

Sufism Education as a Strategy for Developing Social and Religious Character: A Literature Review of the Book “Mati Sebelum Mati, Buka Kesadaran Hakiki”

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Abstract: *This article aims to analyzed sufism education as a strategy for shaping social and religious character in the book “Mati Sebelum Mati, Buka Kesadaran Hakiki” by Fahrudin Faiz. With a literature review approach, this study examines the concept of sufism education proposed by the author and its relevance in the context of character formation in society. The method used in this study is a qualitative analysis of the content of the book, identified the basic principles of sufism that support the development of individual and social character. The results of the study show that sufism education not only functions as a spiritual tool, but also as an effective strategy in forming a strong social and religious character. Through sufism practices, individuals can experience profound self-transformation, increasing awareness of moral, ethical, and social values that are important in community life. This article concludes that the application of Sufism education has great potential to build a better character among the younger generation, as well as encourage the creation of a harmonious and civilized society.*

Keywords: *Sufism Education, Character Development, Social Character, Religious Character*

Abstrak: Artikel ini menganalisis pendidikan sufisme sebagai strategi pengembangan karakter sosial dan agama dalam buku “Mati Sebelum Mati, Buka Kesadaran Hakiki” karya Fahrudin Faiz. Dengan menggunakan pendekatan tinjauan literatur, penelitian ini mengkaji konsep penulis tentang pendidikan tasawuf dan relevansinya dengan pengembangan karakter dalam masyarakat. Penelitian ini menggunakan analisis kualitatif untuk mengidentifikasi prinsip-prinsip dasar sufisme yang mendukung pengembangan karakter individu dan sosial. Temuan tersebut mengungkapkan bahwa pendidikan tasawuf berfungsi sebagai strategi yang efektif untuk menumbuhkan karakter sosial dan agama yang kuat, lebih dari sekadar alat spiritual. melalui praktik sufi, individu dapat mengalami transformasi pribadi yang mendalam dan meningkatkan kesadaran mereka akan nilai-nilai moral, etika, dan sosial yang penting. Artikel ini menyimpulkan bahwa pelaksanaan pendidikan tasawuf memiliki potensi yang signifikan untuk menumbuhkan karakter yang lebih baik di kalangan pemuda dan berkontribusi pada terciptanya masyarakat yang harmonis dan beradab.

Kata kunci: Pendidikan Tasawuf, Pengembangan Karakter, Karakter Sosial, Karakter Religius

INTRODUCTION

Globalization is the process of connecting relations between countries and even continents, which easily leads to the seeming disappearance of distance and boundaries

between them.¹ This undeniable reality presents both challenges and threats to the character development of the younger generation.² On one hand, globalization brings positive impacts for us; on the other, it also brings negative effects that are damaging and in conflict with the moral and spiritual values, as well as the deeply rooted character that has become the nation's identity.³ Individualism, hedonism, identity crises, erosion of culture, and social inequality are some examples of realities that occur due to the negative influences of globalization.⁴

The same is true in the realm of education in Indonesia. Among the three aspects of education—cognitive, affective, and psychomotor—it turns out that the cognitive aspect is prioritized over the others.⁵ The orientation of education is merely to create intellectually intelligent students, yet they often lack social and spiritual awareness.⁶ As a result, issues of moral and ethical violations that occur in our educational world, such as intolerance, bullying, discrimination, sexual violence, the spread of false information (hoaxes), and human rights violations, are no longer unfamiliar to us.⁷ Education is the combination of literacy and moral values; it is essential to have moral education in schools and colleges to shape responsible and ethical future citizens.⁸ Character education for early childhood emphasizes honesty and discipline, fostering responsibility, trustworthiness, and obedience from an early age based on Ki Hajar Dewantara's educational philosophy.⁹

In the midst of globalization, which brings challenges such as individualism and moral crises, social-religious character education becomes crucial for creating a generation with integrity. Through this education, values such as honesty, responsibility, and discipline can be instilled from an early age, forming a strong moral foundation.¹⁰ History proves that societies that uphold moral values are able to develop into dignified nations. Both formal and non-formal education must strengthen moral literacy at all levels of education. The reinforcement of these character values acts as a barrier against the degradation of culture and national identity. Social-

¹ Sugeng Bahagijo, *Globalisasi Menghempas Indonesia* (Jakarta: LP3ES, 2006).

² Budi Winarno, *Globalisasi Peluang Atau Ancaman Bagi Indonesia* (Jakarta: Erlangga, 2008).

³ Soesi Idayanti, *Globalisasi Hukum* (Surabaya: Cipta Media Nusantara, 2022).

⁴ Hildgardis M.I Nahak, "Upaya Melestarikan Budaya Indonesia Di Era Globalisasi," *Jurnal Sosiologi Nusantara* 5, no. 1 (2019): 65–76, <https://doi.org/10.33369/jsn.5.1.65-76>.

⁵ Syeh Hawib Hamzah, "Aspek Pengembangan Peserta Didik: Kognitif, Afektif, Psikomotorik," *Dinamika Ilmu* 12, no. 1 (2012): 1–22.

⁶ Wajiran, "Kesalahan Orientasi Pendidikan Kita," Universitas Ahmad Dahlan, 2014.

⁷ Kompasiana, "Permasalahan Pendidikan Sekolah Dan Moral Di Era Milenial," *Kompasiana*, January 2024.

