One of the main functions of developing the character of students through TQN at the Suryalaya Islamic boarding school in Tasikmalaya is the formation and development of potential. Character development functions to shape and

develop the potential of students to think well have good hearts, behave well by the Pancasila life philosophy (Zubaedi, 2015), one of which is the one and only God.

Character development aims to develop the potential of the heart/conscience/affective, and one of the functions of character development is to shape and develop the potential of students to think well and have a good heart. spiritual perfection and is a guide that can convey humans to know God as well as possible and with the most beautiful character.

Tarekat among santri means a system to carry out mental training, cleanse oneself of despicable traits and fill it with commendable qualities and multiply remembrance with full sincerity solely to hope to meet and unite spiritually with God. The path of the tarekat includes constantly being in remembrance or remembering God and constantly avoiding anything that forgets God. The purpose of the tarekat is a spiritual path for a Sufi which contains the practice of worship and others with the theme of mentioning the name of Allah and His attributes accompanied by deep appreciation. This practice in His nature is aimed at getting as close as possible spiritually to God (Pismawenzi & Rina, 2015).

Among the TQN teachings, the procedures for its implementation include remembrance, which is constantly remembering Allah in the heart and saying his name verbally. This remembrance is useful as a control tool for the heart, speech, and actions so as not to deviate from the line that has been set by Allah.

Dhikr is also useful as a liver cleanser. Dhikr is the opposite of negligence (Nissan), if humans remember Allah under any circumstances and realize that they are in front of the holy essence, of course, they will refrain from problems that are not by His pleasure, and control themselves so as not to be disobedient. All the calamities and sufferings caused by lust and demons are caused by forgetting God. Remember Allah can clean the heart and purify the soul. (HUDA, 2018).

According to (Zuhri, 2000) dhikr can clear and revive the heart. The heart can make dirt due to sin and neglect, so with dhikr and stiffer it will purify and revive the heart, a forgotten heart is like a dead heart.

(Al-Ghazali, 1990) explains the benefits of dhikr, namely "dhikr as social worship. The verses of the Qur'an are often closed with various Asmaul Husna which means that they are relevant to the actions of the servant, this tells humans that no matter how many human actions do not escape the knowledge of Allah.

In essence, the tarekat is a mental attitude that always maintains self-purity, worships, lives a simple life, is willing to sacrifice for goodness, and is always wise, (Rozi, 2017) the tarekat are teachings about spiritual life, cleanliness of the soul, ways to clean it from various heart diseases, temptations of lust, worldly life, and ways to get closer to God (Aryati & Ismail, 2019). In other words, it can be said that tariqat is looking for a way to attain love and spiritual perfection. The famous Sufis no longer admire the beauty/wealth of the material, they admire the

beauty/spiritual wealth of the world that cannot be touched with the five senses but the pleasure/delicacy can be felt with subtle, magical feelings, combined with love and perfection (Ahmad, 2016). According to Imam Al-Ghazali, tariqa is a guide that can convey people to know God as well as possible and with the most beautiful character. Therefore, the purpose of TQN is to bring people to their god step by step. These levels include; always remembering and mentioning his god, always being grateful and raising his god, loving God and fellow human beings, making god as his representative in every job, calm in seeking sustenance because he believes it is guaranteed by his god, believing in God's help in dealing with life's problems, have a calm heart, avoids anxiety and fear, does not expect to be glorified by humans, is always passionate in goodness, has an open heart, has a heart that is always guided so that it is easy to accept knowledge and wisdom, is far from trouble, can magnify others, is loved by God and humans, get blessings in his life, his prayers are answered and so on until he reaches forty goodness (HUDA, 2018).

- b) Develop commendable habits and behavior

The character development of students through TQN is formed from commendable habits and behaviors carried out by students in Islamic boarding schools. Behaviors that have become habits in life and are always carried out, practiced, maintained, and preserved in the boarding school environment.

Habits are initially influenced by the work of the mind, preceded by

careful consideration and planning. Smooth action because the action is often repeated.

- c) Instilling the spirit of leadership and responsibility.
d) Develop the ability of students to be independent, creative, and have a national perspective.
e) Developing a safe, honest, creative, and friendly life for students, with a sense of nationality.

Conclusion

Based on the results of research and discussion, this researcher concluded that families who practice TQN (Tarekat Qodiriyah Naqsyabandiyah) are better even though in this modern era the value of family education is starting to shift with the times, and although some rituals such as manaqiban and pilgrimage are still being carried out, they are still being carried out. TQN practitioners are classified as good because family education has a positive and significant relationship with TQN.

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