Patterns Of Character Building In The Spiritual Education Of Tariqa Community In Lombok

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ABSTRACT
This article discusses the pattern of character formation in the spiritual education of the Tariqa community in Lombok. This paper uses detailed descriptive qualitative methods and descriptive-explanative methods to understand and understand the phenomena of character formation or education, spiritual education, and the Tariqa community in Lombok. Data were collected using semi-structured interviews, focused observation, and documentation. The data were analyzed by domain analysis techniques and taxonomic analysis techniques. One of the big problems experienced by education in Indonesia is the formation of character informal educational institutions which so far have not shown significant results and real impacts, the orientation of formal education policymakers is much more interested in bringing the idioms of modernity and globality into the world of education. Whereas the formation of individual and national character is consistently carried out by the Tariqa community in Lombok through spiritual education with structural, formal, mechanical, and organic patterns.

Keywords: Character formation; Pattern spiritual education; tariqa community

1. INTRODUCTION
The life of modern society, which is based on a materialism-positivistic philosophy, is getting stronger after receiving full support for the ideology of global capitalism which is neatly framed in the industrial revolution 4.0. Almost no entity or world community escapes the expansion of modernity, even the most micro social unit, namely the family as the center of social life, is also penetrated. The pattern of people's lives which were colored by the humanist-spiritualistic philosophy was in a short time uprooted. The modern world of thought removes the religious and metaphysical realms of thought to the periphery and gradually destroys them (Hardiman, 2015). Only certain social groups can survive, both with strategies of cultural adaptation and social resilience to stem the materialist globalization of modernity.

Individualist, consumerist, hedonistic, and pragmatic behavior dominates the reality of life in the world community (Tholani, 2013), which is firmly rejected by the Indonesian people (Inanna, 2018). Various aspects of life that have a value dimension are eroded and abandoned by their owners. So that good characters that come from values are easily shifted by negative characters that are not based on these values. Humanist, inclusive, tolerant, and altruistic characters do not get adequate space for expression, even though most of the world's citizens are underestimated.

The values that are the pillars of character have long been uprooted and neglected in the life of modern society, there is a serious problem with a culture of uncontrolled individualism when it violates moral values and social rules which are the only rules left (Dalmeri, 2014; Fukuyama, 2005; Mumtazinur, 2019). Various phenomena of erosion of social values in social life, such as corruption, collusion, nepotism, immorality, identity crisis, moral decadence, hostility, and division, show the fragility of individual characters both in national life and in the life of the world community (Mannan, 2017; Yolanda & Fatmariza, 2019).

The nine pillar values of character are 1) love of God and all of His creation, 2) independence and responsibility, 3) honesty and wisdom, 4) respect and courtesy, 5) generous, helpful, and mutual cooperation, 6) self-confidence, creative and hard work, 7) leadership and justice, 8) kind and humble, 9) tolerance, peace and unity [9] (Komara et al., 2021), are not a priority and the mainstream of education. The internalization of character values through the learning process has not received serious attention. Character values are only a complement to educational administration, not yet manifested in learning activities.

The formation of individual character based on universal human values, the noble values of the Indonesian nation, and the values of local wisdom through character education in formal educational institutions have not shown significant progress, on the contrary, there is a wide gap between the goals of national education to form good character, a noble and noble character with educational outcomes achieved (Yusuf, 2013). It is a fortune for the Indonesian people that there are still socio-religious groups in the outskirts that consistently shape the character of their members through spiritual education (Shalahudin, 2013). These local socio-religious groups are Tariqacommunities that are widely spread throughout the island of Lombok (Bahwan, 2019).
The spiritual education they carry out has the essence of cultivating and enlightening humans by imitating the characteristics of its creator, as highly nutritious nutrients that are needed by humans so that they do not drift away from Allah's guidance and their lives do not experience disorientation: tend to be materialist, hedonist, secular and so on (Badrudin, 2018; Suhandi, 2019). The pattern of spiritual education of the Tariqa community in Lombok is proven to still exist and can shape the good characters of the Islamic community, especially those who are members of these Tariqa communities.

This theme is interesting to study because of the problems, namely: 1) why the character formation of students in formal education stagnate? 2) why is character building in the spiritual education of the Tariqa community neglected? 3) what is the pattern of character formation in the spiritual education of the Tariqa community in Lombok? The three problems explained the important role of spiritual education of the Tariqa community in building and shaping the character of society.

