The Educational Character Based on Islamic Spirituality

Munjin[1], Windariyati Dyah Kusumawanti[2]
FTIK UIN Saizu Purwokerto, Jawa Tengah, Indonesia
E-mail: munjin@uinsaizu.ac.id

Abstract
This study aims to produce a Character Education Model Based on Islamic Spirituality. To collect data, the methods used are observation, interview, and documentation, and then analyzed by steps of reduction, display, and drawing a conclusion. The results illustrated that Islamic Spirituality-based character education is aimed to liberate students from materialism and secularism life; to educate students with three main positive characters: wisdom, courage, and Iffah; to integrate aspects of knowledge, habituation, interactive, and mental cultivation; and to educate the students' characters through conscience education (qalb). The character education was implemented by integrating teaching and learning, habituation, building a school atmosphere, and building cooperation with the family.

Key words : Educational Characters, Islamic Spirituality, Character Habituation

Abstrak
This study aims to produce a Character Education Model Based on Islamic Spirituality. To collect data, the methods used are observation, interview, and documentation, and then analyzed by steps of reduction, display, and drawing a conclusion. The results illustrate that Islamic Spirituality-based character education is aimed at liberating students from materialism and secularism life; to educate students with three main positive characters: wisdom, courage, and Iffah; to integrate aspects of knowledge, habituation, interactive, and mental cultivation; and to educate the students' characters through conscience education (qalb). The character education was implemented by integrating teaching and learning, habituation, building a school atmosphere, and building cooperation with the family.

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BACKGROUND

With the rapid development of the industrial revolution that has come to the industrial era of 4.0, human seems to be spoiled with the existing technology. This unstoppable change of era is marked by all-automatic digital devices. Almost 30 percent of human work is done by applications or machines (Anderson & Rainie, 2018). People, when wanting to buy fried rice, have no longer to move to any food stalls, they simply operate their smartphones, open the "go food" application and within seconds a portion of fried rice is delivered. People are catching up easily with the latest development in global information through their gadgets within seconds, making paper-based information media started to be abandoned. People living in this digital-based era are often called as "millennial generation" (Smith, 2015).

If the materialistic advantages and benefits obtained from the advancement of the industrial era are not followed by the adequacy of immaterial factors, it will certainly bring about chaos in personal and social lives (Górnik-Duros, 2020). Furthermore, the impact of the two sides' disharmony will at least trigger three things. *First*, moral decline in the community, especially among teenagers and students, the progress of economic life that has put too much emphasis on the fulfillment of various material desires, has caused some people to become "rich in material but poor in spirituality". *Second*, the decreasing sense

of togetherness and unity, delinquency and deviant acts among adolescents are increasing, and the existing sacred images of the tradition in the community are weakening, like cooperation and helping each other. They weaken the centripetal forces which play important roles in creating social unity (Guirguis, 2918), (Roberts, 2007).

Third, interpersonal interaction has changed. The presence of a computer in most middle-to-high families has changed family interaction patterns. Computers that are connected to telephones have opened chances for everybody to communicate with people outside. Programs like Internet relay chatting (IRC), the Internet, and email has created human who could enjoy their own lives alone (Wisskirchen, 2017). Besides that, the existence of Internet cafes has given space to many people who do not have computers and internet connection at home to communicate with other people on the Internet. Nowadays, more and more people spend their time in front of a computer alone (Hoque, 2019). Through IRC, children could enjoy communicating with foreign friends anytime (Brwon, 2019).

This spiritual inequality and spiritual drought could cause more fatal consequences, it could drag people to frustration and even to committing suicide. Wirasto, a psychiatrist graduating from Medicine Faculty of Gadjah Mada University, mentioned that suicide cases in Indonesia are mostly connected to mental disorder, family problem, Alcohol and drug abuse, attitude of disrespecting religion, and bad social relations, (Wirasto, 2011). In Jakarta itself, Ronny said there are 100.000 people attempted to commit suicide in 2006. That makes 274 people everyday in that year in average. Most of the cases, mentioned Ronny, are caused by social and economic problems (Bramley, 2014).

