

The Effectiveness of The Sufistic Core Character Learning Model in Increasing Student Religiosity and Character

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Abstract. *The Qur'an-based Sufistic approach in religious education in Islamic boarding schools has proven to increase the students' holy obedience and noble character. But in college, this approach is never used. Religious education increases students' religiosity and noble character with a conventional lecture approach (not a Sufistic approach). This study aims to test the effectiveness of the 'Sufistic Core Character' learning model to increase students' religiosity and morals. The research method used is quasi-experimental. The three experimental classes used the 'Sufistic Core Character' learning model, while the other three (control class) used the conventional learning model. The lecture material for both courses is the same, namely about religiosity and morality. Before the lecture, both types were tested (pre-test), and after eight lessons, they were tested again with the same test (post-test). As a result, there was an increase in scores in both classes studied. But the increase in scores in the experimental category was higher than in the control class. Thus, the 'Sufistic Core Character' learning model increases students' religiosity and noble character more effectively than conventional learning models.*

Keywords: *noble character, Sufistic core character, PAI learning model, religiosity*

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A. INTRODUCTION

Religiosity and noble character are noble values to be achieved in Indonesia's national education (UU No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional). In Indonesia, religious education is held with mono religion in its implementation. Unlike in other countries, for example, England organizes multi-religious and non-religious religious education such as humanism. Religious Education in Indonesia only teaches students about their religious beliefs and identity. At the same time, Religious Education in the UK

offers information on various religious and non-religious philosophies or life orientations. In short, Religious Education in the UK uses religious and non-religious exploration to build a broad knowledge of many religions. At the same time, Religious Education in Indonesia favors religious considerations and commitments (Nurwanto & Cusack, 2017). Religious education from an Islamic perspective is education in faith, piety, and noble character to achieve human dignity (Rahmat, 2010, Rahmat et al., 2016; Rahmat, 2017).

The implementation of religious education at one university varies from one university to another. Some universities do it, and there are also more severe universities in their performance. The Bandung Islamic University (UNISBA) dan The Indonesia University of Education (UPI) is one of the more severe universities providing religious education lectures. Among the indicators, first, spiritual education courses are given in two semesters (while many universities only carry out one semester); secondly, every student participating in religious education courses must attend religious tutorials at the campus mosque (while in universities, it is generally not required). Third, every student is required to read the Koran (while in college, it is generally not required).

Unfortunately, religious lectures at UPI failed to increase the religiosity and noble character of the students. In 2006 Rahmat conducted a study on students' religious thinking styles. As a result, most students have an exclusive type of religious thinking, namely viewing their own religious beliefs as correct while blaming other, different views (Rahmat, 2012). The results of this study are reinforced by the results of research in 2009 at various universities in West Java, that students' religious thinking patterns tend to be exclusive (Syahidin & Rahmat, 2009). The results of other studies show that the moral quality of students is at the 'medium' level (Rahmat & Fahrudin, 2013; Rahmat et al., 2016). Even more unfortunate, in the same study, it was found that there was no improvement in the quality of religion and student morals after completing religious lectures. With the same research instrument, UPI postgraduate students strengthen the results of this study, that the moral quality of UPI students is at the 'medium' level and there is no improvement in moral quality after the completion of religious lectures (Subakti, 2015). But with the implementation of the new learning model, there is an increase in the quality of student religiosity and morals. Asyafah (2014) found that the Qur'anic *tadabur* learning model (contemplating the contents of the Qur'an) can improve students' understanding of the Qur'an. Rahmat & Fahrudin (2013) found that the

targhib-tarhib learning model was proven to enhance the moral quality of students; Likewise, research by Rahmat, Supriadi, and Fahrudin (2016) found that the Quranic story learning model based on Sufistic core characters was proven to improve the moral quality of students. Halstead (2010) mentions, there are three main kinds of Islamic values: (a) *akhlaq*, which refers to the duties and responsibilities set out in the shari'ah and in Islamic teaching generally; (b) *adab*, which refers to the manners associated with good breeding; and (c) the qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad.

