

Instructional of Character Education in the Context of Irfani-Akhlaqi Tasawuf

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Abstract: The purpose of this study is using of *Tasawuf Irfani-Akhlaqi* to solve the problem; because it is a sophistic-mental education that enhances human beings to become sufistikists and humanists. Such kind of education is also implemented in *majlis Dzikir Manaqib Syaikh Abdul Qadir Jailani* in Al-Qodiri Islamic boarding house Jember which attract more followers every years, both local and foreigners. Islamic scholars and *umara'* believe as well as acknowledge this *majlis* as a place of instruction to solve this crisis of character faced by both religion and nation. From this rationale, this study focuses on the Concept of Character Education in the Perspective of *Dzikir Manaqib Shaykh Abdul Qadir Jilani* in Al-Qodiri Islamic boarding house, Jember. In this study, the researcher uses a qualitative approach on case study and collects the data through participant observation, interviews, as well as documentation. Moreover, the data will be analyzed by using the technique of interactive model analysis from Miles and Huberman and the validity of the data uses triangulation of sources and methods. After analyzing the collected data, it can be concluded that: (1) instruction of character education is a process of internalization and familiarization of sufistik values sourced from *ahlussunnah waljamaah*; (2) the instruction goal of character education is to shape the character of *Dzikir Manaqib* followers based on *Pancasila* within the basis of sufistik values, so that they can apply it in religious life, community, and the nation with the hope of getting the blessings, *syafaat* from prophet Muhammad, as well as *ridho* from Allah SWT; (3) the instruction values of character education includes the value of divinity, *zuhud*/simplicity, humanity, wisdom and deliberation, unity (*ukhuwah Islamiyah*) and justice; and (4) the instruction implementation of character education is done within three stages, namely: *takhalli*, *tahalli* and *tajalli*.

Keywords: character education, tasawuf irfani-akhlaqi

The reality of religious tolerance in Indonesia has always been rocked by the incipient radicalism that can be found everywhere. Ironically, it is always been related to certain religion. Moreover it is against Pancasila as the philosophy and ideology of the nation, especially when they championed the concept of Islamic caliphate. Pancasila is recognized by all religious people as the foundation of the nation. While the concept of Islamic caliphate is in contrary with Pancasila itself, is only accepted by Muslims minority in Indonesia. Thus, it can be said that the radicalism against Pancasila as the ideology of Indonesia.

The radicalism itself comes from a learning process executed properly. Sarwono in Riyanta (2015: 2) in his research mentions that, at first, the terrorist joins an Islamic extremist study groups. Once they are in the group, they will be recruited and have educators (*ustadz*) who give them knowledge about Islamic teachings, cultivation of values, or forming an extreme character as well. Within the learning process, they use doctrinal methods to facilitate the learning process in order to achieve their desired objectives.

Nasir Abbas (former activists of the *Jamaah Islamiah*) states that in the learning process, there are several stages to go through. namely: 1) *tabligh* (messaging/giving advice in general

sense in form of Tabligh Akbar, teaching activities, extracurricular activities etc., 2) *ta'lim* (transferring the knowledge about radical Islamic teachings and values on character building of hatred and violence against people who are considered as enemies, 3) *tamrin* (transferring attitude in the form of training or practicing violence), 4) *tamhish* (selecting process of learners / potential terrorists who had already gone through the learning process) and, 5) *bai'at* (completing *bai'at* as the requirement to be a member). Therefore, the learning process in creating a generation of terrorists is carried out systematically (Riyanta, 2015: 5-6).

From this surprising fact that can endanger the existence of Pancasila and the life of the nation, there are several ways that can be done to overcome this problem, such as by following and implementing the learning process in the form of character education based on *amaliyah sufistik*. *Amaliyah sufistik* which is included as an example of non-formal education that can be done in varied ways. Ones of them are *majlis dhikr* and *solawat*. Within this particular ways, there will be such a process of concealing the teachings of religion (sometimes also knowledge about national and state) and the character building of Muslims who would maintain Pancasila, the state and the nation of Indonesia. *Amaliyah sufistik* is mostly done by the community of Nahdlatul Ulama (NU), which institutionally led by KH. Hasyim Ashari is reinforced by KH. Ahmad Siddiq and KH. Abdurrahman Wahid admitted Pancasila as the basis of the Indonesian nation (Muzadi, 2006: 75-76). Kyai Azaim (2015) explains that following and implementing *amaliyah sufistik* in the form of dhikr ceremony and sholawat such as doing solawat with Habib Sych is regared as an effort to create a generation that is able to keep the state and the nation of Indonesia as well as Pancasila as the ideology of the nation. Therefore, following and implementing *amaliyah sufistik* is considered to be an attempt to keep Indonesian nation from all kind of radicalism.