2. RESEARCH METHOD
This study uses a qualitative method that seeks to understand, explore and penetrate social phenomena, then interpret and conclude these phenomena according to the context (Moleong, 2017; Suyitno, 2018). Referring to the objectives and results to be achieved, this study uses a combination of detailed descriptive and descriptive-explanative. In addition, this study seeks to understand and interpret every symptom that appears in the research subject, it also seeks to describe the pattern of relationships between the categories or aspects found, prioritizing inductive logic, leading to patterns that will explain social phenomena (Sidiq & Choiri, 2019; Suyanto, 2015). The phenomena studied are the problem of character building in educational institutions, namely schools through character education or the like, and character-building in religious communities, namely tariqathrough spiritual education.

Data collection methods used are semi-structured interviews, focused observation, and documentation. The use of these three data collection methods is intended to obtain data in the field so that research results can be useful and become new findings (Musfiqon, 2012). There are two data analysis techniques used, namely 1) domain analysis by describing, in general, the research problem to find a general meaning or general description of the problem under study, 2) taxonomic analysis to find out meaning that is more focused, detailed, and touches the sub-domains of the problem domain studied (Sugiyono, 2013; Sukmadinata, 2017).

3. RESULTS AND ANALYSIS
The existence of tariqain Lombok cannot be separated from the history of the entry and development of Islam on the island of Lombok. Since the 15th century, Islam has developed in Lombok. Although it was ruled by Karangasem Bali from the 17th century until the 18th century (Alfarisi et al., 2018), the development of Islam in Lombok in terms of quantity has never changed. Likewise, the development of Tariqain Lombok still exists and survives. This is marked by the many resistance movements of the Sasak people.
against Balinese rulers in the 19th century which were inspired by teachers and tariqa adherents in Lombok (Ngabdurahman, 2016; van Bruinessen, 1992). From the 16th century until the 17th century, the contact between traders and the Sasak community turned into a medium for preachers or from Tuan Guru in spreading Islam to the Sasak community. Through Islamic teachings with Sufistic nuances acculturating the religious spiritual spirit of the Sasak people in the Lombok Sasak philosophy with the religious spirituality in the Pillars of Islam.

The emergence and development of Islam in the Sasak community is related to two things, namely the influence of the arrival of Islam with its Sufistic teachings and the acculturation of the spiritual spirit of local religions in the people of the island of Lombok with the spirituality in the pilgrimage performed by the Lombok people. The Sasak people know the figure of an Islamic figure through the Tariqa route in Lombok (Basarudin, 2019). Until now, the Tariqathat had the greatest influence in Lombok were the Naqsabandiyah, Qadiriyah, and Qadiriyah wa-Naqsabandiyah tariqa’s. In the historical context, it can be seen that the effort to spread the Naqsabandiyah Tariqa in Lombok Island is estimated to have started around the 19th century, named after the return of several Tuan Guru who studied in Mecca (Masjid al-Haram) from the caliphs appointed by Sheikh Khatib Sambas (Abitolkha & Muvid, 2020). Some of the caliphs of the tariqa from Lombok who were appointed by Sheikh Abdul Karim Banten (khalifat of Sheikh Ahmad Khatib Sambas), namely; Tuan Guru Haji Muhammad Amin Pejeruk Ampenan, Tuan Guru Haji Muhammad Siddiq Karang Kelok Mataram and Tuan Guru Haji Muhammad Ali Batu Sakra East Lombok (Alfarisi et al., 2018).

Based on the context of the socio-religious life of the Lombok people, the Tariqathat received great appreciation was the Qadiriyah wa-Naqsabandiyah congregation. This can be seen from various sides, namely (1) the practice of teaching that characterizes this tariqa extends almost all over Lombok, (2) the attitude and action of ta’zim towards the murshid of the tariqa, and (3) respect for the graves of the murshid (Alfarisi et al., 2018).

The findings of the study indicate that in general the development of Tariqain Lombok is dominated by the Naqsabandiyah tariqa. This is a continuation of the Tariqathat has developed in Lombok since the 19th century (van Bruinessen, 1992). The Tariqain East Lombok grew and developed especially in rural areas. The distribution is evenly distributed in the sub-districts in East Lombok. This area is a legacy of teachings brought by the disciples of Tuan Guru Ali Batu Sakra. Furthermore, the Tariqathat is quite large growing in East Lombok is the Naqsyabandiyah Mazhariyah tariqa. The Naqsyabandiyah Muzhariyah Tariqais growing, at least in all sub-districts in the East Lombok region. In addition, there is also the Hizib Nahdlatul Wathan congregation where the members of the Nahdlatul Wathan organization are direct followers of this Tariqa (Fahrurrozi, 2018; Smith, 2021).