⁸ Sandeep Kaur, "Moral Values in Education," *Kaur, Sandeep* 8, no. 1 (2019): 57–62, <https://doi.org/10.25073/0866-773x/263>.

⁹ Annisa Ledi Astuti, Hamengkubuwono, and M.Iqbal Liayong Pratama, "The Values of Honesty and Discipline in Character Education for Early Childhood," *International Journal of Innovation and Education Research* 2, no. 2 (2023): 96–112, <https://doi.org/10.33369/ijier.v2i2.29153>; Yulia Siska, Yufiarti, and Muhammad Japar, "Implementation of Character Education Values in Social Studies Learning of Elementary School," *International Journal of Psychosocial Rehabilitation* 24, no. 1 (2020): 1954–67, <https://doi.org/10.37200/IJPR/V24I1/PR200302>.

¹⁰ Somapriya Samarawickrama Dahanayake, "Incorporating Core Values into Character Education in the Current Scenario: Evidence from Literature," *International Journal of Research and Scientific Innovation* 7, no. 9 (2023): 1175–89, <https://doi.org/10.47772/IJRIS>; Bagas Prakoso Wibowo, Taat Wulandari, and Johan Setiawan, "Character Education Values as Reflected In K.H Gholib Struggles of Defending Indonesian Independence in Lampung," *International Journal of Learning and Development* 10, no. 4 (2020): 22, <https://doi.org/10.5296/ijld.v10i4.17608>.

religious character education also strengthens the foundation of a more just and civilized society on the global stage.¹¹ By building moral individuals, we create a generation ready to face the challenges of the times.

In this context, Sufi education serves as an alternative approach to address or at least reduce various issues concerning the character and morality of the nation's generation.¹² Sufism, as a core dimension of Islamic teachings, can instill commendable values and enable a person to attain spiritual intelligence through the processes they undergo.¹³ Through Sufism, a person undergoes a process to manifest the "existence of God" in all circumstances that occur in this world. Consequently, an individual will establish a closer relationship with God, fostering feelings of love and compassion among fellow creatures in the world.¹⁴

The book "Mati Sebelum Mati, Buka Kesadaran Hakiki" by Dr. Fahrudin Faiz, a prominent philosophical activist from Yogyakarta, contains social-religious character values that are conveyed both explicitly and implicitly through his work.¹⁵ The values of social-religious character found in the book include gratitude, trust in God (*tawakkal*), noble character (*akhlakul karimah*), tolerance, solidarity, and empathy. The author states that this book is a work of Javanese philosophy, meaning it is a philosophical work born as a product of Javanese culture. In the book, the author aims to convey that Javanese culture is rich, containing philosophical teachings, and thus does not need to adopt other cultures.¹⁶ Here lies the uniqueness of this book; although it is a work of philosophy, it contains social-religious character values that can be actualized in real life.

This research differs from other studies; typically, research on the values of Sufi education focuses on essays, novels, or romances as the subjects of study, while this book uses a philosophical text as its object. Among the previous studies is one titled "Representasi Akhlak sebagai Nilai Dakwah dalam Kumpulan Esai dari Bilik Pesantren by Ahmad Khadafi: A Critical Discourse Analysis Study by Ahmad Alfi and Dian Uswatun Hasanah". This research discusses the Sufi values found in the essay book to serve as examples of actions in daily life.¹⁷ The second study is titled "Representasi Nilai Pendidikan Akhlak Tasawuf Dalam Novel Kembara Rindu" by Habiburrahman El Shirazy. This research, conducted by Fatmawati, uses the novel as the subject of discussion, which contains the values of Sufi ethics, with the hope

¹¹ Ruswandi Hermawan and Sofiani Kusniasari, "Developing Strong Moral Values: Integrating Value and Character Education in Educational Context," *International Journal of Research and Scientific Innovation* 10, no. August (2024): 1–5, <https://doi.org/10.51244/IJRSI>; Jaki Yudin, Suyitno Suyitno, and Muhammad Rohmadi, "The Value of Kindness and Responsibility Character Education in Teacher-Student Relationships in the Novel of Guru Aini by Andrea Hirata," *International Journal of Multicultural and Multireligious Understanding* 8, no. 2 (2021): 108, <https://doi.org/10.18415/ijmmu.v8i2.2403>.

¹² Achmad Husen et al., "Pendidikan Karakter Berbasis Spiritualisme Islam (Tasawuf)," *Jurnal Studi Al-Qur'an* 10, no. 1 (2014): 1–19.

¹³ Asep Saepullah, "Tasawuf Sebagai Intisari Ajaran Islam Dan Relevansinya Terhadap Kehidupan Masyarakat Moderen," *Turast: Jurnal Penelitian Dan Pengabdian* 9, no. 2 (2021): 109–23, <https://doi.org/10.15548/turast.v9i2.1828>.

¹⁴ Muhamad Basyrul Muvid, "Menjunjung Tinggi Islam Agama Kasih Sayang Dan Cinta Kasih Dalam Dimensi Sufisme," *Reflektika* 16, no. 2 (2021): 145, <https://doi.org/10.28944/reflektika.v16i2.523>.

¹⁵ Mojok, "Ngaji Filsafat Bersama Fahrudin Faiz: Mengenal Lebih Dekat - Mojok.Co," Mojok, 2021.

¹⁶ Noura Publishing, "Talkshow Buku Mati Sebelum Mati Bersama Fahrudin Faiz - YouTube," 2023.