In the concept of *amaliyah sufistik* in the form of *dzikir* and *shalawat*, there is a core process of learning. In such educational character learning process, there is a learning interaction between educators (priests, clerics and so on) with learners (pilgrim of *dzikir* and *shalawat*). The priest/kyais as educators served as the guidance directing the pilgrims as learners who are always close to God Almighty, understanding Islam correctly, forming a good character (*akhlakul karimah*), maintaining unity, and so forth. Hence, such learning process is not only to create an Islamic generation, but also generation of Pancasila who always maintain, uphold and practice the values of Pancasila itself.

Educational character learning which is usually done at the *amaliyah sufistik* learning process is applied at events such as *Dhikr Manaqib Shaykh Abdul Qadir Jilani* in Al-Qodiri Islamic Boarding house Jember and *Solawat Ahbabul Mushthofa* at Miftahul Hidayah Islamic Boarding house Rambipuji Jember. *Dhikr Manaqib* is an example of Sufism Irfani based on the application of *amaliyah-akhlaki*. In this activity, it is not only strived to get closer to God, but also as a container of a good character building. *Dhikr Manaqib* remembrance activities carried out on Thursday night, especially on *legi* Thursday night. The congregation came from different backgrounds and come together to worship God with the hope that they become servants beloved by God and beneficial for other people, nation, and religion (results of several interviews and observations, since following the *Dhikr Manaqib* in 2012).

This particular activity is also recognized to be very beneficial to the community as a place to establish and develop character of humanist by various figures and scholars. One of them is KH. Said Aqil Siradj (Chairman of the NU). He explained that: "the *Dhikr* developed contains the spirit of human liberation from all forms of marginalization, oppression and discrimination, also an antibody that causes some people to have a resistance to every kind of hardships that befall him" (Chotib, 2015: 419-420).

Based on the context of the study above, the researchers are interested to carry out more comprehensive research on Learning Character Education in the Context of Sufism *Irfani-*

Akhlaki. This study is also kind of a basic research that is grounded in the science of descriptive and executed at the level of science (Reigelut, Bunderson, and Merrill in Degeng, 2013: 32)

RESEARCH METHOD

This study used a qualitative approach on case study and collects the data through participant observation, interviews, as well as documentation. Moreover, the data will be analyzed by using the technique of interactive model analysis from Miles and Huberman and used triangulation of sources and methods of the validity within the data.

DISCUSSION

The Nature of Instructional Character Education in the Context of Irfani-Akhlaqi Tasawuf

The term learning derived from the term "to learn". Learning means efforts to change behavior. So, learning will carry out a change within the studied individuals. The changes are not only related to the addition of certain knowledge, but also in the form of skills, competences, attitudes, sense of self-esteem, interests, characters, and self-adjustment. In addition, Crow and Crow (in Fudyartarto, 2002: 151) defines that "learning is an active process that need to be stimulated and guided toward desirable outcomes. Learning is the acquisition of habits, knowledge and attitudes." While Skinner (in Shah, 2005) describes that learning is a process of adaptation or adjustment of behavior that takes place progressively. This opinion confirms that learning is ... a process of progressive behavior adaptation. As experiments conducted by B.F. Skinner shows that the adaptation process will bring optimal results when it is given a booster (*reinforce*).

This character education is considered to be an effort to conceal intelligence in mind. An appreciation in the form of attitudes and practice within behavior is in accordance with the noble values that became his true identity, embodied in the interactions toward God, oneself, among others, and the environment (Zaini, 2011: 5). According to Madiatmaja (Madjid 2011: 4), character education should be invested and owned by every man who wants to change their attitudes and behavior early in his life, both within the elements of the educational community, teachers, professors, government, and students. All of these elements must have a basic nature as well as strong character as the future generation. Character education is very important because it is the spirit of education in forming human itself.

