

Transformation of sufi teachings in the Malay literature sufism: effort to strengthening the character education based on local wisdom in Kepulauan Riau

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ABSTRACT

A phenomenon that occurs in the human resource development efforts in Indonesia, especially in Kepulauan Riau through character education tend toward cognitive knowledge, and less a local wisdom resulting in failure to achieve the purpose of the formation of the character itself. With the development of social thought in the direction of the systemic and mechanical as the modernization of information and technology, impact on students in the cultural imagery that is not necessarily suited to the development of the character of the local community. It is make the importance to bring of spiritual values embodied in the manuscript sufi teachings to the strengthening of character education in Kepulauan Riau.

Keywords: character education, local wisdom, sufi teachings.

1. INTRODUCTION

Education is the golden bridge to achieve high culture. High culture is certainly originated from the superior of human resources that make up the image of the culture. Education as a systematic effort to formation of qualified human resources both in cognitive but also morally and character.

Views on the need for character education based on the teaching education today is a tendency a cognitive knowledge, memorized and less to be applied. It is important to developed in values and moral education for the development of soft skills education or character education through the strengthening of local wisdom, such as Malay literature. Malay literature can be used as a reference and through the transformation process in accordance with the times. Transformation efforts are needed in the fulfillment of character education for character education can not be taught through cognitive processes, but through the development of habituation and planting inclusively value that is integrated with all the tools of education.

1.1 Background

The phenomenon of the human resources development in Indonesia, particularly in Kepulauan Riau is the importance of character education and manners. Character education integrated into subjects tend to be a cognitive knowledge, memorized and not to be applied. Such conditions should be developed for softskill education or strengthening of character education, especially local wisdom influence in the governance of social and cultural life of society as the antithesis of development of social thinking that toward to systemic and mechanical thinking as a result of information and technology. Expressions of culture may change and occur by many factors as the stimulus of new ideas coming from outside of the community concerned, as expressed Edi Sedyawati (2006). Therefore, the culture of a society is always in the process, either retain the old or the new. Thus the local wisdom will spread to the entire cultural heritage in the community.

One form of manuscript Sufi teachings in the text which is still to be a reference such as *Al Minhali al-Adhbi li-Zikri al-Qalbi* (Cool Drinks for Remembrance Heart) by Sheikh Ismail. He was known as one of the masters of Sufism that many pour thoughts in writing and be part of the nuances of religious literature in the Riau Lingga when it was centered on Penyengat island, where he wrote it when he was at home of *suluk* (spiritual journey through guidance mursyid) in Kepulauan Riau. Penyengat island now enter into the territory of the province of Kepulauan Riau. This text is an important part of the Malay literature Sufism in Kepulauan Riau.

Therefore, is not difficult to search for the source material and the value of indigenous knowledge about character education in society of Kepulauan Riau. The results of this literature is very important and valuable noble, because the author is not just making up or composing the lyrics, but a thinker, educator, expert of Sufism and Islamic law. Not surprisingly, the resulting work has a philosophical and educative value is also high. That the reason why Malay literary works need to be transformed into the present (invented tradition) as a means of strengthening character education universal values and can be developed nationally.

1.2 Problem Statement

Character education or also often described as life skills is a process in man shaping nature, character, psychological traits and good manners. Character can distinguish one person from another and plays a very important in strengthening soft skills and personality positive for students. Character education is not just manners, modesty in life, but lessons in dealing with life itself. In times of globalization is full of change and the competitive expectations, indispensable a characters strong and resilient as a means of strengthening the identity, excellence and independence is strong. It is part of the education of values must be oriented to the behavior of learners towards the strengthening of moral justice, perseverance, honesty, sense of responsibility and concern for others.

A phenomenon that occurs in the human resource development efforts in Indonesia, especially in Kepulauan Riau through character education and manners tend to be a cognitive knowledge, memorized and not to be applied and less touch a local wisdom. It is resulting in failure to achieve the purpose of the formation of the character itself. Moreover, with the development of social thought in the direction of the systemic and mechanical as the modernization of information and imaging technologies that have an impact on students in the culture that is not necessarily suited to the development of the character of the local community. It is importance to bring of transforming the values of Sufi teachings in the manuscript has local wisdom in strengthening character education in Kepulauan Riau, such as *Al Minhali al-Adhbi li-Zikri al-Qalbi* (Cool Drinks for Remembrance Heart) Sheikh Ismail works.

1.3 Objective

- To know the character education.
- To know the sufi teachings contained in the script of local wisdom
- Analyzing the transformation of sufi teachings at Malay literature sufism for strengthening a character education in Kepulauan Riau

2. LITERATURE REVIEW

2.1 Character Building

According to Wynne (1991), character is derived from the Greek word meaning "to mark" and apply to focus on the value of kindness in the form of action or behavior. Someone who act and behave dishonestly and courteous, cruel or greedy said to be a person who has a bad character,

while those who behave in an honest, courteous, help for others it is said as a person with noble character. So the term of character is closely related to personality a person, which a person can be called a person who has character if their behavior in accordance with moral norms.