The study tried to test the effectiveness of the 'Sufistic Core Character' learning model to improve students' quality of religiosity and noble character. This learning model was developed from the Sufistic core character, but only the most basic values were selected. Guru Mursyid Tasawuf Syaththariah mentions six religious basics (as the core Sufistic characters) that need to be possessed by everyone who wishes to return to God, namely Repentance, *zuhud*, *uzlah*, *qona'ah*, *tawakkal* `alallah, and patience (Affandi, 2002: 57- 60; Muttaqien, 2014: 71-75). With the 'digital thematic Quran' approach, the basis of repentance is the most basic 'Sufistic Core Character'. Therefore, all schools of Sufism call Repentance the first and foremost *maqom* towards God (Nicholson, 1998). Kosasih (2015) found that Tijaniyah Sufism emphasized the importance of a Muslim to always ask for God's forgiveness because humans always commit sins. If the most basic core character is already owned, then the other core characters are relatively easier to have. The second most basic character after Repentance is *zuhud*. In addition, four core negative Sufistic characters must be eliminated in everyone who wants to return to God, namely arrogant, *ujub*, *riya`*, and *sum'ah* (Affandi, 2002: 56; Muttaqien, 2014: 68-69). With the 'digital thematic Quran' approach, arrogant is the most negative 'Core Sufistic Character' because it is a demonic character. Why did the devil refuse

to prostrate Adam because he was arrogant and thought he was better than His Caliph/Rasul (Surah 2/Al-Baqarah: 34). Other negative core characters are *ujub* (proud of one's prowess), *riya`* (showing off with good deeds), and *sum'ah* (his goodness wants to be known by others). Rahmat, in his dissertation, revealed that earlier Sufis such as Imam Ghazali, Ibn Atho'illah, and Al-Hujwiri emphasized the importance of these core characters (al-Ghazali, 1989; Nicholson, 1998; Rahmat, 2010; Rahmat, 2017). The research tries to instill the two positive 'Sufistic Core Characters' (Repentance and *zuhud*) and eliminate the negative 'Sufistic Core Characters' (arrogance, *ujub*, *riya'*, and *sum'ah*) in Islamic religious education. Another advantage of the Sufistic approach is to develop a peaceful and tolerant religiosity because the conventional method that emphasizes Islamic law is more likely to establish formal religiosity and tend to be intolerant. Rahmat (2012) found that the religious thinking style of UPI students tends to be exclusive and intolerant. Since the New Order era, the State has abused religious education in Indonesia to limit religious freedom and promote a model that is insensitive to diversity and difference. It is essential. However, religious education must be rooted in a multicultural perspective supported by theological insights (Baidhaw, 2007).

The main question of this research is, how is the effectiveness of the 'Sufistic Core Character' learning model in Islamic religious education lectures to improve students' quality of religiosity and noble character?

B. METHOD

The study used a mixed-method, qualitative and quantitative. A qualitative approach was used to explore the core Sufistic characters that were instilled in Pondok Sumber Daya At-Taqwa Tanjunganom (2008-2012), then continued at Pondok Matlabus Salik Jogomerto (2012-2021). These two cottages are located in Nganjuk Regency, East Java. The quantitative approach uses a quasi-experimental design. A total of three classes (experimental group) used the 'Core Sufistic Character' learning model, while the other

three classes (control group) used the conventional learning model (the lecturer directly explained the theme of the lecture). The lecture material for both groups is the same, namely about religiosity and morality. Before the study, both classes were tested (pre-test), and after eight lectures, they were tested again with the same test (post-test). The tests used (pres and post-tests) are the 'Religiosity and Morals' Inventory and the 'Sufistic Core Characters' Inventory. The research was conducted in the even semester of 2020-2021.

The 'Religiosity and Morals' inventory was first compiled in 2012, with 70 items. Inventory is in the form of Often – Sometimes – Never for each statement (item). Example item: 'Under no circumstances will I tell the truth, don't lie. Because many items are not valid, this inventory continues to be revised in the following years. The last revision was in September 2016. Test the validity and reliability with a sample of 70 students using IBM SPSS Statistics. The validity test uses Correlate Bivariate Analyze, while the reliability test uses Scale Reliability Analysis. The number of useful items is 35 items (20 items are significant at alpha .01, and 15 at alpha .05). The reliability of $r = .799$ significant at .01 alpha.

The 'Core Sufistic Characters' inventory was compiled for the first time in 2012 with five positive character components (repentance, *zuhud*, *uzlah*, *tawakkal`alallah*, and patient), plus negative characters (arrogance, *ujub*, *riya`*, *sum'ah*), as many as 70 items. . This inventory is in the form of Yes-No to each statement (item). Example item: 'Every day I promise God that I will not continuously commit major sins and small sins. Because many items are not valid, this inventory continues to be revised in the following years. The last revision was in September 2016. Test the validity and reliability with a sample of 70 students using IBM SPSS Statistics. The validity test uses Correlate Bivariate Analyze, while the reliability test uses Scale Reliability Analysis. The number of useful items is 24 items (18 items are significant at alpha .01, and 6 are significant

at alpha .05). The reliability of $r = .703$ is significant at .01 alpha.

