

Character Education Based On Religious Values (Analysis Study In The Majelis Taklim Dzikir Sholawat Syadziliyah Ta'mirul Islam Surakarta)

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Abstract

The command to recite shalawat is in Surah al Ahzab verse 56 “Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so], O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace”. This research was conducted in Majelis Taklim Dzikir Shalawat Syadziliyah Ta'mirul Islam Surakarta, with problems namely First, how is the religious value capable of influencing the behavior of the former thugs in the Majelis Taklim Dzikir Shalawat Syadziliyah? Second, what is the strategy of da'wah carried out by the Kyai for former thugs in the Majelis Taklim Dzikir Shalawat Syadziliyah? Third, how does the phenomenon of change experienced by former thugs after following Majelis Taklim Dzikir Shalawat Syadziliyah? The first research objective was to find out religious values that could influence the behavior of former thugs in the Majelis Taklim Dzikir Shalawat Syadziliyah. The second was to find out the strategy of da'wah carried out by Kyai for former thugs in Majelis Taklim Dzikir Shalawat Syadziliyah. This type of research was a qualitative with descriptive approach, while the informants used were in the form of qualitative, the approach used was character analysis and discourse by using interview method and (1) data in the form of natural setting, (2) sampling determined purposively, (3) researcher as a key instrument in collecting and interpreting data, (4) inductive data analysis, and (5) meaning as an essential thing.

Keywords: Prayer, Religious Education, and Thugs.

Introduction

The command to recite shalawat is in Surah al Ahzab verse 56 "Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so], O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace" (QS Ahzab: 56). Salutation to Prophet Muhammad SAW has a high position for Muslims. Building character towards other people is not as easy as what people imagine. Good character is everyone's dream. How the characteristic of a person's character is said to be good, of course the fulfillment of the elements desired by the Creator. Because the character is abstract, the phenomenological study approach in this study was more preferred. But it did not mean that this study could not be revealed by data and phenomena occurred. From the phenomenological approach, the writer would further explore Majlis Ta'lim Dzikir Sholawat Syaziliyah Ta'mirul Islam Surakarta.

Since Prophet Adam was sent, and Eve as the companion was created, both of them tried to form and prepare a generation that had character based on the values of Islamic aqeedah. Starting from the meeting of those two human beings, there were two communications that had different characters, of course both of them formed interactions that united the same desire, which was by fostering the next generation of character values.

Interaction is expected to create completeness to improve the shortcomings of a person. The education process is one of the factors

for the survival of future generations. The educational process carried out deliberately by humans must have a good goal. When humans have directed themselves to goodness, of course the education process is always maintained so that other values can be fulfilled.

The education process can actually be done anywhere, both in formal and informal or non-formal institutions. This is expected to be the formation of changes in the value of each individual student.

When a teacher or ustad has directed his students towards change, of course many efforts have been made. A teacher in terms of the educational process is the most important element because he is a reference or figure expected by a santri or his followers.

Education in the broadest sense is the learning of the knowledge, skills and habits of a group of people which is inherited from one generation to the next through teaching, training, or research. Education often occurs under the guidance of others, but also allows self-taught.

When the educational process has become a human need, the change in value will be the goal. The added value here can be in the form of knowledge, skills or attitude changes, of course what is expected from these changes, requires sufficient time, can even be repeated when humans do the process. One of education experts, Dimiyati, said that learning is a programmed activity of a teacher in instructional design to make students learn actively, which emphasizes the provision of learning resources. Learning is teaching students to use educational

principles and learning theories.

According to Syaiful Sagala, learning is defined as a learning process that is built by teachers to develop creative thinking that can improve students' thinking skills and can improve the ability to construct new knowledge as an effort to improve good mastery of subject matter.

Whereas the National Education System Law No. 20 of 2003 states that, learning is a process of interaction of students with educators and learning resources in a learning environment.