In the world of teenagers, character owned by them is in critical condition. The national morality is detached from norm, ethic, religion, and good culture. The moral decadency of the teeagers also jumps in bad conditions, like using drug, having free sex, and engaging in a gang fights among the students. Based on the research held by (Najah & Sulistyaningsih, 2014), (Kresna, 2014). In addition, Wahyuni found that the students of SD, SMP, and SMA, stated that more than 0.8 % or 1.328 students engaged in a gang fight, 3,9% used drugs, and 3.9% did free sex. It indicates that the students' moral or character is frailness. (Wahyuni, 2012). The phenomenon is a picture on the condition when one cannot balance the physical-materialistic and spiritual-religious needs. Human being need identity and character in order not to fall into disorientation in life (Hall, 2917).

One of the alternatives used in handling these problems is through integrated educational character, that is by combining and optimaling informal education activities involving family and society. The component of development character configuration is influenced by spiritual and emotional development, because religion, according to Cusdiawan, belongs to a pattern of behavior (Cusdiawan, 2020). It means that religion is not only as a guide for people to interpret human activities but it belongs to a pattern of behavior and it is to be a part of the system of culture.

Actually, the model of improving characters based on Islamic Spirituality has been implemented at the SMA Negeri 2 Purwokerto. It can be seen from the result of interviews with one of the religion teachers, Anis Mafruchah, when the writer came to and interviewed her at the school. She said that the student's attitude of wisdom or *hikmah* is given by appreciating the other, either amongst Muslim or nonmuslim students. When she taught *salat* focused on optional prayer text, for example, *iftitaf* prayer, she gave two kinds of prayer which relevant to the student's habituation or the school teaching of religion (*mazhab*) they convict, Muhammadiyah or Nahdlatul Ulama.

Based on the data above, it is to be important thing to know and analize what ways taken by that school in improving the educational character of the students. In this research, the writer assumpts, based

on the preliminary reseacrh, that there is relevent strategy between improving character in sufism and in that school. So, the title choosen in this study is Educational Character Based on Sufim.

This research took place at SMA Negeri 2 Purwokerto, one of the well-known state senior high schools. It aims to find out the essence meaning of a phenomenon experienced by several individuals (Creswell, 2913). Basically, the qualitative research observes humans regarding the surrounding environment, interacting with them, trying to understand their language and interpretation about the surrounding world (Nasution, 1996), (Moelong, 2006). The researchers observed and interviewed the key informants, i.e. Principal, Vice Principals, Religion Teachers, Counseling and PKN Teachers, and students. Triangulation of sources and techniques was used to ensure the validity of the data. Straus generally provides hints at the next steps in the analysis of qualitative data; that is, through the process of data collection, the data reduction, the data display and the conclusion (summary) or verification. (Straus, 1987).

The Educational Character

Character education is the deliberation effort to help people understand, care about, and act upon core ethical values. When we think about the kind of character, we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within (Elkind & Sweet, 2004). Furthermore, he explained that character education is everything that teachers do influencing students' character. In this context, the teacher helps shaping it. This formation can include examples of how teachers behave, speak or deliver material, tolerate, and other characters (Arini, 2018) and (Murray, 2019).

As for the criteria for a good human being, a good citizen, and a good citizen for a society, if religious, cultural, and social values become guidelines for behaving (Pala, 2011). Therefore, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values originating from the culture of the Indonesian nation itself, in order to foster the personality of the younger generation (Puspitasari, 2019) and (Bach, 2917). It is in line with what expressed by Agboola that character education instills habits of thinking and behavior that help individuals to live and work together as a family, community, and state and help them to make responsible decisions (Agboola. & Tsai, 2012) and (Peterson, 2018).

In the context of implementing character education in schools, the internalization of character education must be systemic, meaning that all components (educational stakeholders) must be actively involved. The components of education include: curriculum content, learning and assessment processes, handling or management of subjects, school management, implementation of co-curricular activities or activities, empowerment of infrastructure, financing, and work ethic of all citizens school/environment (Maria & Ramires, 2022). All these components must be interrelated and are an inseparable system (Nurindarwati, 2019). While,   the purpose of character education can, especially in setting school, be explained as described below.

1. Strengthening and developing the values of life that are considered important and necessary in order to become a distinctive personality or student ownership that is developed.
2. Correcting the student's behaviors which are not in accordance with the values developed by the school.
3. Building a harmonious connection with family and community in playing the responsibility of character education together (Fadlillah & Khorida, 2017) and (Lewis & Ponzio, 2016).