Data analysis using IBM SPSS Statistics. Comparative test between the experimental group and the control group and between the post-test and the pre-test in the experimental group or the control group using Analyze Paired Samples Statistics. The test for the effect of variable X ('Sufistic Core Character') on variable Y ('Religiosity and Noble Morals') using Linear Regression Analyze.

C. RESULTS AND DISCUSSION

Results

1. Six-Core Sufistic Characters

At least six Sufistic core characters are instilled in students at the Modern Resource Pondok At-Taqwa Tanjunganom (2008-2012) and Pondok Matlabus Salik Jogomerto (2012-2021) Nganjuk Regency, East Java.

Efforts to achieve dignity as a servant of Allah are only through *riyadhoh* (continuous practice) to subdue lust and lust. The Prophet SAW called it the *jihad Akbar* (grand jihad), namely the war to defeat one's passions. They are subject to control by conscience (absolute obedience to Allah and His Messenger), not controlled by heart or passion. Therefore, moral education must subdue lust, thankfully can kill it as the Angels of *Muqorrobun* who are only submissive and obedient to Allah and His Messenger. There are 6 'core' characters (as the basis of religion) that need to be personalized through *riyadhoh*, namely:

a. Stage 1, *Taubat* (Repentance). People at this stage always accuse themselves of having the most sins, the most faults and the least, the most unlucky, despicable, despicable, can't do anything and have nothing, feels terrible. Alone even compared to the carriage under the bridge once. They are aware that they are servants who Allah mentions: *Yâ ayyuhan-nâsu antumul-fuqorô* (O people, you are *alfaqir*). Because of *faqir*, his heart always hopes to be close to the One Who Has No Apes, Lasts, Perfect, and Almighty. They don't mean they have low self-esteem. The sense of heart here is *tawadhu* (humble), *wira'i* (keep the soul pure), and at the same time

maintaining *akhlaqul-karimah* (noble morals). Their knowledge is instrumental because they can reverse their character. When it gets correction and reproach, human nature is usually disappointed, angry, and disapproving, a servant who likes to repent and vice versa. They are grateful. All corrections and reproaches are accepted as a warning from their Lord for introspection and self-correction. Be grateful and realize that there are still many carelessnesses of him, there are still many mistakes and underestimate the affairs. Then the human character, when praised, then happy and proud. They are accepted with fear if they dare to double their Lord (*mushrik*); because all praise and Worship are for Him alone. Pride is an act of shirk.

b. Stage 2, *Zuhud*. People at this stage have a significant concern for advancing their environment, society, nation according to their respective abilities without any strings attached. They love to give, love to help, love to provide the most accessible solutions for their environment, and they become the 'heaven' in their environment. The setting adds Worship and social charity in processing oneself to get closer to Allah. But their hearts only remember Allah. If Allah enables him to advance his environment (by creating valuable and valuable buildings), then what he is grateful for is not the form of the building but the Self of his Lord who has made his heart 'want' to build. That way, they avoid the four evil 'core' characters (as a disaster of good deeds, like a fire that burns dry wood), namely *takabur* (arrogance), *sum'ah* (trying to let others know of his greatness), *riya* (high status). Want to be recognized by others), and *ujub* (proud of oneself: proud of his intelligence, popularity, wealth, etc.).

c. Stage 3 is *Uzlah*, which is alone in the middle of the circle. Within each of them, they are trying hard to be advanced and professional in preparing themselves as human resources who are as beneficial as possible for the advancement of their

environment. But his determination to be alone. Unlike most humans on earth whose determination to have fun, show off, gorge, and be proud of wealth, position, honor, and prestige of self-esteem. The decision of people who do *`uzlah* is not at all for fun, let alone to indulge in lust and lust. His determination to be alone was sincere because of Allah alone.