Majlis Taklim Dzikir Shalawat Sadziliyah is one of assemblies in the framework of participating in trying to bring someone closer to Allah SWT who takes from the values of the teachings of Shaikh Sadziliyah. This study was an investigation for one of the assemblies that raised a different phenomenon, namely alleviating someone who accustomed to live on the road and was full of problems, from the behavior of diverse family lives both those who were still single and those who were married. Efforts to raise awareness of the congregation sometimes arose from oneself, followed along with friends or arose because of strong personal pressure because of being chased by police.

The majlis is located in Tegalsari village of Laweyan Sub-District of Surakarta, with the full name Majlis Ta'lim Dzikir Shalawat Sadziliyah. This assembly has started activities since approximately 1995, when the students or santri were still limited. Assembly initiated by Abah Ali (nickname) actually had a long journey before establishing the

majlis quran and dzikir.

When national character education emerged around 2010, the phenomenon happened was that this nation was increasingly leaving the values of the eastern nation. The dignity of the nation was at stake with the presence of national character that had been declining lately. The emergence of violence, narcotics, corruption, vigilance in society, decreasing trust in leaders, dishonesty, racial and religious sentiments, were getting increase.

Referring to the meaning of the concept of education delivered by national education figures and systems, and a character education was carried out in the Majlis Taklim Dzikir Sholawat Syadziliyah Ta'mirul Islam Surakarta, it could be done in stages, guided directly by Kyai (a leader of the majlis).

This research was focused on (1) Finding out the religious values that could influence the behavior of former thugs in the Majlis Taklim Dzikir Shalawat Syadziliyah and (2) Finding out the strategy of da'wah carried out by Kyai for former thugs in the Majlis Taklim Dzikir Shalawat Syadziliyah.

Methodology

This research could be categorized as qualitative research (Moleong: 6) because in this study there were various characteristics of qualitative research including (1) data in the form of natural setting, (2) sampling determined purposively, (3) researcher as a key instrument in collecting

and interpreting data, (4) inductive data analysis, and (5) meaning as an essential thing (Robert C. Bogdan & S. Knopp Biklen: 10).

Research Instrument

As a qualitative study, the key instrument in this study was human instrument (Kinayati Djojuroto: 28), meant that researcher who collected data, presented data, reduced data, organized data, interpreted data, and concluded the research results.

This research data sources were divided into two parts, primary and secondary data sources. The primary data source in this study was Kyai or ustad who directly led the majlis dzikir shalawat or gave spiritual advice for santri or his followers. While secondary data, among others, were taken from books or Sufism books and religious psychology books related to the teachings of Syekh Syaziliah, or data obtained from followers or santri from Majlis Taklim Dzikir Shalawat Syaziliah Ta'mirul Islam Surakarta.

Discussion

Understanding of Character and Character Education.

In general the term of character which is often equated with the term of “temperamen, “tabiat”, “watak” or “morality”, contains a definition of something associated with education and the context of the environment. Literally, character has various meanings such as "character" (latin) which means instrument of marking.

Whereas according to Kevin Ryan and Karen E. Bohlin in his book

Building Character in Schools: Practical Ways to Bring Moral Instruction to Life mentioned that the word character comes from Greek, namely *charassein* which meant "to engrave" (Kevin Ryan and Karen E. Bohlin: 5). The word "to engrave" can be translated as to sculpt, paint, carve, or engrave (Echols, Jhon M and hasan Sadily: 214).

Indonesia Dictionary said that character means mental, moral or character traits that distinguish a person from others (Poerwadarminta: 235). In English terms, character corresponds to all the mental and moral qualities that make a person, groups of people, and places different from others (all mental and moral qualities that contain a person, group of people or place are different from others). Character means psychological nature, because psychology is related to aspects of personality, morals and quality that distinguish a person from another or particular quality.

In terms of terminology, character meaning is conveyed by Thomas Lickona, he said that the character is "A reliable inner disposition to respond to situations in a morally good way", then Lickona added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behaviour" (Lickona, Thomas: 51).