In addition, Said Hamid Hasan, as quoted by Mastur, stated that character education in detail has five objectives (Mastur, 2017). First, developing the potential of the heart or conscience of students as human beings and citizens who have the values of the nation's character. Second, developing the habits and behavior of students who are commendable and in line with universal values and religious traditions of the nation's culture. Third, instilling the spirit of leadership and responsibility in students as the next generation of the nation. Fourth, developing student's ability to become independent, creative, and national-minded human beings. Fifth, developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship, and with a high sense of nationality and full of strength (dignity) (Zubaedi, 2012).

From the explanation presented above, it can be concluded that the purpose of character education is to shape the character of civilized students so that the character values are realized in everyday life. With character education, a student is not only intellectually intelligent, but also emotionally and spiritually.

Meanwhile, according to Doni Koesoema, there are five methods of character education that can be applied in schools (Koesoema, 2012), (Bialik & Horvathora, 2015). These methods are; 1) teaching, students are able and have a conceptual understanding of behavioral guiding values that can be developed in developing their personal character; 2) exemplary, it is indeed one of the classic method to achieve the goal of character education; 3) priority scale, schools have, as public institutions, a responsibility to provide accountability reports on their educational performance in a transparent manner to stakeholders; 4) priority practice, if the school determines the democracy values as the basis of character education, it can be verified through various school policies, such as whether the leadership style has been imbued with the spirit of democracy or not; and 5) reflection, students should convey their personal reflections on these values and share them with others colleagues, and the results character education can be published in journals, or school newspapers, and so on (PhD-Essay, 2022).

Islamic Spirituality

Etymologically, the word "sprit" comes from the Latin "spiritus", which among others means "spirit, soul, self-awareness, disembodied being, breath of life, life." In subsequent developments, the word spirit is interpreted more broadly. There is more to life than just what people experience on a sensory and physical level (Scott, 2022). Meanwhile, Nashr, one of the Islamic spiritualists, defines spiritual as something that refers to what is related to the spirit world, close to God, contains misticism and interiority which is equated with the essential (Nashr, 1994), (Hussain, 2020). Psychologically, spirituality means that people who may struggle spiritually with their understanding of God, with inner conflicts or with other people (Elizabeth, 2016).

In Islam, the spirituality is usually translated into *ruḥaniyyah*, a term rooted from *al-rūḥ*, which means spirit, and this term is mentioned in the Holy Qoran 21 times (Al-Ghozali, 2005). Muslim spirituality is thrown back in a good relationship with Allah and others (Mahfud, 2022), (Nassel & Haynes, 2005). Spirituality reflects their obedience and submission to The Creator by performing definite worship practices (rituals) and social relationships. In turn, Islamic spirituality contains two main factos: the relationship between humans and the Creator (*hablun min Allah*) and the relationships with fellow humans (*hablun min annas*) (Machouche, 2019). Meanwhile, Sufi figures describe that spirituality or soul is an immeasurable realm, it is the whole universe, because it is a copy of Him (Salamah, 2021). Everything in the universe is found in the soul, and conversely, everything in the soul is in the universe. Because of this, the soul who has ruled the universe, He must have been ruled by the whole universe.

Meanwhile, spirituality is very difficult to define. Words that can be used to describe spiritual terms include meaning; transcendence, hope, love, quality, relationship and existence. In this context, spirituality plays a role in connecting three aspects, namely intrapersonal (relationship with oneself), interpersonal (relationship between oneself and others), and transpersonal (relationship between oneself and God/occult forces) (Abdullah, 2019). Thus, spirituality can also be interpreted as a belief in human relationships with some power above it, creativity, glory or energy source, as well as a search for meaning in life and the development of one's values and belief systems that can cause conflict if understanding is limited (Emblen, 1992).

Islamic Spiritual-Based Character Education

Spiritual-based education is formed on the belief that educational activities are worship to Allah SWT. Humans were created as servants of God who are holy and given the mandate to maintain this holiness. In general, spiritual-based education focuses on spirituality as the main potential in driving every action of education and teaching. Therefore, it is understood as a source of normative inspiration in educational and teaching activities, and at the same time becomes the main goal of education itself (Greenway, 2006).

The main purpose of Islamic spiritual-based character education is to have three main characters, namely *alhikmah, assuja'ah and al-iffah* (Ghosh, 2016), (At-Taftazani, 1983). To achieve these characters, it can be done using the *mujahadah* and *riyadah* methods by adhering to the phases of mental training that must be passed. These phases include; 1. Repentance (always introspection) 2. *Wara'* (focus on Allah) 3. *Zuhud* (leaving the forbidden and doubtful) 4. Poverty (leaving materialism) 5. Patience (feeling enough and surviving with material shortages) 6. *Tawakal* (total submission to Allah) 7. *Ridho* (pleasant and happy with God's provisions, and 8. Gratitude (Muvid, 2021), (Zaeni, 2017).