- d. Stage 4, *Qona'ah*. Not just accepting gifts from God with pleasure no matter how big (big or small, a lot or a little). The meaning of *qona'ah* here is someone who, because of his firm determination in proving his intention to draw closer to Allah so that until he meets Him safely, then he will sincerely try to reduce, gratefully, be able to eliminate from within himself the character and will of the nation. Animal. The essence of the animal race is selfish, greedy, leee to indulge in the pleasures of eating and sex, likes to indulge in lust and lust, and attaches importance to the group based on passion alone.
- e. Stage 5, *Tawakkal `alallah*. The person who puts his trust in Allah will surrender (represent) all his affairs to Allah so that his mind (if he has put his faith in it) will no longer function. They depend heavily on God alone. When given a task that-according to the general measure, is very heavy, they carry it out lightly because whatever happens, it is God who arranges, supervises, controls protects, and helps. The meaning of *tawakkal `alallah* should not be interpreted as an attitude of stupidity and laziness. The person who trusts in God will try hard according to his ability, but his heart is surrendered to God that God is the one who decides the matter. A student who trusts in God will study and do college assignments to the maximum, but his heart is surrendered to God. Whatever the result (judged good or wrong by the lecturer), they leave it entirely to God. When he gets a good grade, he will be grateful to God because God has desired and enabled him to do his job well. When he got a lousy degree, he rejoiced in God because God had realized that he was unfortunate, could not do anything, then leaned as hard as he could on the Unfortunate, the All-Able, begged

for His forgiveness, and then tried to correct all his shortcomings. The person who trusts in God will not be disappointed with all the bad events he experiences because they are all Divine destiny.

- f. Stage 6, Patience, which is always consciously and willingly to force his soul and body always to want to carry out the commands of God and His Messenger. Prayers (5-time prayers, night prayers, and circumcision prayers) are done with humility and sincerity so that his prayers stand up can prevent heinous and evil deeds. Zakat, *shodaqoh*, *infaq*, and all property worships are performed by him. The first time he was forced because it still felt like his property. But over time, it felt light because now it felt like God's treasure. He is only entrusted to manage the property according to the Will of Allah and His Messenger. Patience is a very high core character so that the Prophet Moses US was still commanded to learn to be patient with the guidance of the Prophet Khidhir US (QS. 18/Al-Kahfi: 65-82). It should be understood that the impatience of the Prophet Moses should not be compared to Muslims in general. The impatience of the Prophet Moses must be compared with the Patience of the Prophets. Before being guided by Prophet Khidhir AS, the Patience of Prophet Musa was lower than the Patience of the Prophets but much higher than the Patience of the Guardians. The theory of Sufism, as low as the spiritual quality of the Prophet, is as high as the spiritual quality of the Guardians; and the lowest spiritual quality of the Guardians is the highest spiritual quality of the believers. But after receiving guidance from the Prophet Khidhir, the Patience of the Prophet Moses increased in line with the Patience of the Prophets.

The six stages of *riyadhoh* above should be instilled gradually, which can be visually illustrated as follows:

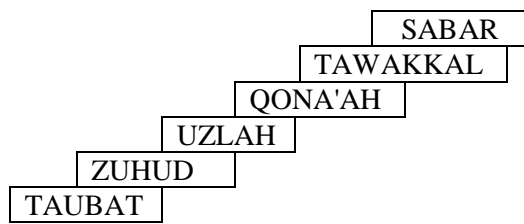


Figure 1. Stages of planting six 'core' characters

Operationally, the six 'core' characters must be instilled gradually and sequentially as follows:

- a. Instilling *Taubat* (Repentance), until he feels that he has committed the most sins and mistakes, he rises always to do *istighfar*. Sins and errors that are consistently and often committed (by even the most devout people of religion) are: first, forgetting to God (forgetting *dhikr*), even though you should never forget God, at least while praying (don't let your prayer be sentenced to *sâhûn* [=negligent, forget the *dhikr*] which is threatened with hell); second, still feel the form (even though the only Being is God); third, we still think we have power and strength (so we often feel smart, feel rich, feel great, etc.), when in fact God has been brilliant, enriched, or made great to be tested (whether to pass or fail); and fourth, still lacking in Worship and social charity. Remember, the Prophets and Apostles only (even though they are holy humans) always repent. The Prophet Muhammad revealed that he regretted at least 70 or 100 times a day and night.
- b. By remaining in a state of Repentance, then trying to *zuhud*. People who are *zuhud* are serious in Worship and have a great concern for advancing their environment.
- c. By remaining in a state of Repentance and after the character of *zuhud* begins to be embedded, try to instill the feeling of *`uzlah*. They work professionally and with high discipline in their work, but their intentions are genuinely *lillah*, and their hearts only remember Allah. His determination to work hard is not like most people to accumulate wealth and position

but to increase Worship and social charity. The feeling of his heart only remembers the Divine Self Al-Ghaib.