In the *dhikr Manaqib Sheikh Abdul Qadir Al-Jailani*, instructional character education is a process of internalization and civilizing *sufistik* values sourced from *ahlussunnah waljamaah*. *Sufistik* values that are internalized and cultivated are based on the teachings of Islam, especially about the teachings of Sufism about Shaykh Abdul Qadir Jilani which is in line with the teaching of *ahlussunnah waljamaah*. According to Suhaimie (Sari and Nunung, Tt; 2), *dhikr*, including *Manaqib dhikr*, is an act of remembering, calling, understanding, and maintaining in the form of verbal utterances, the movement of the heart as well as the body which means praise, gratitude and praying in ways taught by Allah and His Messenger, to obtain inner peace, or closer (*taqarrub*) to Him, and in order to gain salvation in life and spared the torment of Allah in this world and hereafter.

The understanding of this instructional character education has something in common with the notion of other instructional character education. One of them is the one proposed by Eni et al. (2012: 5), which they explains that instructional character education can be understood as a process of acculturation and empowerment of noble values within environmental education

units (schools), family, and community. These noble values derived from the theories of education, educational psychology, socio-cultural values, and religious doctrine, Pancasila, the 1945 Constitution and Law No. 20 of 2003 on National Education System, as well as best experiences and actual practice in the daily lives activities.

In realizing the internalization process and familiarization in shaping the character of the pilgrims, K. Muzakki, as the high priest of *Manaqib dhikr*, has very important role in these efforts. The Learning activities of character education is heavily influenced by K. Muzakki, who is considered to be *sufi*, knowledgeable, having a good morals, charismatic, generous, as well as steadfastness which many of his prayers are fulfilled. This kind of factor that makes *dhikr Manaqib* has increasingly enthusiastic pilgrims to participate in it and every year more and more pilgrims had been recorded joining the event. This learning activity is done repeatedly every night at early morning, evening Friday and especially Friday night *legi*.

In addition, K. Muzakki, in front of his pilgrims, shows the figure of *Pancasilais* and patriotic. K. Muzakki always look forward for his pilgrims to always keep the Homeland and implement all the values contained in Pancasila, even in the learning process within *dhikr Manaqib*, K. Muzakki lead his pilgrims himself to sing the national anthem, *Indonesia Raya*. Out of the profile and the attitude shown by the K. Muzakki, the pilgrims are always trying to change themselves to have the good behavior as exemplified and conducted by K. Muzakki. From these repeated efforts, the pilgrims will be used to follow these activities and get used to doing the deed character.

Thus, the instructional character education in the *dhikr Manaqib* does not only teach the teachings of Islam, especially Sufism of Shaykh Abdul Qadir Jilani, but also habituation through a model shown by K. Muzakki. Nur Zaini (2011: 5) explains that the cultivation of character education cannot be done by only transferring the knowledge or practicing a particular skill. Concealing characters needs a process, a model figure, and habituation or familiarization within the environment of the learners, both school environment, family, community, as well as mass media exposure.

The Learning Objectives of Instructional Character Education in the Context of Irfani-Akhlaqi Tasawuf

The Objective of character education is concealing values within the learners themselves and reforming more respectful coexistence of individual liberation (Asmani, 2011: 42-43). Meanwhile, the goal of character education in the perspective of Islamic education in Indonesia is to make someone accustomed to doing good deeds, so that the interaction with God and others will always be well-maintained and in such harmony. The essence itself is, of course, to obtain goodness, in which someone needs to compare it with the bad or distinguish between the two. Then, drawing a conclusion as well as choosing the good itself and leaving the bad one. Having a good character, we will be respected by others. Conversely, a person will be considered to be not exist, even though he/she is still alive, when his/her morals or character is damaged (Aman, 2008: 25).

As the learning objective of character education in the *Manaqib dzikir Sheikh Abdul Qadir Al-Gilani* is to establish the character of the pilgrims to be *Pancasilais* on the basis of *sufistik* values, so that they can apply it within their religious life, community, and the nation with the hope for getting intercession from Rasulullah, as well as blessing from Allah SWT. When they reach this particular state, they will be considered to reach a high level of *sufistik*, so that they will always get the blessing of Sheikh Abdul Qadir Al Jilani, the intercession of the Holy Prophet, as well as blessing and permission from Allah SWT. With this condition, they will be able to get positive impact within themselves, parents, teachers, family, community,

nation, and religion, so that all kind of bad things (*kemudharatan*) such as terrorism, radicalism, corruption, and so on, can be avoided. Thus, people who are always close and remembers Allah SWT through *dhikr*, *solawat* etc., will be able to fill the emptiness within their heart and soul. Because of this reason, they will be calm and enjoy in doing everything, and this particular noble values can lead the humanity to be back to the values of Sufi which is the essence of human nature (Sholihin and M. Anwar, 2004: 16).