Berkowitz (1998) stated that the habit of doing good does not always guarantee that the man who had been accustomed to them consciously appreciate the importance of the value of the character. Maybe his actions were motivated by the fear of being wrong, not because of the high appreciation of the value of it. For example, when a person do an honesty because he was afraid to be judged by others, not because of a sincere desire to appreciate the value of honesty itself. Therefore, in the aspect of character education is necessary the domain of affection or emotion. Uses the term of Lickona (1992) called desiring the good or the desire to do good. According Lickona a good character education should involve not only the aspect of knowing the good (moral knowing), but also desiring the good or loving the good (moral feeling) and acting the good (moral action). Without that all human beings will be the same as the robot that indoctrinated by something familiar.

Kilpatrick and Lickona as the originator of character education believe the existence of absolute moral and moral absolute, it needs to be taught to the younger generation so that they know exactly what is good and true. Lickona (1992) and Kilpatrick (1992) does not agree with the education of moral reasoning and values taught in education in the United States, because in fact there is a universal moral values that are absolute (not relative) that comes from religions in the world, which described as the golden rule. An example is to do right, helping people, respect and responsibility.

The concept of identity value inwardly in Islam is developed by sufism. In Sufi teachings, planting systems of character values to students, which includes knowledge, awareness or willpower, and actions to implement these values, either against God, ourselves, others, the environment, or nationality to become a complete human beings, called *InsanKamil*.

In globalization era is full of change and the competitive expectations, indispensable of characters strong and resilient as a means of strengthening the identity, excellence and independence is strong. Character education is part of the education of values must be oriented to the behavior of learners towards the strengthening of moral such as justice, honesty, sense of responsibility and concern for others. It should inculcate awareness of the value of humanism for child through direct experience that is felt. Experience may include attitudes and behaviors of teachers are good, fair assessment applied, socially pleasant and healthy environment with emphasis on positive attitudes such as respect for the uniqueness and differences.

Lickona (1992) emphasized the importance of the three components of good character, are: moral knowing or knowledge of the moral, moral feeling or sense of morals and moral action or moral act. This is necessary so that students are able to understand, feel and work at the same good values. There are six things that the purpose of knowing teaches morals, namely: 1) moral awareness, 2) knowing moral values, 3) perspective taking, 4) moral reasoning, 5) decision making and 6) self-knowledge. There are six things that is an aspect of the emotion felt by a person should be able to become a man with good character namely: 1) conscience, 2) self-esteem, 3) empathy, 4) loving the good, 5) self-control and 6) humility. Act / moral action is the result (outcome) of the two components of other characters. To understand what drives a person into a good deed (act morally) it must be seen three other aspects of the character, namely: 1) competence, 2) the desire and 3) habits.

RatnaMegawangi (1999) as the originator of character education in Indonesia has compiled nine pillars of noble character who should be taught to children, namely:

1. God's love, trust, reverence, loyalty
2. Responsibility, excellence, self reliance, discipline, orderliness
3. Trustworthiness, reliability, honesty
4. Respect, courtesy, obedience
5. Love, compassion, caring, empathy, generosity, moderation, cooperation
6. Confidence, assertiveness, creativity, resourcefulness, courage, determination and enthusiasm
7. Justice, fairness, mercy, leadership
8. Kindness, friendliness, humility, modesty
9. Tolerance, flexibility, peacefulness, unity

3. METHODOLOGY

This is a qualitative descriptive study because it can provide a more comprehensive picture than the phenomenon of what is experienced by the subject, such as behavior, perception, motivation, action, and others are holistik, and by way of description in the form of words and language in a particular context by exploiting the natural and scientific methods. (Moleong; 2006). As well as pedagogical approach is critical in the effort to transform the sufi teachings as it is written in a script that has the local wisdom to strengthen character education.

4. DISCUSSION

4.1 Local Wisdom Values

Local wisdom is the wisdom of life based on the values of the culture of a society (Wurianto: 2010), as a community of cultural values that overshadow the overall complexity of norms and behaviors that are upheld as well as being a "belief". It can be found in the form of adage, advice, poem, slogan, literature, and ancient manuscripts inherent in everyday behavior. Elements of local wisdom in responding to the environment is through the strengthening of community-based local initiatives mind. Basic characteristics of local wisdom is the awareness of fellow human beings and the universe. Local wisdom needed to be integrated in the social movements and cultural community. It will be able to bring awareness in the public conscience in dealing with problems of education, empowerment of local potential development, among others; development and optimization of character education, the development of character education programs on local potential; and the need for experts in development of cross-disciplinary assessment in character education.