- d. By remaining in a state of Repentance and asceticism, and the character of *`uzlah* has begun to be embedded, then trying to instill the feeling of *qona'ah*, namely by sincerely trying to reduce, gratefully being able to eliminate from within him the character and will of the animal nation.
- e. By remaining in a state of Repentance, *zuhud*, and *`uzlah*, and the character of *qona'ah* has begun to be embedded, then trying to instill the feeling of *tawakkal `alallah*, which is to represent all affairs to Allah. Whatever the result, pleasant or unpleasant (according to the measure of lust), he accepted with pleasure because it was Allah's best decision for him.
- f. By remaining in a state of Repentance, *zuhud*, *`uzlah* and *qona'ah*, and the character of *tawakkal `alallah* has begun to be embedded, then trying to instill a patient character, which is always consciously and willingly forcing his own body and soul to always want to carry out the orders of the Messenger of Allah.

With the embedding of six 'core' characters, it is almost automatic that all good characters (such as honest, trustworthy, fair, *Ihsan* (do best), responsible, helping people, tolerance, etc.) will be embedded, only with explanations. in passing. Along with instilling six good 'core' characters, he is also trying hard to eliminate four evil 'core' characters, like a fire that eats up dry wood, namely *takabur* (feeling better: more competent, more knowledgeable, and feeling better). Other, even compared to the Messenger of God though; just like the arrogant devil), *sum'ah* (trying to let others know his greatness), *ujub* (proud of himself: proud of his intelligence, popularity, etc.), and *riya* (not just showing off, but excellence wants to be recognized by others). If these 4 bad 'core' characters are eroded, then almost automatically other bad characters (such as angry, envious,

passionate, lying, etc.) will disappear by themselves, only with a cursory explanation.

2. Learning scenario

Classroom learning in each meeting is carried out in three stages: opening lectures, core activities, and closing lectures. In the first meeting, the experimental and control groups explained the meaning of Islam. As for the 2-8 sessions, the lecture themes were different. In the control group, the themes of religiosity and morality were directly explained during seven meetings (meetings 2-8). But in the

experimental group, the lecture's theme was divided into three sessions. At the 2-4th meeting, the pieces of 'Core Sufistic Character' were explained, at the 5-7th meeting, the themes of religiosity and morality were explained in a more concise manner, and at the 8th meeting, the piece of the *jihad akbar* (*jihad* to subdue one's own desires) was explained. The themes and details of the substance of the lecture material in the experimental class are as shown in the following table.

Table 1. Themes and Substances of Islamic Religious Materials

Session	Theme	Description of Material Substance
I	The meaning of Islam is absolute submission to Allah and His Messenger	<p>Religion (<i>ad-din</i>) is <i>al-khudhu` al-muthlaq</i>, which is absolute submission (to Allah), while the word Islam comes from three root words: <i>aslama</i> (surrender or request), <i>salima</i> or <i>salama</i> (peace, tranquility), and <i>salamatan</i> (safe). By looking at the root of the word, the word Islam contains the following meanings:</p> <p><i>Aslama</i> (submission, surrender, surrender). That is, surrender with submission to God, worship only God alone, and do not worship other gods besides God.</p> <p><i>Salama</i> or <i>salima</i> (calm, peaceful). That is, people who choose Islam as their religion then their hearts will feel soft. Based on His words in the Qur'an, believers will have peace of mind because their hearts always: (a) remember Allah (always remember), and (b) trust (submit/delegate their affairs) to Allah.</p> <p>Greetings (congratulations). Those who choose Islam as their religion will select the happiness of life in this world and the hereafter and avoid eternal disaster (His hell). The key to choosing the pleasure of living in this world hereafter and being spared from the fire of hell is to select a safe death (<i>husnul khotimah</i>) because "death"-which only happens once-is the gateway to the hereafter. That is, the salvation of the afterlife is highly dependent on the type of death. The kind of death (safe or lost) is very dependent on the way of life he chooses in the world. If the path of life he chooses is <i>shiroothol mustaqiim</i> (the straight path of God) which was taught, guided, and exemplified by the Prophet SAW), then when he dies he will experience a safe death (<i>husnul khotimah</i>); likewise vice versa, if he chooses a way of life (religion) that deviates from <i>shiroothol mustaqiim</i>, then when he dies he will experience a misguided death (<i>su'ul khotimah</i>). If <i>husnul khotimah</i> fails, then it can be confirmed that God will enter His heaven. On the other hand, if the death of <i>su'ul khotimah</i>, then it is inevitable that God will put him in hell.</p> <p>So, the teachings of Islam (the true) can only be done by humbling oneself before Allah and His Messenger, humble before human beings. There is no arrogance as slight as anything, and always begging Him to open the door of guidance.</p>