Mahjuddin (2001: 66-67) argues that people always do *dhikr*, especially when they do it in congregation, will make them spread from any kind of inner disease. People with this kind of disease, will have such tendency to neglect doing good things, seemed to be hesitant and always driven to commit a crime, such as doing terror or being racial, radical, fanatical intolerance and exclusiveness. This kind of people is originated from having inner disease.

Hence, the learning goals of instructional character education in the *dzikr Manaqib* essentially correspond to the learning objectives of character education in Indonesia. Endah Sulistyowati (Mukti, 2014: 62) describes that culture and national character education aims to prepare the students to become better citizens, those who have the ability, willingness as well as those who are applying the values of Pancasila continuously.

The Values of Instructional Character Education in the Context of Irfani-Akhlaqi Tasawuf

The values in the context of *Irfani-akhlaqi tasawuf* have a relationship with something that is considered to have sacred and great power. Because it includes the value of spirituality, located in the heart (not the physical sense), *batiniyah* regulates psychic. The heart is the essence of *Sufistik* spiritual, inspiration, creativity and compassion. 'Eyes and ears of the heart' are able to feel deeper inner realities hidden behind a complex material world. That is what is called as *sufistik* knowledge. *Sufistik* knowledge is the light of God within the heart, like a light that helps us to see (Robert Frager 2002: 70).

As we know, the nature of people who have a high level of *sufistik* such as those who are able to interpret every activity of life as a fully operational human being (*hanif*) and have patterns of thought that only rely on Allah (Agustian, 2001: 57). This attitude is a practice that comes from monotheism value. Value of monotheism is the value on the basis of other values. Imam Ghazali argued that monotheism is divided into three, and within those three, there are values that must be believed and implemented by his servants, namely: first, the value of *rububiyyah* monotheism. *Rububiyyah* monotheism is a concept which believes some events that can only be done by God, and declare unequivocally that Allah Ta'ala is Rabb, the King and Creator of all beings, and it is God who set up and change their circumstances (Al Jadid Syarh Book of Tawheed, 17). Second, the value of *uluhiyah* monotheism. *Uluhiyah* monotheism is a concept which believes in activities done by human beings, such as being sincere in worshiping God, which includes a wide range of worship such as: trusting, *nadzar*, anxiety, *khosyah*, hoping, etc. Thus, human beings need to apply the value of sincerity and resignation in worshiping God. Third, the value of *asma wa sifat* is monotheism. *Asma wa sifat* monotheism is a concept that believed and establish what has been established by God in the Qur'an and by His Prophet in the *hadith* regarding the names and attributes of Allah without changing the meaning, deny, describe the form/manner, and presupposing. For a more complete discussion can refer to several books including *Aqidah Washithiyah*, *Qowaidul Mutsla*, etc. The attributes of Allah (the one which is suitable for humans) should be the values that are manifested in everyday life.

From the explanation above, it can be said that in the *dzikr Manaqib Sheikh Abdul Qadir Al-Jailani*, it makes use of the monotheism value as a source of other values. When K. Muzakki

is about to start *dzikir Manaqib*, he often said that this worshipping activities is only directed to worship God and need to be focus for just doing that. Everything in the universe belongs to God and everything will return to God eventually. When the pilgrims has loved and united with God, then they will be a servant who is blessed, full of grace, and beneficial to others, so that everything they do will be facilitated and granted by God. This message is often delivered K. Muzakki in *dzikir Manaqib* and when the guests having hospitality with K. Muzakki in person.