Stagnation of Character Building on Formal Education
The formation of individual character and national character is a shared responsibility, both the government and the community. The process of socializing and internalizing character
values through informal, non-formal, and formal education has become an undeniable historical necessity (Machfudh, 2017). However, the formal education path is the most ideal container because from all sides it has systematic, systemic, structured, and measurable properties. Schools as formal education channels are still the foundation for realizing educational goals (Mannan, 2017; Rukiyati, 2013).

Character formation in formal education already exists or is born along with the growth and development of formal education itself. The birth of formal education as an effort to educate the nation's life is the responsibility of the state to all its people. Educating the nation's life is essentially an effort to fully humanize Indonesian people or human beings (Datunsolang, 2017; Syaikhudin, 2012). Therefore, the noble goals of education cannot be realized if human values as the basis for character-building values are not prioritized. Is not the result of education that is a change in behavior which is a reflection of the good characters that have been formed.

Building national character became the main jargon of President Soekarno in several of his speeches and writings during the Indonesian independence revolution (Cahyono, 2016; Gunawan, 2016). Along with the changing times and the alternation of power, the noble ideals of building a nation with character have been eliminated by the hegemony of the ideology of development, modernity, and globality which tends to negate the identity of the Indonesian nation. Patterns of thought, attitude, behavior, and ways of acting that are contrary to character values are increasingly spreading and infecting all levels of society. Many parties gasped and re-awakened about the importance of building character. The momentum of reform became a turning point for affirming and reinforcing character formation with the jargon "Character Education" through the National Education System Law Number 20 of 2003 (Jalil, 2016).

For 23 years after the reform or 19 years after being mandated in the Act, character building in the form of character education through formal education has not shown tangible results and has a significant impact. If in the era before the reformation of character formation experienced alienation, with indications of affective-oriented subjects being used as a hidden curriculum for domination and hegemony projects of power, then in the post-reform era it stagnated, with indications namely; 1) not being the flagship program of the Ministry of Education and Culture, 2) did not receive adequate portions in several changes to the national curriculum, 3) did not receive serious attention from education implementers, 4) only as a complementary material for educators' learning tools, 5) only became scientific discourse in academic forums in a specific scope. Therefore, both in the period before and after the reform of education problems are often treated as a peripheral phenomenon that has nothing to do with more basic thinking (Santika, 2020; Suwardani, 2020).

**The Cause of Neglect of Character Building in the Spiritual Education of the TariqaCommunity**

One of the causes of exclusion and stagnant character formation in formal education is the failure of national education to instill moral-spiritual values. Loss of morality is the axis of
the loss of the foundations of society, and what is formed is only a dying civilization, who knows when it will meet its end (Elmubarok, 2019). The failure of formal educational institutions to instill moral-spiritual values as the basis for forming or building character does not kill all existing hopes and potentials, because non-formal educational institutions and socio-religious groups remain faithful to be the guardians of the nation's morals.

It is in this context that Tariqacommunity spread across the island of Lombok, through non-formal spiritual education playing its main role in shaping the character of society and the nation, although its role is limited to the periphery and is neglected in the dynamics of changing times. The condition of occupying a marginal position and being neglected does not make this community timeless and obsolete by change. The values taught and the practices of the Tariqacommunity in general, including in Lombok, can fill the void in the dimension of the soul of modern society which is all material and worldly.

Many factors are causing the neglect of the tariqacommunity's spiritual education, but according to the author's observations, the determining factors are the basic nature of modernity with the exploitative ideology of global capitalism, creating one-dimensional human beings, oriented pragmatism, soul emptiness, disconnection from its perennial ties, and the binding of modern society by capitalistic structure (Abdurrahman, 2016; Victorynie et al., 2020). The powerlessness of community groups and national groups in various parts of the world to stem the expansion of modernity automatically makes them unable to filter out the negative excesses that accompany it (Suhandi, 2019).