II The 'core Sufistic Character' of <i>taubat</i> (Repentance)	<p>Why do the Prophets always repent? Because the Prophet has an al-faqir soul (feels the worst, the lowest, even lower than the most inferior human, so they always need God): need His forgiveness, need His guidance, and need <i>fadl</i> (gift) and His grace. The Prophets made <i>istighfar</i> at least 100 times a day and night, realizing their mistakes. Moreover, humans who are not prophets must commit more sins and errors.</p> <p>For humans in general, it is necessary always to repent because: Always commit sins and small mistakes continuously. Even people with religious problems may commit significant sins. Worship is lazy, <i>riya`</i>, and selfless (not sincere). I was Leaving obligations. Always remember the necessities of life; rarely remember Allah. Even when praying, he is remembered, not Allah; even though God commanded that He be remembered. Always feel that you have power and strength, even though <i>la haula wala quwwata illa billah</i> = there is no power and strength except the power of Allah. Why are rich people stingy because they feel that their wealth is their greatness in doing business, right? Or because of God's gift. Why are high achievers arrogant? Because they feel that their achievement is the result of their greatness, even though the truth is because Allah permits it. As for those who are pious, it is necessary always to repent because:</p> <p>Now and then, there is a feeling of having power & strength, such as feeling most understand the science of religion. But they immediately repented, right then and there. Occasionally forget God, forget to do dhikr, especially when you are very busy. Most of the time, there is always remember God, always make remembrance.</p>
III The 'core Sufistic Character' of <i>zuhud</i> (asceticism)	<p>Humans generally love the world. But ascetic people turn away from the world because they love the hereafter. The determination of ascetic people as described in the Qur'an: "Indeed, my prayer, my worship, my life, and my death are only for Allah, the Lord of the worlds" (QS 6/Al-An'am: 162).</p> <p>The Prophets are the most ascetic human beings. Although rich (controlling half of the world's wealth), Prophet Solomon possessed a lot of knowledge and became the king of the ruler of the world, but he was an ascetic. He made the world a fast vehicle to the hereafter. It uses its wealth to prosper human beings. The science he made to remove the burdens and sufferings of man and the kingship he used as a medium to uphold the justice and equality of humankind and the peace of the nations of the world to gain the pleasure of God.</p> <p>The ascetic does not spend his time in mosques for prayer, <i>wiridan</i>, and reciting the Qur'an. Ascetics as human beings are generally, in fact, they are professional and disciplined workers. Prophet Muhammad in Medina was chosen as the leader of the ummah and the nation. He works very professionally and is very disciplined. But he is ascetic. He made the position he held as a medium to uphold justice and equality of humankind and the peace</p>

		<p>of the world's nations. Dozens of countries today seek the protection of the Prophet as the nation's leader at that time to gain God's pleasure.</p> <p>Prophet Yusuf was elected Minister of Finance. It made his department eliminate the bankruptcy of the State and prosper the people, for the sake of gaining God's pleasure.</p>
IV	Negative 'Core Sufistic Character'	<p>Arrogance, <i>ujub</i>, <i>riya`</i> and <i>sum'ah</i> are the four most dangerous negative 'Core Sufistic Characters,' like the fire that eats up dry wood. These four characters can erase all good deeds that have been done. The meaning of these negative characters is as follows: Arrogant, arrogant, feeling the heart feels that he is better. This is the devil's character who, when ordered to prostrate to Adam (His caliph / His Apostle), refuses to prostrate because he is arrogant and feels himself better.</p> <p><i>Ujub</i>, proud of his prowess, the nation with his intelligence, or proud of his strengths; even though humans, let alone work and achieve, can't even squint without blinking their eyes by God.</p> <p><i>Riya`</i>, showing off with good deeds, and his high status wants to be recognized by others.</p> <p><i>Sum'ah</i>, namely his greatness, his good deeds, wants to be heard by others.</p>
V	Religious to attain the degree of <i>taqwa</i> (piety)	<p>Worship is all human devotion to God based on obedience to God and His Messenger.</p> <p>Worship must be done correctly and sincerely. The true meaning, the Worship, is based on the command of Allah and His Messenger. Meaning sincere, Worship must be done sincerely for God alone, without the selfishness of the world and the hereafter.</p> <p><i>Mahdhoh</i> ritual (especially the pillars of Islam) and <i>ghoer mahdhoh</i> (pattern whose procedure is not prescribed by the Prophet, especially the concern to relieve the burden of others, noble character, and not hurt the hearts of others).</p> <p>The spirit of Worship is remembrance (remembering God). That is, in doing any worship, there must always be remembrance.</p> <p>Worship to attain the title of <i>taqwa</i>, namely <i>mujtahidun fi`ibadatihi bi shidqin wa ikhlashin</i> = earnest in his Worship with truth and sincerity.</p>
VI	Noble morality towards yourself	<p><i>Tawadhu`</i> (humble) versus arrogant.</p> <p>Honest versus lies, broken promises, and betrayal.</p> <p>Responsibilities.</p> <p>Simple versus extravagant lifestyle and luxury.</p>
VII	Noble morals towards parents, siblings, and society	<p>Be devoted to your parents.</p> <p>They are caring for relatives and the community.</p> <p>Ask for forgiveness for sins and mistakes.</p> <p>Do good deeds.</p> <p>Closing `disgrace</p> <p>I was apologizing, holding back anger, and forgiving people's mistakes.</p> <p>I thanked people for their kindness. No matter how small, the kindness must be felt big.</p> <p>Glad for people's success vs envy.</p>
VIII	Jihad Akbar by subduing lust	<p>Difficult and happy as a test from Allah.</p> <p>The destiny of excellent and bad is good for humans.</p>