¹⁷ Ahmad Alfi dan Dian Uswatun Hasanah, "Representasi Akhlak Sebagai Nilai Dakwah," *Jurnal Dakwah Dan Komunikasi* 8, no. 1 (2023).

that these values can be actualized in real life.¹⁸ The third study is titled "Representasi Nilai Pendidikan Islam dalam Roman Tenggelamnya Kapal Van Der Wijck" by Hamka. This research, conducted by Arna Ayu Parman and others, uses the romance as the subject of study to identify the values of Islamic education, which are then actualized in real life. This highlights the difference between this research and other studies.¹⁹ The purpose of this research is to explore the role of Sufism education in developing social and religious character.

METHODS

This study employs a qualitative approach with a conceptual literature review design. A literature review is a type of research that examines scholarly sources relevant to the topic under study²⁰. The aim is to analyze the educational values of Sufism and its role in shaping social and religious character. To collect data, the researcher used various relevant sources, including both primary and secondary literature.²¹ The primary source of data is the book *Mati Sebelum Mati, Buka Kesadaran Hakiki* by Fahrudin Faiz, selected for its philosophical depth and cultural relevance. Secondary data were obtained from peer-reviewed journals, academic books, and scientific papers published within the last five years, chosen based on their relevance to the research theme and the credibility of their authors.

The data were analyzed using a content analysis method, which is a technique used to uncover the underlying messages within literary works by identifying patterns, themes, and meanings.²² The data were analyzed using content analysis with a thematic approach, focusing on identifying, interpreting, and categorizing key Sufistic values such as gratitude, trust in God (*tawakkal*), noble character (*akhlakul karimah*), tolerance, solidarity, and empathy. These values were then interpreted through the lens of socio-religious character formation in educational contexts. To ensure the validity of the findings, triangulation was conducted by cross-checking the interpretations with various scholarly references and theories related to Islamic character education and Sufism. The analysis followed the three stages of qualitative data processing: data reduction, data display, and conclusion drawing, as proposed by Miles and Huberman.²³

RESULT AND DISCUSSION

In the modern era, characterized by moral crises and value disorientation, character education has become an urgent necessity. Character values—both social and religious—serve as fundamental pillars in shaping a whole and morally grounded individual. Tasawuf, as the spiritual dimension of Islam, offers a profound approach to character development through the

¹⁸ Fatmawati Fatmawati, "Representasi Nilai Pendidikan Akhlak Tasawuf Dalam Novel Kembara Rindu Karya Habiburrahman El Shirazy," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 1 (2022): 15–25, <https://doi.org/10.32729/edukasi.v20i1.1211>.

¹⁹ Arna Ayu Parman, Sukirman Nurdjan, and Firman Patawari, "Representasi Nilai Pendidikan Islam Dalam Roman Tenggelamnya Kapal Van Der Wijck Karya Hamka," *Jurnal Konsepsi* 10, no. 3 (2021): 196–206.

²⁰ John W. Creswell, *Penelitian Kualitatif Dan Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

²¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1990).

²² Suwandi Endaswara, *Metode Penelitian Sastra* (Yogyakarta: CAPS, 2013).

²³ Miles and Huberman, *Qualitative Data Analysis: A Methods Sourcebook Edition 3* (nites State of America: SAGE Publication, 2014).

purification of the soul and cultivation of noble ethics.²⁴ Therefore, examining character values through the lens of tasawuf is highly relevant, particularly in works such as *Mati Sebelum Mati, Buka Kesadaran Hakiki*, which is rich in Sufi messages and the formation of genuine self-awareness.

The Value of Social and Religious Characters in the Book *Mati Sebelum Mati, Buka Kesadaran Hakiki*

The book *Mati Sebelum Mati, Buka Kesadaran Hakiki* encapsulates social and religious character values deeply embedded in the spiritual tradition of Javanese society, such as gratitude (*syukur*), tolerance, empathy, solidarity, trust in God (*tawakkal*), and noble character (*akhlakul karimah*). These values are not merely expressions of personal ethics but also manifestations of inner Sufi practice that fosters social harmony and spiritual depth. In the context of tasawuf education within the Javanese community, such character traits act as a bridge between individual awareness and collective piety, passed down through a way of life rooted in simplicity, acceptance (*nrimo*), and compassion (*welas asih*)²⁵. The following are the social and religious character values reflected in the book *Mati Sebelum Mati, Buka Kesadaran Hakiki*:

1. *Syukur (Gratitude)*

Gratitude, or *syukur*, refers to the expression of thankfulness to Allah Swt for all blessings received. According to the *Kamus Besar Bahasa Indonesia*, it is not only verbal expression but also the proper use of blessings in accordance with their intended purpose, such as using faith and Islam as a means to worship Allah²⁶. This value is exemplified in the following passage from *Mati Sebelum Mati, Buka Kesadaran Hakiki*:

Petani itu, 'kan, tidak seperti pekerja kantoran. Dia menanam padi, merawatnya, kemudian tinggal menunggu hasilnya. Aspek utama seorang petani adalah menunggu panen, bukan mengejar-ngejar. Mereka berpandangan bahwa rezeki sudah ada yang membagi. Seperti itulah world view khas Jawa, mensyukuri apa saja yang didapatkan. Ketika menjadi korban penipuan pun orang Jawa masih bisa bersyukur; "Alhamdulillah, biar kena tipu, tetapi masih diberi kesehatan." Cara pandang seperti itu yang membuat orang Jawa memiliki daya tahan luar biasa.