Local wisdom-based education is a model of education that have high relevance for the development of life skills by relying on the empowerment of the skills and potential of local culture in each region. In this model, learning has a higher meaning and relevance to real life empowerment, based on the realities faced. It is education that teaches us to always attached to the concrete situation of culture faces.

1.2 Transformation of Sufi Teachings : Strengthening the Character Education Based Local Wisdom

Kepulauan Riau society which incidentally has its roots strong of Islamic Malay culture actually has an inherent literary treasures and has been passed down through generations today. For the people of Kepulauan Riau, literature is a daily menu in creating a literary work has always emphasized the element of moral education. Literature used as a source of spirit that unites the community and as a medium conveys messages of religious, moral formation, modifiers public mindset, the messages ruler, criticism of the authorities and media closeness between people and rulers. For Malay literature containing elements of moral education, it is based on sources that obviously from the

Qur'an and Sunnah are formulated in the form of Sufi teachings of Islam. Then poured in the forms of local wisdom literary works such as poetry, couplets, quatrains and others. One of them like *Al Minhali al-Adhbi-Zikri al-Qalbi* (Cool Drinks for Remembrance Heart) by Sheikh Ismail.

TuhfatunNafis, as a work of Malay History by Raja Ali Haji, stated that Sheikh Ismail had been a teacher of TarekatNaqsabandiyah in Riau Lingga, where he wrote his work it at home suluk Riau on Penyengat island (Raja Ali Haji, tt, 425). Explanation of the teachings of the TarekatNaqsabandiyah in this manuscript is unique because it is expressed in the form of *nazm* or stanzas resemble poetry complete with *wazan* (scales) and *qafiyah* (rhythm) beautiful, in contrast to other Naqsabandiyah manuscripts as well as other Malay literature. This manuscript contains teaching, advice and guidance for life blessed by God with backrest mysticism as transcription factors of community character. Of course, the literary texts offers educational values, morals, character formation, the content of morality, religion, and life philosophy and mysticism are presented. The beauty of these works is certainly not only be enjoyed by nature and the atmosphere in the past but now it still be felt. The issue is how to preserve it because of has occured further decline in the ability and interest of the reader, and has grown mindset that Sufism just merely for the life hereafter.

How very loss, if the script of classical Malay literature and information moral education and this character just disappears in line with the loss of audiens. Therefore, efforts invented tradition and cross-disciplinary assessment, especially in education should be encouraged. The basic assumption of the most important is: tasawuf manuscripts in Malay Literature contains noble values of character of the nation. One effort is how to transforming into our life today. Social and cultural transformation associated with changes in society can be the norms, values, and behaviors. It leads to efficiency, rationality, democratic and the open nature associated with changes in society. Umar Kayam (1981) stated that the transformation supposes a total process into a new form figure. Transformation posited as the final stage of a process of change. It can be thought of as a long and gradual process. But it can also be thought of as turning point rapidly even fundamentally changed.

The concept of transformation used in this paper intended that social and cultural transformation is a consequence of modernization and social change. It is inevitable that the national culture is in transformation through modernization process. Some examples below illustrate how to building character in Malay literature of Sufism give color for strengthening of character education, as well as the role of the teacher or murshid and *rabitah*.

In the teachings of the Sufi Tarekat, the role of a teacher or murshid is very important. Teachers not only as a supervisor and exemplary in the life of a *salik* (a student who follow the activities of *suluk*)), but also as a guide and source of information for students in all acts. A teacher not only know the ins and outs of the tarekat or mysticism, but also has a spiritual cleanliness and evidenced by deeds and acts of kindness in the form of remembrance act in everyday life. The teacher Murshid obtained through with training, guidance and *ijazah* (license from the Shaykh morally and spiritually as evidence has been completed the *suluk*) Thus, the main thing that should exist in the formation of these characters is their confidence to the teachers who are able to provide the goodness. Because the teacher will be a *wasilah* (road towards God) for student at the actual condition of worship as the process leading to the moral perfection of God, His Prophet, Companions and the surrounding environment.

Therefore, students are required to maintain a good relationship with the teacher. This relations based on the spirit of spirituality in the form of sincerity in seeking knowledge taught by the teacher. The teacher will also teach science outright. This relationship will provide beneficial effects as well as the blessing of happiness of living for himself and views to himself. It is called *rabitah*.