When viewed from a pedagogical perspective, spiritual education is an educational practice that is carried out based on great and transcendental values, both values originating from religion and culture, which guide, encourage, and encourage a teacher in carrying out his profession, which is inherent in his behavior as a way of teaching. which he follows in his life, including in educating (Hand, 2003).

From this description, it can be concluded that in the context of spiritual-based education, the Qur'an and *hadith* are the sources of normative and spiritually intuitive footing, while empirical rational thinking acts as the instrument. Sources that can be used as guidelines in character education can be referred to as spiritual-based character education principles that are closely related to religious values that have been exemplified by the Prophet Muhammad.

The statement is in line with Quran Chpater Bayyinah, verse 5.

Whereas they are not ordered except to worship Allah by purifying obedience to Him in (carrying out) the straight religion and so that they establish prayer and pay zakat; and that is the straight religion. (Surat al-Bayyinah: 5)

Furthermore, it can be explained that spiritual education is a continuous and very tiring struggle *(jihād)*. While the methods of *jihad* are: 1) performing night prayers *(qiyām al-lail)*, 2) remembrance, 3) reading the Qur'an, 4) introspection *(muhāsabah)*, and 5) staying in mosque *(i'tikāf)*, as well as everything that strengthens the relationship with Allah, implements the values of faith *(al-ajwā' al-īmānīyah)*, *istiqomah* (Omar, 2011).

Relevant Studies

There are many previous studies related to character education based Islamic point of view. Among them are (Mansyur, Natsur, & Aan, 2021), (Usma, 2019), (Munjiat, 2018), (Mufi, 2016) and (Husein, 2014). The researchers generally concluded that character education can decrease in the level of students' violations, good in their daily worship practices, religious behavior is more dominant both at home and at school so that students are formed by the spirit of leadership, obedience, discipline, responsibility, sportsmanship, love for the environment and please help. If compared, there is different focus between the prior studied talked about and the researcher done. The former focused on the supporting and inhibiting factors and their impacts used by schools in habituating glory characters while this research was based on the how the school used Islamic spiritualty as strategies to plant good character.

Finding

Islamic spirituality-based character education learning is carried out through*: mujahadah, riyadhah*, and worship, which is called as stages of spiritual training (*maqam*), by focusing training on the integration of Islamic spirituality values to erode material influences and strengthen spiritual aspects. In a matrix, the implementation of Islamic spirituality-based character education can be described as follows.

1. Wise character (*al-hikmah*) is the ability to use reason in moderation. This character can be broken down into; good at planning, organizing, and making regulations, economical and efficient, critical thinking, brilliant, out of the box, sharp and broad view, strong feeling (hunch), understand problems in depth, detail, and comprehensively, and alert to liver disease.
2. Brave and resilient (*al-syaja'ah*) character, namely the ability to use the potential for anger/defense in moderation. These main characteristics can be broken down into: generosity, helpfulness, keen observation, self-control, resilience, emotional stability, calm, friendly, and sociable.
3. The character of integrity and self-respect (*al-'Iffah*) is the ability to manage expansive impulses (lust) in a moderate manner. This character can be broken down to; generous, shameless, patient, tolerant, self-sufficient, careful and alert, gentle, helpful, not greedy and not ambitious.

To achieve the three main characters above, education is directed to go through the phases of mental training such as; 1. *Tauba*t (Repentance - always introspection), 2. *Wara'* (focus on Allah), 3. *Zuhud* (leaving the forbidden and doubtful), 4. *Fiqr* (leave materialism and hedonism), 5. *Sabar (*Patience - feel enough and survive with material shortages), 6. *Tawakal* (totally surrender to Allah), 7. *Ridho* (happy and happy with God's provisions), and 8. *Gratitude* (an expression of gratitude for the favors received). The strategies to develop education characters by:

1. Identify the student's character first
2. Perform actions and attitudes that are contrary to the negative character that you want to change (*mujahadah*) dramatically, through concrete practical activities, for example to change the character of being arrogant by instructing students to be beggars.
3. Follow the attitude exercise (*mujahadah*) with the practice of feeling (*riyadhoh*) through spiritual phases (*maqam)* by involving empathy and sympathy, coupled with prayer as a form of positive affirmation and remembrance as a focusing exercise.
4. Competition in goodness, such as; reciting *Basmalah* before doin something, govong kindness for the other, compete to be the best, ect.