This passage reflects the Javanese perspective on gratitude—accepting fate and remaining thankful in any condition, even in adversity. This mindset fosters resilience and emotional stability²⁷.

²⁴ Mukhlis Habibi and Lailatul Hidayati, "The Representation of Sufism Moral Values in The Book Kiai Nyentrik Membela Pemerintah Oleh Abdurrahman Wahid," in *International Journal of Science and Applied Science: Conference Series*, vol. 8, 2024, 120–28, <https://doi.org/10.20961/ijsascs.v8i1.96798>.

²⁵ Mukhlis Habibi and Lailatul Hidayati, "Weaving Holistic Piety : A Study of Gus Mus ' Thoughts in His Book ' Saleh Ritual Saleh Sosial ,' " in *Proceeding International Conference on Religion, Science and Education* (Yogyakarta, 2025), 775–81, <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1507>.

²⁶ Andaru Arimurti Kunta Wibisana and Ainur Rha'in, "Syukur: Perspektif Tafsir Al-Qur'an (Studi Komparasi Tafsir Al-Iklil Dan Tafsir Al-Azhar)," *Journal on Education* 06, no. 03 (2024): 16189–204.

²⁷ Fahrudin Faiz, *Mati Sebelum Mati, Buka Kesadaran Hakiki* (Jakarta: Noura Books, 2023).

In the framework of Sufism, gratitude is a core spiritual practice that draws a person closer to Allah and strengthens their moral and social character²⁸. Gratitude is also an indicator of social-religious character²⁹. It is also considered a countermeasure to modern issues such as egoism, greed, and excessive individualism³⁰.

Gratitude is important because being thankful has a direct and indirect impact on the quality of life. According to research from the Ministry of Health of the Republic of Indonesia, individuals who express gratitude will reduce their risk of stress in life. In the realm of health, this is relevant to psychosomatic diseases, which are ailments caused by thoughts. People who practice gratitude are less likely to suffer from such psychosomatic illnesses³¹.

When contextualized in the world of education, gratitude will have a positive impact on students' psychology. Students will gladly accept their achievements and be motivated to attain even better results. Conversely, if students lack a sense of gratitude, they will always feel inadequate, which can negatively affect their mental state, leading to feelings of despair, envy, and a tendency to give up easily.³²

2. *Tawakkal* (Trust in God)

Tawakkal, or trust in God, refers to the act of placing full reliance on Allah Swt, accompanied by sincere surrender to His will. Those who embody this value believe in God's absolute authority and acknowledge Him as the only source of help and refuge.³³ This concept is illustrated in the following excerpt from *Mati Sebelum Mati, Buka Kesadaran Hakiki*:

Di sisi lain, *world view* terhadap takdir seperti itu membuat masyarakat menjadi kuat. Lihat saja, di tengah serangan pandemi yang berjalan bertahun-tahun, pengelolaannya terkadang membuat kita bingung, tetapi masyarakat kita kuat menerimanya. Tidak panik berlebihan. Meski banyak orang masuk rumah sakit dan meninggal, masyarakat tetap tenang-tenang saja keluar rumah. Itu karena masyarakat berpikir bahwa semua kejadian adalah takdir yang harus diterima. Kalau sakit berarti memang waktunya sakit, lalu diobati. Kalau tidak bisa diobati dan akhirnya meninggal, berarti memang sudah takdirnya meninggal. Sederhana sekali.

The quote above illustrates the value of *tawakkal* as explained by the author, highlighting the trust in destiny among the Javanese community during the pandemic. Despite the long-lasting pandemic causing various losses for society, people did not panic excessively.

²⁸ Husna Nashihin et al., "Konstruksi Pendidikan Pesantren Berbasis Tasawuf-Ecospiritualism Dan Isu Lingkungan Hidup," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022): 1163–76, <https://doi.org/10.30868/ei.v11i01.2794>.

²⁹ Jauhar Fuad, "Pendidikan Karakter Dalam Pesantren Tasawuf," *Jurnal Pemikiran Keislaman* 23, no. 1 (2013): 60–77, <https://doi.org/10.33367/tribakti.v23i1.13>.

³⁰ Lilis Amaliya Bahari and Komaru Zaman, "Syukur Dalam Perspektif Al-Qur'an Setudi Komparasi Tafsir Ibn Katsir Dan Tafsir Al Ibriz," *Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 4, no. 2 (2023): 293–308.

³¹ Ila Nurlaila Hidayat dan Witrin Gamayanthi, "Dengki, Bersyukur, Dan Kualitas Hidup Orang Yang Mengalami Psikosomatik," *Psymphatic, Jurnal Ilmiah Psikologi* 7, no. No 1 (2020).

³² Choirul Mahfud, "THE POWER OF SYUKUR: Tafsir Kontekstual Konsep Syukur Dalam Al-Qur'an," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (2014), <https://doi.org/10.21274/epis.2014.9.2.377-400>.

³³ Angga Pradinata, "SUFISME DALAM NOVEL API TAUHID: ANALISIS KEPERIBADIAN TOKOH SAID NURSI PERSPEKTIF MAQOM TAWAKAL" 8, no. 1 (2024): 64–76.

They believed that panic would not improve the situation; instead, it would worsen reality. Similarly, regarding death, even when the media was filled with reports of casualties from the Covid-19 outbreak, the community continued their daily activities as usual. They believed that death is a predetermined fate. If someone falls ill, they will seek treatment, but if they do not recover and ultimately pass away, it is seen as their time to leave this world. This attitude allows them to live their lives confidently, without excessive anxiety and worry ³⁴.