From the values of monotheism, then other values will be spread out, especially the values of instructional character education within *dzikir Manaqib*. Those values include the value of *zuhud*/simplicity, humanity, wisdom and deliberation, unity (*ukhuwah Islamiyah*) and justice. In the *dzikir Manaqib*, all of the people are united and they have one purpose, which is obtaining mercy and blessings from God. The pilgrims come from various tribe, religion, and race. They are all treated equally and fairly. They attend the event to get closer to Allah and the Prophet Muhammad, understanding the teachings of Islam on the basis of NU or *Ahlussunnah wal Jamaah*, especially the teachings of Sheikh Abdul Qadir Al-Gilani, always keeping the Homeland and sticking to Pancasila. They do *dhikr*, *solawat* and pray together for the benefit of individuals, communities, nations and religions. The pilgrims are also taught to be sympathetic and empathetic by treasuring their wealth and prayers to the people who exist in this world, especially in Indonesia.

Former Minister of Labor and Chairman of PKB, Drs. H. Muhaimin Iskandar, M.Si (Chotib, 2015: 419) had his view of the events of the *dzikir Manaqib*. He said:

"... frankly since I joined the ark of *dzikir Manaqib*, I found at least two facts; first, this *dzikir* is very effective in resolving social problems and nationality, and the second I fully realized how I never had any power without being backed up by the intercession of the *Auliya*. As a result, I am very confident and testified that if the whole nation in this beloved country being *istiqomah* in practicing *dzikir Manaqib* as developed by Kiai Muzakki, then the entire multidimensional crisis that befell the nation will be passed soon. I suppose that this phenomenon is widely publicized so there will be more national leaders joined this event to feel the warm touch of its simplicity. "

These values that are applied and developed have in common with learning values of instructional character education in schools. Those values are classified into patience, piety, independence, sincerity, simplicity, freedom and justice (Anam, 2013: 265-268). In addition, these values are also consistent with the values of Pancasila contained in the five precepts, namely; divinity, humanity, unity, wisdom and consultative, as well as justice. These values are the source of values of the peoples of Indonesia. A society which is held onto the values of Pancasila will be referred as a *Pancasilais* society. Out of these five values, they are itemized in a few grades. The Ministry of National Education (2011: 4) specifies five values of Pancasila into 18 grades of character education, namely: (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) the national spirit, (11) love of the homeland (patriotic), (12) respecting achievements, (13) friendly / communicative, (14) loving peace , (15) likes to read, (16) caring about the environment, (17) caring about social, and (18) responsibility.

The Implementation of Instructional Character Education in the Context of Irfani-Akhlaqi Tasawuf

As efforts to implement a national commitment in teaching within instructional character education to shape the character of Pancasilais, it has collectively been declared at the National Workshop of Education Culture and National Character as National Concord

Development Education Culture and National Character, which was read at the end of the Workshop on January 14th, 2010, as follows:

- a. Culture and national character education is an integral part and parcel of national education as a whole.
- b. Education culture and national character must be developed comprehensively as a process of acculturation. Therefore, education and culture needs to be contained institutionally intact.
- c. Culture and national character education is a shared responsibility between government, communities, schools and parents. Therefore, the implementation of cultural and national character must involve those four elements.
- d. In an effort to revitalize the nation's educational and cultural character of the national movement is needed in order to inspire the spirit of togetherness in the implementation in the field.

Out of the four basic elements implementable above, essentially it has been applied within *dzikir Manaqib Sheikh Abdul Qadir Al-Jailani*. Implicitly, the process of internalization and civilizing values are carried out massively and integratively. While explicitly, the process is going well. The learning implementation of character education in the *dzikir Manaqib Shaykh Abdul Qadir Jilani*, the priest of *Manaqib* function as an active teacher / educator and the pilgrims of *dhikr Manaqib* as passive learners. The priest of *Manaqib* serves to convey knowledge, lead readings in the *dzikir*, *solawat* and *prayer*, instilling values, and shaping attitudes of the *dzikir Manaqib* pilgrims. Meanwhile, the pilgrims of *dzikir Manaqib* duty is to listen carefully, follow the directions and guidance, and do what they want and done by priests of *Manaqib*.