The need to subdue lust
 It is forcing body and soul to worship God correctly and sincerely.
 It is forcing the body and soul to look good against terrible destiny.
 Forcing the body and soul to ask for will and added Worship and good deeds if tested with good destiny.
 o Get rid of the bad qualities in yourself.

3. Model Effectiveness

The results of the experimentation of religiosity and noble character between the experimental and control groups can be seen in the following table.

Table 2. The results of the statistical test of the 'religious and moral' variable between the experimental group and the control group

Classes	t-test	Sign.
Pre-Post Experiment	7.756	.01
Pre-Post Control	3.826	.01
Pre Eks-Control	.161	Not sign
Post-Eks-Control	2.072	.04
Gain Eks-Control	4.393	.01

The table shows that using the 'Sufistic Core Character' learning model makes a more significant contribution than conventional learning in improving the quality of student religiosity and morals. With the same initial ability between the two groups at the beginning of education (the results of the pre-test t-test between the two groups were not significant), although both groups showed progress (t-test between pre-test and post-test in each group), there was a significant increase in alpha .01). Still, the 'Core Sufistic Character' score in the experimental class was much higher than the control group. This difference was confirmed by the t-test of the gain of both groups, which was significant at .01 alpha. In conclusion, the 'Core Sufistic Character' learning model effectively improves the quality of religiosity and noble character in UPI students.

The results of statistical tests in both groups can be seen in the following table.

Table 3. The results of the statistical test of the 'Sufistic Core Character' variable between the experimental group and the control group

Classes	t-test	Sign.
Pre-Post Experiment	11.544	.01
Pre-Post Control	4.359	.01
Pre Eks-Control	.177	Not sign
Post-Eks-Control	5.940	.01
Gain Eks-Control	7.805	.01

In the table, it appears that the use of the 'Sufi Core Character' learning model makes a greater contribution than conventional learning in improving students' 'Sufistic Core Character'. With the same initial ability between the two groups at the beginning of learning (the results of the pre-test t-test between the two groups were not significant), although both groups showed progress (t-test between pre-test and post-test in each group), there was a significant increase in alpha .01). Still, the experimental group's score 'Core Sufistic Character' was much higher than the control group. This difference was confirmed by the t-test of the gain of both groups, which was significant at .01 alpha. In conclusion, the 'Sufistic Core Character' learning model effectively develops the 'Sufistic Core Character' in UPI students.

To further strengthen the validation test results of the model above, this section presents the regression test results between the X variable (Student's Sufistic Core Character) and Y (Student's Religion and Noble Morals), as shown in the following table.

Table 4. The results of the statistical test of the 'Core Sufistic Character' variable between the experimental group and the control group

Variable	R-test	Sign.
Pre-Experiment	.248	.03
Post-Experiment	.348	.01
Pre-Control	.226	.05
Post-Control	.235	.04

The table shows that the use of the 'Sufistic Core Character' learning model makes a greater contribution than conventional learning in improving the quality of student religiosity and morals. The regression test results at the beginning of learning (both experimental and control classes) resulted in a relatively similar regression, namely $R = .246$ and $.266$ with significance at an alpha of $.03$ and $.05$. Meanwhile, after learning the regression test results in the experimental group were much higher than the control group. In the experimental class, it was obtained that $R = .348$ was significant at an alpha of $.01$, while in the control group, it was obtained that $R = .235$ was also significant at an alpha of $.04$. The regression test results of the two groups were strengthened by the t-test results of the gain of the two groups of $t = 7.805$, which was significant at $.01$ alpha. Thus, the learning model of 'Core Sufistic Character' in the experimental group gave a more significant contribution to increasing students' religiosity and noble character compared to conventional learning.