Internalization of Islamic Spiritual-Based Character Education

Taubat - Repentance and Wara'

The indicators of *taubat* and *wara'* are; bandoning evil in all its forms and turning to good for fear of Allah's punishment, move from a good situation to better one, feeling of regret done solely because of obedience and love for Allah, or *aubah*. While *wara* has indicators, avoiding *subhat* and focusing on God only. While, the internalization strategies used in practicing it were: 1) *zikr,* do good deeds, increase faith and piety to Allah, 2) increasing closeness to Allah, keeping thoughts away from things that can re-enact evil behavior, 3) emphasizing that evil deeds will lead further from Allah, and everything in this world will return to Allah, and 4) emphasizing that Allah always forgives His creature when commit sin and then followed by asking forgiveness.

From the interview and observation results, it is reported that character education carried out in learning activities has two divisions. *First,* character education contained in the curriculum of *Pendidikan Agama Islam dan Budi Pekerti* (PAIBP) subjects at SMA Negeri 2 Purworkerto. *Second,* character education delivered by other PAIBP teachers in every learning activities. The authors found that PAIBP learning was clearly carried out by exploring the values of character education such as material about commendable traits, both with fellow humans, with the universe, and with Allah SWT. Efforts to instill character education are also found in the hidden curriculum, such as in worship practices and learning experiences. In addition to the PAIBP subjects, student character education is also realized through the creativity of teachers who link general materials with character values in the reality of everyday life.

Thus, character education carried out at SMA Negeri 2 Puwokerto used an integration model into each subject so that the task of practicing character education is not solely done by PAIBP teachers. The development of faith and piety values, as the core character of education in SMA Negeri 2 Purwokerto, must be raised by each teacher in each subject. Observations carried out on July 14, 2021 showed the formation steps of religious character. Before learning begins, students are invited to read *istigfar* three times then followed by reading *Asma al-Husna*. With this reading, they are invited to always ask for forgiveness and repent to Allah. To start the lesson, the teacher guides students to read the study prayer together.

According to Annisa, one of the PAIBP teachers, she said that all Muslim students are required to memorize *Asmaul Husna*. It means that students are trained to always get closer to Allah and ask forgiveness for sins that have been committed. This character is very important to equip an increasingly hedonistic and practical life, she added. (Interview, July 15, 2021).

Based on the theory, the character education strategy developed by SMA Negeri 2 Purwokerto has gone through three stages, namely; stages of knowing, acting, and leading to habit (Rasmuin & Widiyanti, 2020). This means that character is not limited to knowledge, but it reaches a deeper area, namely emotions and self habits. Thus, three components of good character are needed, namely moral knowing, moral feeling, and moral action. This is necessary so that students are able to understand, feel, and teach at the same time the values of virtue.

Zuhud

The principle of simple life (*zuhud*) is no longer the main identity of students in public schools. However, that does not mean that the nuances of simplicity do not exist at in them. Doctrinally, it is not clear, but a simple lifestyle is always advocated by this school. Even SMA Negeri 2 Purwokerto, it is known as a school whose students are dominated by middle to lower economics class. This is evidenced by being given loan assistance as much as 200 android phones to new students who do not yet have one. This loan

assistance was given because in the 2019/2020 academic year learning had to take place online, due to the covid 19 pandemic. (interview with Rohmat Tristiadi, Deputy Head of Student Affairs, July 2021).

In addition to habituation of simple attitudes, teachers of SMA Negeri 2 Puwokerto also familiarize students with being honest. This invitation to be honest is not only done by means of lectures, practice and giving examples, but is supported by adequate academic admoshere. The installation of a billboard containing an invitation to always be honest in all matters and the installation of CCTV is a device expected to foster an honest attitude. However, according to Haryanti, a BP teacher, there are still some students who don't think critically about the posters or slogans about honesty that have been installed. Therefore, he continued, honest attitude conditioning is sometimes taken by giving punishment to students who are caught cheating on tests in the form of deducting grades and reading and writing *Istigfar* sentences for 9 times. This punishment is expected so that students get used to admitting mistakes and repenting and will not repeat their actions again (Interview with Haryanti, 19 July 2021).