In the process of interaction, there are three stages of learning implementation of character education. They are: first, preliminary activities. This began with greetings, introducing all the guests including the speaker, conditioning the pilgrims to focus on events with *istighfar*, reading *dua kalimat syahadat* and solidified intention to follow the activities of *dzikir Manaqib*. Second, the core activities are the activity that is mostly done is by doing *tawassul*, *dzikir*, *solawat*, conveying knowledge about the teaching of faith, morals, jurisprudence, sufism, or the latest information, listen to religious lectures, and doing the *Sunnah Hajat* prayers together. The material presented is mostly talk about faith, morals, *syari'at* / jurisprudence, Sufism, nationality, and so forth. The teaching learning models that is used is Teacher Active Learning (TAL). The learning method uses lectures, habituation, practice or *riyadhah*, modeling, and so forth. The instructional media used is a microphone and sound system, projectors, and televisions. Third, closing activity is the activities include: prayers, giving motivation and advice, sometimes providing information about the next meeting and giving closing statement.

Besides those stages, the implementation of instructional character education also have the stages in the implementation of the aspects of achievement that must be passed, namely; the *Syari'at*, *tarekat*, *hakikat*, and *ma'rifat*. If the pilgrims of *dzikir Manaqib* have sincere intentions, determination, hard work and *istiqamah*, then by Allah permission, they will reach the highest levels in instructional character education, namely, *ma'rifat*. During this time, the highest rank held by *Walliyullah* especially *Sulthonul Auliya 'Shaykh Abdul Qadir Jilani*. As in Islamic Sufism, there are several levels of travel in learning *sufistik* known as the *Syari'at*, *tarekat*, *hakikat*, and *ma'rifat*.

First, the *syari'at* is the world of Sufism *syari'at* is an absolute requirement for *salik* (the one who take spiritual path) towards Allah. Without the *syari'at*, everything he/she has done will be nullified. *Syari'at* is not just about prayer, alms, fasting and pilgrimage alone. But more than that, *syari'at* is the rule of life that leads man towards the true reality. *Syari'at* is the starting

point of departure in the human spiritual journey. So for those who want to pursue the Sufi path, inevitably it must strengthen his *syari'at* first. Second, *tarekat* is the term refers to methods of cleansing the soul whose foundations drawn from the laws of *syariat*. According to Schimmel (1975: 98), the *tarekat* is a special path for *salik* (the one who take spiritual path) to reach the perfection of monotheism, such as *ma'rifatullah*. The essence of monotheism is sincere. Demonstrating sincere is not easy, it is necessary to exercise or use some kind of methods to establish sincere in his every action (*mukhlis*), so the sincere itself will becomes a part of him (*mukhlas*). This kind of method is called as *tarekat*.

Third, the *hakikat* is terminologically been defined by Ansari (1990: 74) that *hakikat* is the person's ability to feel and see the presence of God in the *syari'at*, so *hakikat* is the most important aspect in any charity, core, and the secret of the *syari'at* which is the goal of *salik* journey. Meanwhile, Mulyadhi Kartanegara (2006: 6) explains that the *hakikat* is a viewpoint where many Sufis call themselves '*ahl-haqiqah*' in the sense as a reflection of their obsession with "essential truth" (the truth which is essential). The example of the Sufis in this case is Al-Hallaj (d. 922), which revealed the phrase "ana al-Haqq" (I am God). Fourth, the *ma'rifat* is according to the Sufis, *ma'rifat* is part of a triumvirate along with *makhafah* (anxious to God) and *mahabbah* (loving God). All of these three characteristics is the characters of those who take Sufi path (*thariqat*). The *ma'rifat* being talked about here is the true knowledge. The point is, *ma'rifat* is strongly associated with the disclosure of the inner eye, which allows seeing God or seeing visions of God. Disclosure inner eye is closely related to inner purity itself, while the inner purity prime, besides prophets, is something that must be cultivated with great effort over a long period (Compiler Team, 2008: 798), either through meditation, *tazkiyatun nafs* as well as other practices associated with mystical quest.

CONCLUSION

After analyzing the collected data, it can be concluded that: (1) instructional character education is a process of internalization and familiarization of *sufistik* values sourced from *ahlussunnah waljamaah*; (2) the instruction goal of character education is to shape the character of *Dzikir Manaqib* followers based on *Pancasila* within the basis of *sufistik* values, so that they can apply it in religious life, community, and the nation with the hope of getting the blessings, *syafaat* from prophet Muhammad, as well as *ridho* from Allah SWT.; (3) the instruction values of character education includes the value of divinity, *zuhud*/simplicity, humanity, wisdom and deliberation, unity (*ukhuwah Islamiyah*) and justice; and (4) the instruction implementation of character education is done within three stages, namely: *takhalli*, *tahalli* and *tajalli*.

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