Discussion

The main finding of this study, 'Core Sufistic Character,' affects increasing the quality of religiosity and noble character of students. The findings of this study are in line with the results of previous studies that the Sufism-based PAI learning model succeeded in increasing the religiosity and noble character of students (Rahmat; Supriadi; Fahrudin, 2016; Yahya & Rahmat, 2020; Rahmat & Yahya, 2020).

Why does the 'Core Sufistic Character' learning model significantly influence increasing student religiosity? Based on the results of observations and

interviews during the learning process, first, this learning model can increase the strength of students' faith, religiosity, and noble character; and second, students become aware of the foundations of true religion as an effort to increase their religiosity and noble character. Halstead (2010) states, ultimately moral education is about inner change, which is a spiritual problem and arises through the internalization of universal Islamic values.

In practice, students still feel great difficulties internalizing the 'Core Sufistic Character.' Hussain (2010) states that there are differences in Islamic and Western morality sources. Western morality debates individual and societal morality, while Islamic morality is derived socially from sacred sources, making it relatively more difficult to internalize.

For example, the implementation of the 'core' character of Repentance. Before learning, students understand Repentance is limited to Repentance from significant sins (stealing, gambling, drinking intoxicating drinks, adultery, and killing) or leaving obligations (especially going through the duties of prayer and fasting). After learning, they come to know and realize that the primary source of all these significant sins is *shirk* (associating partners with God). Before learning, they understood *shirk* to be limited to worshipping idols or believing in the existence of magical objects. But after learning, they come to know that the most crucial *shirk* is deifying (read: emphasizing, obeying) their desires. After knowing the true meaning of Repentance, students come to know and realize that the most severe Repentance is Repentance from the sins of *shirk*. They understand why the Prophets and Apostles always repent, even though they are holy humans. Second, the students said that their Repentance was more focused because they realized they had always deified their desires. Repentance from the sins of *shirk* is very heavy, but students become aware of the direction and actions that need to be repented. Likewise, with the character of *zuhud*. Before learning, the experimental group students – like most students – understood *zuhud* as anti-world.

Therefore they are cynical about this character. But after learning, they know and see the importance of *zuhud*. After learning, they understand *zuhud* as an inner attitude in living a worldly life to be oriented to the hereafter. But in living the life of *zuhud*, people like humans in general, even see the need to work seriously and professionally. Likewise, with the negative 'Core Sufistic Character,' the students misunderstood the meaning of arrogance, *ujub*, *riya`*, and *sum'ah*. Before their lectures, they viewed arrogance as a kind of snobbery in an association. For example, when passing each other, look away. But after learning, they see this negative character as an inner attitude of rejecting the existence of the Apostle and demeaning him. Before learning, they think it's right to be *ujub*, used to doing *riya`* and *sum'ah*. But after a partial study, they will practice eliminating these four negative 'Core Sufistic Characters.'

PAI learning based on the Sufistic core character is a new learning model. In general, the new PAI learning models are more successful in increasing student religiosity, noble character, and religious tolerance (Rahmat & Fahrudin, 2013; Rahmat & Fahrudin, 2018; Rahmat et al., 2019; Somad & Fahrudin, 2019; Rahmat & Firdaus, 2020; Yahya & Rahmat, 2020; Rahmat & Yahya, 2020; Rahmat & Yahya, 2021; Yahya & Rahmat, 2021). Even at the Kindergarten level, the Quranic Story learning model increases the religiosity of early childhood children (Supriadi, 2015; Supriadi & Rahmat, 2019).

Based on the findings of this study and previous relevant studies, the Sufistic core character learning model and new PAI learning models need to be instilled to increase the religiosity and noble character of students.

D. CONCLUSION

The 'Sufistic Core Character' learning model in Islamic religious education has proven to be successful in increasing students' religiosity and noble character. As for in detail, the conclusions of this study are as follows:

1. The quality of religiosity and noble character and the 'Core Sufistic Character' of students after learning (8x meetings) increased. The increase in religiosity and noble nature was even more significant for the experimental group students, namely religious education that implemented the 'Sufistic Core Character' learning model.
2. The 'Sufistic Core Character' learning model is proven to increase the religiosity and noble character of students effectively. The study also found. First, this learning model can increase the strength of students' faith, religiosity, and noble character; second, students become aware of the foundations of true religion to increase their religiosity and noble character. In practice, students still feel great difficulties in instilling the 'Core Sufistic Character' in them. It seems that this learning model must continue throughout religious learning.

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