Sabar

Always be patient in carrying out obligations in worship, sincere in carrying out orders, patient in avoiding prohibitions, patient in navigating life. The internalization methods applied at SMA Negeri 2 Purwokerto, according to the PAIBP teachers, is as follows.

1. Storytelling Story Method

According to the PAIBP teacher, the story method is used in order that students are able to identify patient characters and can then imitate them in everyday life. The stories of the apostles, the companions of the prophet and other inspirational figures, are always given to students. He continued that it can encourage to think critically and to develop students' socio-emotional. By this way, teachers sometimes give students assignments to make resumes of Muslim figures, then are ordered to analyze them. Furthermore, Musbikin said that storytelling is a process of introducing forms of emotions and expressions of children, for example angry, sad, happy, annoyed, and funny (Musbikhin, 2019).

2. Exemplentary Methode

Annisa, a PAIBP teacher, added that the teachers used their patient attitude and behavior as an example for students. A proverb says words accompanied by actions can explain and penetrate more deeply into the listener's soul than words alone. The English proverb says "*Action speakers louder*", meaning that actions can speak louder than sound. In addition, teachers also teach with heart. This statement is relevant with Kevin opinion, one of IPA students, that the teachers always teach and guide the students patiently, talk warmly and always give smile.

Tjaraka Tjunduk K, the principal, revealed *Uswah Hasanah* is a supporter of the noble character formation and it has a more significant effect when it comes from the people closest to him. Teachers are good examples for their students, parents are good examples for their children, *kyai* are good examples for students and their people, superiors are good examples for their subordinates. A good example and a good environment, will be more supportive of someone to make good moral choices. Likewise, good examples that exist in an environment will increasingly convince a person to always be on the good values that are believed to be (Korsgaad, 2020).

Faqr

There are many activities carried out by SMA Negeri 2 Purwokerto to form a simple and not luxurious character. The habituation, among others.

1. Get used to sharing; 1) Get used to the child also to share with others, 2) realize that in the property we have there are other people's rights, 3) by sharing, students' awareness will be trained, 4) provide easy-to-digest and logical information that the environment around us is not the same, some are sufficient and some are lacking, 5) for those who are well off, give part of their assets to those in need.

2. Setting aside a portion of the Snack Money is used for: 1) filling infaq at the mosque when praying in congregation   2) doing social service to the orphanage.

3. Use objects or tools wisely; 1) Value money means and use money wisely, 2) buy something when needed, 3) If there are clothes or school supplies that can still be worn, there is no need to buy new clothes.

4. Habits in the family; 1) consumptive primary needs 2) In the family, students are accustomed to living simply, not forcing their desires. For example, chicken meat is expensive, there's nothing wrong with replacing it with cheaper one, *tempe* or *tahu*, 3) primary needs not consumptive.

5. Adjusting desires and abilities; 1) something that is always instilled in students, if you have material it needs to be adjusted to the conditions, 2) instilled in students that uncontrolled desires will interfere with psychological and environmental development, 3) Students may have desires, but must not interfere with others rights

6. Distinguishing wants and needs; In every opportunity, it is conveyed that students must behave and act simply, that is, they must be able to distinguish between wants and needs. Desire is an impulse to fulfill a non-essential need. Needs are the fulfillment of basic needs

7. Making desired target; When the new academic year begins, all students are asked to set targets for what they want to be. In addition, students are required to make a wish list to be motivated to save. Saving does not mean they have to be stingy with themselves, but they are accustomed to living frugally and anticipating. In addition, they can also learn how to manage finances. (Extracted from the results of interviews with; Vice Principal of Student, PAIBP teacher, BP teacher, Rohis coach).

Tawakkal (Fully lain to Allah)

The implementation of character education at SMA Negeri 2 Purwokerto is also carried out in collaboration with students' parents. Parents are the first and foremost key in the character education of students, even though they have received character education from the school and their environment.

Tjaraka Tjunduk T, the head of SMA Negeri 2 Purwokero, explained that during this pandemic, students really need motivation so that their enthusiasm for learning remains high. Optimism is the most important thing. Although, it is indeed difficult in these times because it is simultaneously experiencing health, economic, and learning crises. This is a tremendous challenge. But that optimism can be found in many ways. Optimism about the things we learn during the crisis will not go away, such as how important family, education, teachers are, the importance of friendship for our children and how important the government and various leadership organizations are to deal with the crisis.