Tawakkal means surrendering oneself to Allah Swt, but it should not be done by simply handing over all affairs to Allah Swt without making maximum efforts or endeavors. Thus, it can be understood that *tawakkal* is practiced after one has made efforts; this way, a person does not just leave their fate to chance without any real action ³⁵. *Tawakkal* should not be understood as a total resignation of a servant to their God without accompanied efforts, because God has commanded humans to strive earnestly for everything they wish to achieve. If people interpret *tawakkal* merely as surrendering, it will lead to many individuals becoming lazy in their efforts and work. This is an action that is prohibited by religion ³⁶.

The actualization of the value of *tawakkal* in the field of education can be seen when a student studies a particular subject. The student has diligently and earnestly made efforts to learn the material, then puts their trust in Allah Swt regarding those efforts, believing that it is Allah Swt who grants knowledge and understanding, not solely due to their studying efforts. By embodying a sense of *tawakkal*, the student will become a calm individual, free from anxiety and not easily disappointed by any destiny or their own abilities.³⁷

3. *Akhlakul Karimah (Noble Character)*

The next value is *akhlakul karimah*. *Akhlakul karimah* refers to noble character and virtuous behavior that stems from sincerity and is consistently demonstrated in daily life. It is a fundamental value in Islamic teachings and a hallmark of moral excellence ³⁸. This value is reflected in the following passage:

Ketika berbicara saja, ada lapisan-lapisan kesusilaan dalam berbahasa. Orang Jawa mengenal tingkatan-tingkatan bahasa, mulai dari ngoko, krama, krama inggil, dan seterusnya. Semakin ke atas, bahasanya semakin halus, karena digunakan untuk berbicara dengan orang yang lebih tuatau dihormati. Dalam bahasa Agama, pandangan seperti ini disebut akhlak dan adab. Kendati sesuatu itu isinya benar, dikemas dengan moral dan susila yang tidak tepat, maka hal tersebut tetap dianggap buruk dalam pandangan Jawa. Sebab, kemasan moral dan susila dianggap penting oleh orang Jawa.

The quote above explains the presence of *akhlakul karimah*, as presented by the author, highlighting that in Javanese culture, there are rules regarding how to speak to others. Javanese

³⁴ Fahrudin Faiz, *Mati Sebelum Mati, Buka Kesadaran Hakiki*.

³⁵ Abdul Ghoni, "View of Konsep Tawakal Dan Relevansinya Dengan Tujuan Pendidikan Islam: Studi Komparasi Mengenai Konsep Tawakal Menurut M. Quraish Shihab Dan Yunan Nasution," *An-Nuha* 1 (2016).

³⁶ A Mulyana, "Tawakal Dan Kecemasan Mahasiswa Pada Mata Kuliah Praktikum," *Psymphathic: Jurnal Ilmiah Psikologi* 2, no. 2 (2015): 17–24.

³⁷ N. A. Fajrussalam, H., Hasanah, I. A., Asri, N. O. A., & Anaureta, "Peran Agama Islam Bagi Kesehatan Mental Mahasiswa.," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 5, no. 1 (2022): 22-36.

³⁸ Annisa Amalia Sandhy and Muhammad Arifin Rahmanto, "Peranan OSIS Dalam Penguatan Akhlakul Karimah Siswa Di MA Manaratul Islam Jakarta Selatan," *Journal on Education* 6, no. 3 (2024): 17010–19.

culture recognizes a classification of language, which may refer to a person's age. There are at least three levels of etiquette in speaking to someone: using Ngoko language for those younger, Krama language for peers, and Krama Inggil for elders. In addition to speaking etiquette, there are many other values in Javanese culture related to moral conduct towards others, which are still firmly upheld today. Examples include etiquette when walking in front of others, dining manners, greetings when meeting people, and so forth³⁹.

When actualized in the field of education, this etiquette is very important to implement. It includes how to speak to teachers, how to interact with peers, how to express opinions and ask questions in class, among other examples. The educational environment serves as a place to cultivate students into well-mannered individuals while also providing a platform for them to practice these values.⁴⁰ If *akhlakul karimah* can be actualized in the school environment, then there will be no more concerning news in our educational world, such as bullying cases, incidents of students rebelling against teachers when given assignments, student brawls, and other similar cases.

4. Tolerance

Tolerance is the willingness to accept and respect differences in ethnicity, culture, beliefs, and opinions. It is a critical component of social harmony, especially in pluralistic societies.⁴¹ The book presents this value through the following example:

Menurut Geertz dalam buku *Agama Jawa*, apa yang terjadi di Jawa berbeda dengan yang terjadi di Turki. Di Turki, Islam masuk dengan cara menggusur kebudayaan lama dan membangun peradaban baru. Tetapi tidak begitu di Indonesia, di mana para wali merebut peradaban. Wadah budayanya masih sama, masih dipakai, sementara dalamnya diisi dengan nilai-nilai keislaman. Contohnya, Sunan Kalijaga dalam berdakwah memanfaatkan semua instrumen budaya Jawa, seperti wayang, gamelan, sampai cangkul pun, semua dipakai untuk memasukkan nilai-nilai keislaman di Jawa. Jadi, budayanya tidak disingkirkan, tetapi diisi dengan muatan keislaman.