According to Thomas Lickona, a noble character (Good Character) includes knowledge of goodness, then raises commitment (intention) towards goodness, and finally really does good. In other words character refers to a set of knowledge (Cognitives), attitudes, and motivations, as well as behaviors and skills.

People who have character means people who have personality or behavior. Thus the character can be interpreted as personality or morals. The terminology of character education was introduced by Thomas Lickona since the 1900s, especially when he wrote a book entitled *The Return of Character Education*, while the next book entitled *Education for Character: How Our School Can Teach Respect and Responsibility*, from those books made west world aware of the importance of character education. According to him (Thomas Lickona), it contained three elements, namely knowing the good, desiring the good, and doing the good.

Character education is not just teaching what is right and what is wrong to children, but more than that character education is instilling habits (habituation) about the good so that students are understanding, able to feel, and doing the good.

More completing character vocabulary also needs to be stated about understanding of morality and ethics. Hamzah Ya'qub's view was related to the term of morality which is the plural form of the word "al Khuluk" which has a meaning of character, temperament or behavior. (Hamzah Ya'qub: 11). Imam al Ghozali defined moral as a fixed nature of the soul from which deeds arise easily, with no need for the mind (Rachmat Djatmika: 27).

According to the tarekat teachings of the Saziliyah itself, Syadiziliah is the easiest tarekat in science and charity cases. His teachings and self-training exercises are not complicated and frustrating. This tarekat

provides easy and simple guidance in terms of ihwal (mental state) and tombs in ilham (grace, direct instructions) and maqal (sayings), so that the followers of the tarekat can easily be brought to get the tomb (Sufi achievement in cleansing the heart), asrar (divinity secrets), karamah (the glory which Allah SWT bestowed upon a follower in the form of the ability to bring forth extraordinary events), and mujahadat (really earnest in doing all worship and all wirid as if to forget himself (Encyclopedia of Islam : 2-3).

Religious character education is carried out through activities that contain religious values, use habituation methods, exemplary methods, advice methods, observation and supervision methods, and punishment methods. While according to Paulo Freire quoted in Firdaus M. Yunus stated that education is seen as one of the efforts to restore human function to avoid various forms of oppression, ignorance, and lagging. (Muhammad Yunus: 1)

The role of Character Education for Humans.

Human nature generally experiences complaints, anxiety and worry. Allah mentions in the Qur'an related to the nature that is in humans, this Allah says in the Qur'an Al-Ma'arij verse 19, as follows:

Meaning: Surely the human was created impatient and greedy (Surah Al Ma'arij: 19)

Human life in the world cannot be separated from problems. Human trials can be in the form of economic, health, family, or daily life problems. When humans receive a trial, of course the burden

they receive is not in accordance with the conditions. At the level of ordinary people, when life problems arise sometimes always blame others, or quickly ignite emotions. And then anger arises to others. When humans are stuck to solve the problem, of course they will find a solution anywhere. When the form of searching for solutions is wrong, humans are always frustrated with problems, and often run from the right path. Humans seek their own way, in the form of liquor, drugs, bad entertainment place, and all forms of traits that lead to destructive actions.

Humans' awareness of mistakes made, of course, has positive power. Basically, humans are assigned by God to devote themselves to Him. The form of submission of a servant is the key to human success before Al Kholiq.

Allah mentioned in al qur'an about the role and function of humans, including humans are servants of God. It means that humans are only willing to serve God and no other than Allah, including serving devotion and lust.

What is meant by servitude is a being who is willing to carry out whatever commands of Allah even though there are consequences or risks that must be accepted. Allah explicitly mentioned in His word, which is implied in Surah Az Dzariyat verse 56. And I did not create Jinn and mankind except to worship Me (Q.S Dzariyat : 56).