Thorikul Abidin, The Deputy Head of Curriculum of SMA Negeri 2, said that optimism is the nature of people who have positive expectations in dealing with all things or problems. The opposite of optimist is pessimism. People who have a pessimistic nature always have a negative view in dealing with problems. The optimistic attitude in life in daily life, which is always emphasized by schools during this pandemic. Life will be fun and beautiful if we are able to live it with optimism. Theoretically, in the perspective of

Islamic education, individual personality is formed because of a process that takes place systematically (Zenuba & Susanti, 2021).

Ridlo (Sincere)

Ridla means willing, like, or happy. There is a close resemblance between *ridlo* and *qana'ah*, namely accepting what is or not being greedy to be happy, willing and satisfied with what Allah has given and stay away from being dissatisfied with what has been given by Him (Putra, 2015). According to the Sufis, *qana'ah* is one of the noble morals which is accepting sustenance as it is and considering it as wealth that keeps a person from begging for others. The attitude of *qana'ah* frees the perpetrator from anxiety and gives him psychological comfort when associating with humans (Hajjaj, 2011). In lectures at school mosques (*kultum*), teachers always emphasize students to have *qona'ah* character.

Annisa described that the teacher always give stressing to be humble and accept something given by Allah and have to maximize it. The material was given in the routine of 7 minute preaching (*kultum*) after *Zuhur* prayer. This statement is in line with *Rohis* Guidence that the students should understand well because it can increase their motivation in studying.

Caraka Tjunduk, the principal of SMA N 2, explained that sometimes some people misunderstand how to apply *qona'ah*. They assume that the nature of *qona'ah* makes a person lazy and does not want to try just waiting for God's provisions set on him. Is that true? Of course not, this is a misleading understanding. Living in the world, everyone is indirectly 'forced' by God to try and work hard in meeting all needs; want to eat and cook first; nothing is cooked, plant crops first; want to drink and walk first to wells, or rivers; and want to be clever, should study hard, etc. So, it is unlogic thought if someone just wants to be lazy waiting for fate.

Gratitude

Gratitude with the heart is the gratitude of an expert in understanding, namely the embodiment of the heart that always isolates itself before Allah SWT, by maintaining His majesty which is manifested through all forms of actions and deeds including the movements of his heart consistently before Allah SWT.

Meanwhile, the habit of gratitude which is internalized at SMA Negeri 2 Purwokerto, according to Annisa, a PAIBP teacher, starts with the easiest form of thanksgiving, which is saying Hamdalah after doing anything. However, the reality is not that easy. Further, she said:

> "The reality is, many parents teach their children to say thank you since their children were young, not grateful. Therefore, in general, children will easily express gratitude when they receive gifts, favors, or when their wishes are fulfilled. In fact, this expression is not necessarily able to be grateful for all the gifts or sustenance that he has received. Because saying thank you is not the same as saying thank you. Saying thank you is a good attitude or behavior. Meanwhile, gratitude is a deeper concept than that; Gratitude is part of the mindset and lifestyle. (interview, July 16, 2021)".

Annisa said that this mutual gratitude was manifested in the form of slaughtering sacrificial animals. Shiva is accustomed to sacrifice some of his pocket money to buy sacrificial animals. In 2019, 3 cows were slaughtered at the school. The slaughtering ceremony began after the Eid al-Adha prayer was held, which was around 08.00 a.m, followed by all the teachers and the staff and OSIS management, including the Principal of SMA Negeri 2 Purwokerto, Tjaraka Tjunduk K. who was also present. The event, which was initiated by OSIS and ROHIS, took place in the school yard as a place for slaughtering sacrificial animals. After the slaughter of the sacrificial animal, the distribution of the sacrificial meat is continued to the poor who are entitled to receive it. The target population this time is the poor who are in an

environment not far from the school. In addition to the surrounding community, sacrificial meat is also given to people who sacrifice, school residents.

In addition to the slaughter of sacrificial animals, the expression of mutual gratitude is also accustomed through the collection of *Zakat Fithrah*. Based on interviews with Luthfi and Langgeng Prasetyo, zakat collection at SMA Negeri 2 Puwokerto is explained as follows.