This passage shows how Islam in Java was spread through cultural accommodation rather than eradication. According to the author, the Islamization in Java was carried out gently, meaning with kindness rather than violence. This aligns with the teachings of Islam, which prohibits coercion, as Islam views that differences are inevitable; therefore, respecting these differences is a necessity⁴².

When actualized in the field of education, tolerance must be upheld; with this attitude, students will learn to accept differences, whether in background, thinking, or culture. Students who refuse to accept differences are vulnerable to exhibiting discriminatory behavior, which involves unfair or differing treatment of individuals or groups based on certain attributes such

³⁹ S. Sholehawati, E. V. N., Purnomo, B., & Munifah, "Budaya Jawa Dalam Novel Karya SW Achmad Centhini Perempuan Sang Penakluk Di Langit Jurang Jangkung," *Jurnal Bahasa Dan Sastra* 10, no. 1 (2023).

⁴⁰ M. Idris, "IMPLEMENTASI KURIKULUM ADAB DI SEKOLAH," *Ta'dibi: Jurnal Manajemen Pendidikan Islam* 12, no. 2 (2024): 120–25.

⁴¹ Ayu Nurfauziah, Dinie Anggraeni Dewi, and Muhammad Irfan Ardiansyah, "Urgensi Toleransi Untuk Mempertahankan Integrasi Bangsa," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 1 (2024): 94–100, <https://doi.org/10.60126/maras.v2i1.135>.

⁴² A. Lathif, W., & Muniroh, "KH. Abdurrahman Wahid: Telaah Pemikiran Dan Relevansinya Pada Pendidikan Multikultural Di Indonesia," *Madinah: Jurnal Studi Islam* 10, no. 1 (2023): 146–52.

as race, gender, religion, age, or sexual orientation. Certainly, this has a negative impact on students' character in the future, making it difficult for them to integrate into a diverse society⁴³.

In addition to discrimination, students who lack a sense of tolerance towards differences are at risk of developing intolerant attitudes that may lead to radical ideologies. This unwillingness to respect differences serves as a breeding ground for radicalism, which can ultimately result in severe consequences, such as the coercion of beliefs or even acts of violence⁴⁴. Therefore, this attitude of tolerance is important and must be cultivated to be applied in the field of education, enabling students to easily integrate into a diverse society.

5. Solidarity

Solidarity refers to the sense of unity, mutual support, and togetherness among individuals within a community. It promotes collective well-being and cooperation⁴⁵. An individual will feel a sense of brotherhood and friendship based on mutual care and familial bonds. Emile Durkheim also stated that solidarity is an obligation and an absolute necessity in society at all times⁴⁶. The value is illustrated in the following excerpt:

World view keenam adalah kebersamaan. Orang Jawa suka terhadap segala sesuatu yang bernuansa rukun dan guyub. Sehingga, orang Jawa punya pepatah "Mangan ora mangan sing penting ngumpul."

This quote shows illustrates the high value of solidarity upheld by the Javanese community. Generally, the Javanese people have a fondness for gathering together, whether the occasion involves food or not; what matters most is being together. Regardless of how difficult the circumstances may be, it is essential that everyone comes together as one. This is further explained in the following sentence.

Kebiasaan mudik Lebaran menjadi sebuah keharusan orang Indonesia karena kita memiliki mental world view kebersamaan itu. Meski sekarang sudah ada banyak aplikasi digital yang memungkinkan pertemuan secara virtual, tetapi itu masih belum cukup bagi orang Jawa. Tetap harus ketemu langsung sehingga bisa bersalaman atau berpelukan. Harus hadir secara fisik dan harus bareng-bareng. Karena, DNA world view orang Jawa sudah begitu sejak zaman nenek moyang.

The quote above demonstrates that the tradition of returning home for Eid (mudik lebaran) is still highly valued by the community. Going back to one's hometown during Eid after being away for a long time is an experience that should not be missed, even if it requires a long and tiring journey. Although there is technology that can facilitate communication, physical gatherings cannot be replaced. For the Javanese people, this togetherness is

⁴³ A. LISTANTI, "Analisis Tindakan Diskriminasi Peserta Didik Di Sekolah Dasar," *Doctoral Dissertation UNIVERSITAS MUHAMMADIYAH PURWOKERTO* (UNIVERSITAS MUHAMMADIYAH PURWOKERTO, 2016).

⁴⁴ F. Y Salsabila, "Radikalisme Sebagai Bibit Perpecahan Antar Umat Beragama," *Jurnal Kewarganegaraan* 3, no. 2 (2019): 97–102.

⁴⁵ Evi Lorita et al., "Menumbuhkan Rasa Solidaritas Dalam Organisasi," *Jurnal Dehasen Untuk Negeri* 2, no. 2 (2023): 157–62, <https://doi.org/10.37676/jdun.v2i2.3977>.

⁴⁶ Moralely Hendrayani and Bayu Indra Laksana, "Solidaritas Sosial Dalam Upacara Merti Bumi," *Dakwatul Islam* 7, no. 2 (2023): 149–68, <https://doi.org/10.46781/dakwatulislam.v7i2.688>.

invaluable and cannot be bought with anything, even though sometimes being together requires significant expenses.