Rabitah means roped or related. In terms of tarekat, *rabitah* is connect students with spiritual teacher in such a manner presenting / face Murshid teacher to student heartstrings when they

wanted to start a *zikir* (a way to remember Allah) to get *wasilah*. (Said: 2005.71). The purpose of presenting such a teacher is a form of trust students to teachers as people who deliver and keep him from all feeling dubious when the *zikir* begin. Guidance in the form of *rabitah* this is a necessity for the disciple that the process of cleansing the heart is an important first part towards the next life. This is where he learned how to focus on the positive things. The position of teachers in this condition as a motivator and a guard that will always be present for students when questions arise in this process. Thus, students do not feel left alone in the learning process (Nasr: 2003.539). In the manuscript of *Al Minhali al-Adhbi-Zikri al-Qalbi*, page 7 stated:

Know ye haiTalib (students) that the way to God ta'aala it is subhat al Murshid al-Kamil al-mutakammil, meaning that presenting sheikh who had the station of baqabillah, means must be with him any time unless emergency time. Later than the subhatu al-Murshid it is the way of rabitahand zikirkaifiyat mentioned it as it is, God knows best.

To reach the perfection of *rabitah*, the manuscript of *Al Minhali al-Adhbi-Zikri al-qalbi*, page 2, it says:

Begin the way of perfection rabitah that you look with deepest heart at your eyes to the spiritual face of repertory Murshid, and between the two eyes of Murshid anyway because between the two eyes it has a conscience places of nurMurshid to students. Then you will view the Murshid is things such circumstances that it the way to enter to him repertory, and so you tadarru ' and related to Murshid

In the case of *rabitah*, between students and teachers happened a knowledge transfer. Transfer of knowledge is meant the students will do what it has gained from his teacher in the form of manners, *zikir* and other practice, and will retell her condition when the deed is already done to the teacher. Then *rabitah* between teachers and students happened a transfer of spiritual, or transfer the problems of spirituality. Where in addition to the teacher provides ways, manners form of *zikir* and teaching practice should be done by the student, the teacher also listens, gives insight and motivation, as well as directing and providing answers to student questions so that adds confidence that the students will practice to do that (Atjeh: 1985.332). The impact of this relationship is going to arise in self of student the high religious fervor as it gets direct guidance of teachers Murshid. Also the fear of making a mistake of leaving religious orders because at that time he remembered how upset the teacher's face when he had done wrong. The conditions of goodness in life and prevention a bad deed, strengthened by the planting of spiritual values through internal psychological condition of the hearts of the students, so that it becomes the basis of considerations to do good and bad for himself. This is where the real efforts made by teachers Murshid give confidence to the students that he will always be present to supervising student deeds. This is the first way for students towards the perfection of life, that actually supervision derived from the Creator is Allah. Strengthened by God's word in the letter of Ali Imran verse 31:

Say: If you (really) love Allah, follow me, Allah will love you and forgive you sins. And Allah is The Forgiving and Merciful.

From a few examples above, it appears that character education developed in the script of Sufism have relevance in the local culture and also frequently encountered in indigenous Malay literature in Kepulauan Riau. That the role of teachers, students and the teacher-student relationship is shown with a form of humility and sincere in learning and teaching. It always think positively, to develop an attitude of brotherhood, respect others, respect for parents and teachers, giving rise to the motivation, belief in Allah The Almighty and giving the enlightened of the self. It is a very important character for the formation of mental personality.

So it is clear that Sufism is not at all opposed to the cultural and scientific progress. The development of science requires a continuous effort to do research (*istiqra'*). While these efforts also needed to base in structuring themselves to build consistency attitude. In Sufism, the attitude of consistency (*istiqamah*) is a fundamental prerequisite in the spiritual journey (*rihlah al-ruhiyah*). Sufism itself is actually a *tajribah al-ruhiyah*, the process of self experimentation to produce a degree of humanity (dignity insaniyah) to reach the degrees of godlike (*ilahiyah*). It is just not focus on patterns of sufism ritual, but also linked with science and culture. However, it should be noted that the pattern of this experimentation sufi should be placed in a position as a base of training selfhood. Here, absolutely necessary understanding that any form of scientific development and culture for the progress of civilization must be pivot on a soul-hearts training.

Thus, character education based on local wisdom in the Sufism script has a higher meaning than just a moral education, because not just teach what is right and wrong, more than that character education inculcate the habit about good things so that students educated into understand (cognitive domains) about what is good and wrong, able to feel (affective domain) good value and want to do it (psychomotor domain). As well as he becomes virtue education and community platform for the human resources formidable in modernization today.

5. CONCLUSION

Character education of sufi teachings plays an important role in strengthening soft skill and good personality. It has a higher meaning than just a moral education, because not just teach what is right and wrong, more than that sufi teachings inculcate the habit about good things so that students educated into understand about what is good and wrong, able to feel good value and want to do the best. It should be noted that the pattern of this experimentation sufi should be placed in a position as a base of training selfhood, and it is not mere on patterns of sufism ritual but also linked with science and culture. Here, absolutely necessary understanding that any form of scientific development and culture for the progress of civilization must be pivot on a soul-hearts training. Efforts to develop the local wisdom development, among others; development and optimization of character education, the development of character education programs on local potential; and needed an experts in development of cross-disciplinary assessment in character education.

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