Humans are also witnesses of God. This means that humans basically have witnessed before God, when humans will be born on earth. This is narrated in al qur'an surah al A'raaf verse 172 "When

your Lord took from the Children of Adam, from their loins, their descendants and made them bear witness over themselves, [He said to them,] ‘Am I not your Lord?’ They said, ‘Yes indeed! We bear witness.’ [This,] lest you should say on the Day of Resurrection, ‘Indeed we were unaware of this’...”

Besides that, the role of humans on earth is that they are also the khalifah (caliphs) of Allah, means that the representatives of Allah to do according to the mission determined by God before humans were born, namely to prosper the earth. The Caliph referred is not a position as king or president, but is an Islamic leader who is able to prosper the universe with the Shari'a that the Prophet had taught to mankind. But as a requirement to become a caliph is someone who has faith, because the believer is certainly in accordance with the provisions of Allah and His Messengers.

The characteristics of religion in human life are like a perfect building. The Prophet said that he was completing a building of religious monotheism which had been brought by the prophets and messengers before the arrival of Islam.

Religion must have a strong, firm and clear framework. A good framework is to strengthen the building that will be built on it. Religion should act as a guideline for human life to hold on navigating life in the world. The progress of the era, as now religion has undergone a shift, that human logic becomes a human guideline, though human reason and logic have limitations. The lifestyle of hedonism and pragmatism

affects humans' life and influences their lifestyle.

The characteristics of religion in general are as follows:

- a. Religion is a divine system (belief) of the existence of an absolute, outside the human self which is the first base of everything including the world with all its contents.
- b. Religion is a system of ritual or worship from humans to an absolute.
- c. Religion is a system of values or norms that becomes a pattern of human relations between fellow humans and patterns of relations with other creations from absolute.

When connected with the law of development, the three developments of soul or society / human culture are at an early stage (childhood) called the theological stage, fictional, adolescence (the period of growth and development of abstract thinking) as a metaphysical or abstract stage, and period adult as a positive or real stage. Whereas the old age is a continuation of further development of the positive or real stage (Amin Syukur: 36).

Da'wah Strategy to Change Human Character.

Amid the complexity of life, and the human nature of life in society, there is still an inner life left to face the next day. This Majlis taklim was an assembly that held some people who were from the background of street people. Their lives were almost hopeless in the midst of life like normal people, but the rest of their lives, they still had a sense of hope to improve themselves.

Human life, in the midst of an instant life has a thirst and a

strong desire to rule the world. The hustle and bustle in such a way, many people fall behind leaving the akherat, which is full of pleasure. But Kyai as a figure in the midst of the hustle and bustle of human needs, was still strongly needed by his followers.

The Kyai's strategy in this assembly often began by reading barjanji prayers with various accompaniment of alat terbang. In the midst of the majlis bershalawat, Kyai gave the accompaniment to the prayer, and continued with recitation of walidain, and other readings such as tasbih, tahmid, tahlil, istighfar. The efforts made by Kyai were able to inspire the majlis to always be respectful towards their leaders. Sometimes one day, it was held by a riyadhoh pattern which a pilgrimage to the ancestral tombs did at night to be able to melt hearts for humans in general and his followers. The uniqueness in this kind of majlis was that the followers were street people who lived hard, but they were able to be brought towards improvement. Guiding and ngemong (Javanese language) strategies were the methods carried out.

One of the members of Majlis Dzikir Shalawat Syadziliyah, said that he had joined muhasabah like this 5 years ago, an interest that was conveyed to the researcher that he had found peace of his soul (in the language he called hidayah), he was told to do riyadhah in the masjis for 1½ years. Many things were done such as showering, wiiridan given from istighfar and so on, and invited by the teacher to have pilgrimage to ancestral tombs at night. He also conveyed to the researcher that by having pilgrimage, it would soften his heart (Interview: 10-20-2018).

This respondent found it difficult to convey the meaning of repentance, because from the observations that he did, almost all the crimes had been committed, violent behavior arose at any time and condition. When they followed this assembly, the relationship and communication with his family became somewhat chaotic, but some which were done with earnestly determination brought about a rather calm life.