This sense of solidarity or togetherness, when actualized in the field of education, greatly contributes to the character development of students. A strong sense of solidarity can assist a student in achieving common goals more easily. With a robust sense of solidarity, there will be no fear of being divided⁴⁷. In educational settings, solidarity fosters teamwork, cooperation, and empathy. Students learn to help one another, collaborate on group tasks, and develop a strong sense of community. This reduces individualism and unhealthy competition, promoting inclusive learning.⁴⁸

6. Empathy

Empathy is the ability to understand, recognize, and take into account the emotional states of others⁴⁹. Empathy is a fundamental supporting aspect of social health and individual development⁵⁰. Someone who is able to empathize with others will find it easier to build interpersonal relationships in their life. The author highlights this value as follows:

Nilai ketiga yang dipercayai oleh orang Jawa adalah emosional-intuitif. Mengedepankan rasa, bukan hanya pikiran. Dalam bahasa filosofis disebut mengedepankan empati. Orang Jawa selalu mengedepankan tenggang rasa dan menghormati orang lain. Di Jawa, ada budaya sungkan dan unggah-ungguh, dalam rangka mengembangkan sikap tenggang rasa itu.

The quote above illustrates the value of empathy, which is explained explicitly by the author. He states that the Javanese community prioritizes empathy, compassion, and respect for others. The Javanese people possess a strong sense of concern for the feelings of others. For example, when someone is experiencing the misfortune of a death, they will gather in large numbers to support the bereaved.

Similarly, when a friend or neighbor has a significant event, such as a wedding, they will participate in helping to ensure the event runs smoothly, even if it requires sacrificing their time, effort, or finances.

In sufi teachings, empathy is central to the purification of the heart and cultivation of compassion. It builds bridges among people and reflects divine love. In education, empathy helps students develop social sensitivity. Empathetic learners are more likely to support peers, reduce bullying, and engage in cooperative behavior. This leads to a more inclusive and emotionally safe school environment.⁵¹

⁴⁷ W. Rolitia, M., Achdiani, Y., & Eridiana, "Nilai Gotong Royong Untuk Memperkuat Solidaritas Dalam Kehidupan Masyarakat Kampung Naga.," *Sosietas: Jurnal Pendidikan Sosiologi* 6, no. 1 (2016).

⁴⁸ S. Saidang, S., & Suparman, "Pola Pembentukan Solidaritas Sosial Dalam Kelompok Sosial Antara Pelajar.," *Edumaspul: Jurnal Pendidikan* 3, no. 2 (2019): 122–26.

⁴⁹ Salsabila and Fivi Nurwianti, "Empati Sebagai Mediator Hubungan Komunikasi Keluarga Dan Distress Psikologis Pada Mother-Daughter Relationship," *Psyche 165 Journal* 17 (2024): 27–32, <https://doi.org/10.35134/jpsy165.v17i1.323>.

⁵⁰ Andromeda Aderoben, Wawan Darmawan, and Didin Saripudin, "Peran Empati Dalam Pengajaran Sejarah: Tinjauan Literatur," *Jayapangus Press Cetta: Jurnal Ilmu Pendidikan* 7, no. 1 (2024): 132–51.

⁵¹ P. F. S. Dewi, "Pelatihan Empati Untuk Menurunkan Perilaku Bullying Pada Pelaku Bullying Siswa SMP," *JIP (Jurnal Intervensi Psikologi)* 15, no. 1 (2023).

Sufism Education in Developing Social and Religious Character Values

Sufism education is a spiritual path that focuses on the development of a pure, gentle, and compassionate personality through the purification of the heart and soul⁵². In the context of Islamic education, Sufism not only directs individuals toward formal rituals but goes deeper by guiding them to realize the essence of their existence and to cultivate strong moral values. Sufism education is highly relevant for shaping social and religious character as it teaches universal values that foster both personal and social piety simultaneously.⁵³

Values such as gratitude, trust in Allah (*tawakkal*), and noble character (*akhlakul karimah*) reflected in the book *Mati Sebelum Mati, Buka Kesadaran Hakiki* are the fruits of the contemplation of Sufi teachings. Gratitude in Sufism is not merely an expression of thanks to Allah, but an inner awareness that forms sincerity and tranquility of the soul. Likewise, *tawakkal*, which is complete submission to Allah's will after one's efforts, becomes a crucial foundation in developing a resilient personality that can face social changes without losing its spiritual direction.⁵⁴

Sufism education also contributes to cultivating empathy and social solidarity. A Sufi disciple is taught to recognize the existence of others as fellow creatures of Allah who deserve to be respected and loved. Teachings such as *ihsan*—acting as though one sees Allah—encourage individuals to always act courteously, justly, and with noble behavior in social interactions. In Javanese society, this is manifested in attitudes of compassion, empathy, and simplicity, which form an integral part of cultural Sufism practice.⁵⁵

Sufi figures such as Al-Ghazali, Rabi'ah al-Adawiyah, and Sheikh Abdul Qadir al-Jilani emphasize the importance of sincerity and genuine goodness. From a character education perspective, these teachings align with the urgent need today to develop a generation that is not only intellectually intelligent but also possesses moral integrity and social concern. This reinforces the idea that Sufism education holds great potential as a framework for holistic character development, addressing cognitive, affective, and spiritual aspects simultaneously.⁵⁶

The implementation of Sufism education in the context of formal education can be achieved through the habituation of positive values, teacher role models, and the creation of an integrative curriculum. Teachers are not only material deliverers but also spiritual guides who demonstrate Sufi values through their own life practices. Learning should not be confined to textbooks but should encourage students' spiritual experiences in daily life—such as through

⁵² Sulaiman Sihombing and Muawwalul Bahafi Alamsyah, "Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka," *Man-Ana: Jurnal Pendidikan Agama Islam* 1, no. 1 (2024): 64–75, <https://doi.org/10.58326/JMA.v1i1.260>.