Policymakers who determine the direction and implementation of formal education are much more interested in bringing the idioms of modernity and globality into the world of education, compared to caring about traditional practices of non-formal education such as spiritual education in the Tariqacommunity. Capital accumulation, mass reproduction, and intellectual egoism of partisan groups are priority considerations in designing national education programs. At the regional and local levels, the provision of education tends to be pragmatic, complementary to the administration, dynamic only in the bureaucratic aspect, and collecting economic benefits has become a tradition (Saleh, 2017).

The above analysis further emphasizes the contradiction in character building, between educational practices informal educational institutions and educational practices in non-formal educational institutions. Starting from value education, religious education, to character education, it only became a temporary theme and did not receive serious attention from the public and the education community (Badrudin, 2018). Moral-spiritual values that should be the basis and main source of learning are ignored, considered too abstract to reach, and the benefits are not felt directly. This is in contrast to the reality of spiritual education that is practiced daily by the Tariqacommunity, both in Islamic boarding schools and in socio-religious groups (Putro et al., 2019).

Patterns of Character Building in the Spiritual Education of TariqaCommunity in Lombok

Of the many sects that developed in Indonesia, three sects have great influence in Lombok to date, namely: Naqsyabandyah, Qadiriyah, and Qadiriyah wa Naqsyabandiya (Alfarisi et al., 1939).
al., 2018), in addition to the Hizib sect with regional nuances, as a ritual subsystem of Nahdlatul Wathan religious organizations largest in Lombok. The findings of Bruinessen's research in various parts of the island of Lombok there are still teachers of the Naqsybandiyah sect and also the teachers of the Qadiriyah wa Naqsyabandiyah. Some of them are spiritual descendants of Tariqateachers who were active in the 1891 uprising, while others are related to the arrival of more recent wave Tariqateachers to Lombok(van Bruinessen, 1992).

Observing the important role of pesantren and the educational and social conditions of the people of Lombok, after the independence of Indonesia, some Tariqaleaders pioneered Islamic educational institutions or boarding schools throughout the island of Lombok that implement the halaqah system(Tohri et al., 2020). It is through pesantren huts and Tariqacommunity centers in Lombok that the formation of character in spiritual education is preserved to this day(Fauzan, 2015; Syafe‘i, 2017). Spiritual education is an education system that emphasizes the development of spiritual abilities with spiritual standards that can be felt by learners to achieve the perfection of life according to Islamic measures(Idrus, 2020). The development of spiritual abilities is not limited to learners but includes all educational actors(Wardoyo, 2015). This departs from the assumption that educating and pursuing education is worship. Worship is functionally aimed at spiritual enlightenment.

Spiritual education is ideally the soul of the national education system so that the resulting graduates still have a healthy and intelligent heart and mind(Fatoni, 2019; Hidayat & Abdillah, 2019). Spiritual education is a stronghold against the capitalization and secularization of education that is spreading, as well as antivirus of all deviant behavior and criminal acts. Spiritual education must be integrated with all subjects and curricula so that all educators, educators, and leaders of educational institutions always display the best personalities and role models(Bahri, 2015). Education by example (tut wuri handayani) is the most ideal prototype of education for the future of the Indonesian nation, because of the history of acceptance of the Islamic education system by the Indonesian Muslim community which is believed to be perfect from the aspect of its clear and detailed scope(Raharjo et al., 2018; Rohana, 2018).

The above exposure is important because modern education today has failed to create an independent generation, on the contrary, non-formal education sheltered in pesantren and Tariqacommunity centers with its traditional image is able to produce graduates who have personality and independence. Pondok pesantren, which are spread throughout the archipelago, also contribute to the noble effort to build the character of the Indonesian nation(Linnaja, 2018).

The contribution of spiritual education of the Tariqacommunity in Lombok in shaping the character of individuals and society is based on the following three things: 1) ethical-moral and spiritual oriented, 2) based on theocentric and anthropocentric philosophical paradigms simultaneously, and 3) religious teaching methodology with the language of science knowledge, both from the traditional side and the rational side. The patterns of character formation in the spiritual education of the Tariqacommunity in 1940

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Lombok are as follows: 1) structural patterns, 2) formal patterns, 3) mechanical patterns, and 4) organic patterns.

The structural pattern accustoms the religious atmosphere to the existence of rules or policies made on the initiative of the leader of the Tariqa (murshid). This pattern is an implementation of the teachings of the ‘exemplary center’ which requires a student to have a murshid. A murshid has to guide and protect his students from various temptations or deceptions of Satan and lust, the duty of students is to be obedient and submissive, to stay away from treachery and hypocrisy, to maintain honor and authority, and to avoid differences both physically and mentally with the murshid. This pattern can be interpreted that the murshid being a center of an example where the murshid plays an important role in the formation of the identity of the followers of the sect. This is in line with the concept of education where the teacher is the moral center that is used as a role model by learners (Munawwaroh, 2019; Mustofa, 2019).