Collection of *Zakat Fitrah* This year is divided into two types, namely in the form of 2.6 kg of rice or Rp. 25.000,-. The distribution of *Zakat Fitrah* is carried out by distributing it to the underprivileged community around the Purwokerto Public High School and residents around the teacher's residence. The distribution is carried out by and supervised by several accompanying teachers. The purpose of *zakat* distribution is to increase the awareness of all teachers and students on the importance of *Zakat Fitrah* as an obligation for all Muslims. The committee also hopes that next year similar activities can be carried out more enthusiastically with a strong sense of cooperation between religious teachers, homeroom teachers, and students so that the implementation of this activity can run smoothly and bring benefits to the surrounding and it can bear gratitude, increase happiness, confidence, hope, empathy, optimism; and make life more meaningful (Emmons, 2021) (ROHIS documents and Interview with Rahmat Ristiadi).

Discussion

Character education based on Islamic spirituality is an effort to educate children so that they can apllay wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment. Religious education and character education with Islamic spirituality at SMA Negeri 2 Purwokerto have emphasized an integrative approach between academic competence (cognitive) and emotional and spiritual intelligence. This condition is in line with IESQ which places great emphasis on the importance of integrity, honesty, commitment, creativity, mental resilience, justice, patience, nobility, wisdom and wisdom. All of these are moral teachings and or superior character. Therefore, the Islamic spirituality is an alternative method in strengthening the foundation for revitalizing character education which has now become a necessity. Borrowing the Hossein Nasr's thesis , there are three important alternatives or recommendations for educational institutions in practicing character education namely: first, Islamic spirituality plays an active role in saving humanity from situations of confusion, disorientation and spiritual emptiness; second, introducing literature or understanding of the esoteric aspects of Islam; and third, reaffirming that the esoteric aspect of Islam is the "heart" of Islamic teachings (Hossein, 1994).

In a more practical level, the kinds of activities that can support the formation of these characters are carried out with the following approach; 1) integrating values and ethics in each subject; 2) internalizing of positive values instilled by all school members (principals, teachers, employee, and parents); 3) habituating and exercising; 4) giving examples; 5) cultivating, and 6) creating an good atmosphere surrounding the school (Agus, 2012).

In the case of planting honest characters, SMA Negeri 2 Purwokerto does not provide a special room for those used for honest character growth activities, but the form of buildings and layouts used for honest character development activities of students as an effort to develop and grow the honest character of students, for example educational canteens, missing items announcement boards, mosques, cooperatives, etc. The facilities and infrastructure provided by the school for the activities of growing the students' character of honest are good. This can be related to the model of integrating character education in schools. The model is through subjects, which are integrated into syllabus and indicators that refer to competency standards and basic standards wished in the curriculum (Andriyani, 2021).

Beside that, the family has a major role in supporting the success of character education carried out by schools. Because, parents act as educators and role models for children when they are at home. In addition, parents must also provide objective information regarding the children's behavior and activities when they are at home. If the child shows positive behavior, parents must provide reinforcement. On the other hand, if the child shows negative behavior, then parents and teachers work together to overcome it. The family is also the first environment closest to the child. Most of the child's time is spent in the family environment. Thus, families have a big role in developing children's character and have a lot of time to guide them (Yanti & Marzuki, 2021).

All activities in the school are a source of students' learning that influences the formation of their character. Character education through school culture includes all activities that involve all school members together from the principal, educators, education staff, counselors, and students. The school culture is a mirror of school life where school members interact with each other according to the rules, norms, morals and shared ethics that apply in a school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social care, environmental care, a sense of nationality, responsibility, and a sense of belonging are some of the values developed in school culture of SMA Negeri 2 Prwokerto.

CONCLUSION

The Islamic spiritual education model emphasizes the role of *ihsan* in actions which then lead to good morals. The teachings which contained the esoteric space gave birth to morals as a means of psychological and social control for educational people. Without this educational model, the world of education will be inhabited by materialism, not understanding the important meaning of the value of life itself. In this regard, spiritual values and noble character should be instilled in education, especially in an atmosphere of spiritual dryness today

The model of character education based on Islamic spiritualism can be divided into two aspects, namely: conceptual and implementation aspects. Conceptual aspects include understanding the character in the perspective of Islamic spiritualism, the source of the character of *tasawwuf* education, the type of character, and the method of coaching. While the implementation aspects include; character education with *riyadhah,* vision, mission, educational goals, and Islamic spiritualism-based character education learning methods, which include: *taubat, zuhud, wara, patient, faqr, tawakkal, ridha*, and gratitude.

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