⁵³ Wening Purbatin Palupi Soenjoto and Husna Ni'matul Ulya, "Penerapan Budaya Sufistik Terhadap Moral Elevation Para Santri Di Pesantren Putra Tebuireng Jombang Jawa Timur," *MA'ALIM: Jurnal Pendidikan Islam* 2, no. 02 (2021): 132–45, <https://doi.org/10.21154/maalim.v2i2.3602>.

⁵⁴ Fahrudin Faiz, *Mati Sebelum Mati, Buka Kesadaran Hakiki* (Jakarta Selatan: Noura Book Publishing, 2023).

⁵⁵ Made Saihu, Suparto Suparto, and Lilis Fauziah Balgis, "Nalar Tasawuf Dalam Pendidikan Islam: Kajian Atas Makna Ihsan Dan Relevansinya Dengan Pendidikan Karakter," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 001 (2021): 181–98, <https://doi.org/10.30868/ei.v10i001.1844>.

⁵⁶ Fuad Aziz, Jumari, and M. Nur Salim, "Implementasi Nilai-Nilai Tasawuf Dalam Membentuk Karakter Santri Di Era Globalisasi Di Pondok Pesantren Majma'al Bahroin Hubbul Wathon Minal Iman Losari Ploso Jombang," *Education, Learning, and Islamic Journal* 6, no. 2 (2024): 71–87, <https://doi.org/10.33752/el-islam.v6i2.7214>.

practices of gratitude, reflection (muhasabah), and social activities as tangible forms of empathy and solidarity.⁵⁷

The relevance of Sufism education in shaping social and religious character is also evident in the development of emotional and spiritual quotient (ESQ). Sufism trains students to manage emotions, develop mental resilience, and deeply reflect on life. By internalizing values such as sincerity, patience, and love for others, students will be shaped into individuals who are not only capable of facing the pressures of modern life but also become agents of change who bring peace and justice.⁵⁸

In a study, it was explained that the implementation of Sufism education had a positive contribution in shaping the character of students at Pondok Pesantren Hubbul Wathon minal Iman Jombang⁵⁹. Meanwhile, another study revealed that the implementation of ethical-Sufism education was also carried out to develop character values among elementary school students⁶⁰. This strengthens the assumption that Sufism education is relevant in addressing the challenges of character development in the millennial generation, which often faces spiritual emptiness and individualism. In a world full of competition and disruption, Sufism serves as an oasis that soothes and refines the human dimension of students.

Thus, Sufism education is an instrument for shaping social and religious character that not only touches the intellect but also penetrates the heart and soul. It forms a perfect human being—*insan kamil*—who is not only intelligent but also sincere, caring, and civilized. The presence of works such as *Mati Sebelum Mati* serves as a reminder that education that touches the spiritual dimension remains relevant and is greatly needed in building a humane and just civilization.⁶¹

CONCLUSION

Sufi education offers a holistic approach to shaping both social and religious character by emphasizing the purification of the heart, spiritual awareness, and the internalization of divine values that touch cognitive, affective, and spiritual domains. Teachings such as gratitude (*syukur*), trust in God (*tawakkal*), sincerity (*ikhlas*), empathy, and noble character (*akhlakul karimah*) serve as the foundation for forming the complete human being—an individual who is not only ritualistically devout but also virtuous in social interactions. The book *Mati Sebelum Mati, Buka Kesadaran Hakiki* by Fahrudin Faiz serves as a crucial reference for understanding the contemplative and contextual implementation of Sufi education. This book emphasizes the importance of true awareness (*kesadaran hakiki*) as a form of spiritual enlightenment that profoundly impacts one's character. Through a reflective and philosophical style, the book illustrates that Sufi education is not merely spiritual doctrine but a transformative strategy for

⁵⁷ Sihombing and Alamsyah, "Integrasi Nilai Tasawuf Dalam Pendidikan Karakter Perspektif Pemikiran Buya Hamka."

⁵⁸ Saihu, Suparto, and Balgis, "Nalar Tasawuf Dalam Pendidikan Islam: Kajian Atas Makna Ihsan Dan Relevansinya Dengan Pendidikan Karakter."

⁵⁹ Aziz, Jumari, and Salim, "Implementasi Nilai-Nilai Tasawuf Dalam Membentuk Karakter Santri Di Era Globalisasi Di Pondok Pesantren Majma'al Bahroin Hubbul Wathon Minal Iman Losari Ploso Jombang."

⁶⁰ Siti Mukholifah et al., "Membentuk Karakter Islami Berbasis Nilai Nilai Tasawuf Di Pendidikan Dasar," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 15, no. 1 (2023): 197–210, <https://doi.org/10.61930/pjpi.v2i3>.

⁶¹ Faiz, *Mati Sebelum Mati, Buka Kesadaran Hakiki*.

developing both personal and social piety. This study contributes academically to the discourse on character education rooted in Sufism and enriches the contemporary literature on Sufi studies. Furthermore, it opens the possibility of developing educational models that integrate Sufi values within formal education settings. Recommendations for future research include exploring the practical implementation of Sufi education in various formal educational contexts and evaluating its impact on students' character development within broader social environments.

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