The construction of the practice of the method of zikir in the Tariqa through guidance by the mursyid (teacher of the tariqa) is always practiced by every student who follows the tariqa. This is intended for the purification of the heart so that it is ingrained in his heart every time he remembers and mentions God's Asthma. Through this process, it is hoped that the ikhsan can reach the highest level, namely at the level of the essence dimension. When it has reached that level will affect the behavior of students in their daily lives with moral tendencies that are maintained because he feels God is always close to him. The existence of Tariqa schools in Lombok in this context can increase religious knowledge and increase the level of faith as well as improve the behavior of its followers (Fatmawati, 2013). This process can then form a character in the followers of the teachings of the sect in the practice of daily life.

The formal pattern is the preservation of the religious atmosphere based on the understanding that religious education is a human effort to teach the issues of the afterlife or spiritual life only and the preservation of ethical, moral, and spiritual values in the form of typical communal rituals, such as reading together- same practices and remembrance (wiridan) every Friday night and Friday afternoon, bai'at and talqin, manaqiban, khataman, hail of Sheikh Abdul Qadir al-Jilany, hiziban, hultah NWDI-NBDI (Habib, 2010). Adherents of this sect practice spiritual training and activities, formal education and teaching, and leadership. It can be explained that spiritual education in the Tariqa community is a cultural and religious center (Akhiyat, 2016). As a center of cultural and religious education, of course, the aspect of character formation is highly prioritized (Riyadi, 2016).

The mechanical pattern is the creation of a religious atmosphere based on the understanding that life consists of various aspects that are interrelated and mutually influential. This pattern is an implementation of the teachings of 'tiered spirituality' which implies that a congregation is always increasing its spiritual degree at all times and is always in a stream of change or renewal that further strengthens its personal and community existence towards perfection. Ibadah and mu'amalah are carried out in a balanced manner and carried out simultaneously with one goal of achieving the ridla of
Allah SWT. The presence of the Tariqa as a bearer of the message and teachings of spirituality can cultivate new character values that can be a spirit in forming a society with strong character. The Tariqain this case is seen as an institution that forms the inner life that is richer in the values of good character that can be transformed in the life of society (Fatoni, 2019; Said, 2019; Usman, 2018).

The organic pattern is the creation of a religious atmosphere with the spirit of the view that religious education is a whole unit or system by trying to develop the view or spirit of religious life. This pattern is an implementation of the teachings of the 'ideal environment' (spiritual realm), with distinctive features such as; in the form of a community-based place where action and reflection activities take place without coercion but very efficient in internalizing values, morals, and ethics towards social cohesion, developing a dialogue of life that involves all elements of society with cross-differences, prioritizing empathy, thoroughness, diligence, perseverance, patience, trust, as well as living worthily and worthily, developing the process of personal and social interaction in open, honest, and camaraderie, cultivating the spirit and spirit of kindness and openness, expanding the space for creativity and social energy and increasing social control and resilience based on the high religious spirit.

4. CONCLUSION

The formation of character in formal educational institutions has not yet shown significant results and real impacts, because in the Orde Lama and OrdeBaru eras they were alienated, marginalized, and even used as tools for hegemony or domination of power. Meanwhile, in the post-reform era, it stagnated, the discourse was limited to scientific forums and only became a complimentary item for learning tools. The factors causing the neglect of the Tariqa community's spiritual education are the basic nature of modernity with the exploitative ideology of global capitalism and the binding of modern society by capitalistic structures. The orientation of formal education policymakers is much more interested in bringing the idioms of modernity and globality into the world of education, compared to concern for traditional non-formal education practices such as spiritual education in the Tariqa community. The formation of individual and national character is consistently carried out by the Tariqa community in Lombok through spiritual education. Structural pattern as the implementation of the teachings of the exemplary center of the mursyid. The formal pattern is the implementation of the communal rituals of the Tariqa congregation. The mechanical pattern is the implementation of an open and competitive multilevel spiritual teaching, and the organic pattern is the implementation of the spiritual area teaching that integrates the world dimension with the hereafter dimension.

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