When they would take part in the activities in this assembly, it was not proper for most santri, accompanied by their parents, to be well-dressed, to follow everything that had been determined. These followers, almost all of them, were from a broken home background, both those who were married and those who still had parents, but they were very distorted.

The stages carried out in this assembly were when there were new followers initially told to take a bath first (janabah) carried out by caregivers and guided to recite sahadat, and they had to participate in routine activities as Kyai did and were followed together.

Being attention to each of the followers of this assembly was how each person was saved from the hell fire. This was always emphasized in the teachings in this assembly. The condition of each of them would also be felt by others when the difficulties experienced by them. Those were simple teachings given in this assembly.

The description of "Kuu Anfusikum Wa Ahliikum Naaraa" became a target in the majlis which was always attached to followers of majlis dzikir shalawat activities. The Majlis whose followers were street

people were indeed not grandiose in asking their followers, because what they did routinely was the good that had been done every day that would have a positive impact on his followers.

This kind of Majlis was able to realize concern for others when they faced with togetherness between the difficulties of fellow beings. The growing awareness of the difficulties experienced by their friends, fostered compassion in this majlis, which was faced with reality in the community. The teaching of Sadaqoh was emphasized in this Majlis because the treasures shared would always increase.

Resignation of Life

Humans in everyday life always achieve more, among the advantages expected is wealth. Sometimes it becomes a measure of a success of human life in community. On the other hand, wealth is only a carrying capacity in human life, which never makes one's inner peace.

This majlis followers did not have wealth in abundance, indeed assets became the main target in the previous life, even though the efforts made without any reasonable limits when obtaining it. Thuggery activities were usually done every day. Gambling and drunkenness became an unlimited routine with the environment. When they entered a life that gradually uses the rules of God, the followers of the Majlis Dzikir Shalawat Syadziiyah gradually left it.

They believed in the meaning of the next day. World and akherat safety would be the goal even though the umpteenth time through the guidance of Kyai or ustad took time to change without a goal.

The problem of human life, when it had peaked as experienced by majlis dzikir participants, was the responsibility of the Muslims as it should be. But the reality occurred was not all people were able and willing to wrestle with the problems that were being experienced by our brothers who were on the verge of life problems. The invitations and prayers that were always given by Kyai certainly made their awareness for these followers. Starting from one follower who was targeted by the police to being responsible for legal matters, was invited and given lessons and understanding of Islam, from a sufficient time humans increasingly abandoned their bad habits, and were filled with actions given to him. Similar things referred to what Allah conveyed in Surah Ar Ra'du verse 11, which means that Allah does not change the condition of a people so that they change the circumstances that exist in themselves. The verse talks about two kinds of changes. First is a change in society whose the doer is Allah SWT. Second, a change in human condition (mental attitude or paradigm) that the doer is human themselves. *Ma Bianfusihim* (what is in them) consists of two main elements, namely the values that are lived and the will (*iradah*) of human. The combination of both creates a power to drive change. (Ahmad Taufiq: 129).

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Conclusion

The discussion of character education in various studies had been written by many previous researchers, but the study of character education based on religious values for former thugs was currently written by the writer. From the results of the research that the writer did, the authors concluded as follows:

1. Religious values had great strength for all circles and human behavior. With the value of religion, people became aware of their shortcomings and lament their mistakes.

2. Learning religion could not be done alone, but teacher or ustadz advice was still needed.
3. That characters emphasized on moral values, efforts made by Kyai or ustadz became references for followers. From the research conducted by the writer, then at the end of this discussion was a conclusion. The writer found in real terms that the background of human life in the wider community was deviant, but it was still capable to change in various ways. First were to abandon bad habits absolutely and to fill ahsan values. Second, the freedom of life that was all worldly turned out that it did not make human beings peaceful. Third, help and solidarity between fellow human beings became friendship capital regardless of time and place.

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