

SUFISM-BASED MORAL EDUCATION OF KH. SALEH DARAT AND KH. NAWAWI AL- BANTANI AND THE DIGITIZATION FLOW IN THE SOCIETY 5.0 ERA

Amir Maliki Abitolkha

Universitas Islam Negeri Sunan Ampel Surabaya
Jl. Ahmad Yani No.117, Jemur Wonosari, Kec. Wonocolo, Kota SBY, Jawa Timur 60237
e-mail: amir.abitolkha@gmail.com

Abstract: Human life is now entirely sophisticated, but at the same time simple, and fast due to digitization. However the development of the digital era unfortunately seem to neglect spiritual and moral values, as well as setting aside social vices. Therefore, this bibliographic study ascertains that Sufism-based moral education, pioneered by KH. Saleh Darat and KH. Nawawi al-Bantani, enumerate a process of purifying the heart from all impurities and fostering oneself with noble character, good behaviour, and deeds. This concept is very significant to the standard of living the modern generation, which has lost many moral, spiritual, and social values. To address this behavioural degeneracy, this concept is suggested as an alternative solution. Therefore, Sufism-based moral education displays a strategic step to address human vices in response to this twenty-first century era.

Abstrak: Era digitalisasi menjadikan kehidupan manusia serba canggih dan mudah serta cepat. Perkembangan era digital sayangnya tidak diimbangi dengan kondisi spiritual dan moral yang matang sehingga menyisihkan dampak yaitu krisis spiritual dan moral serta sosial. Penelitian ini bersifat kepustakaan. Hasilnya bahwa pendidikan akhlak berbasis tasawuf yang digagas oleh KH. Saleh Darat dan KH. Nawawi al-Bantani adalah sebuah proses penyucian diri dari segala kotoran hati dan memupuk diri dengan berakhlak mulia, berperilaku terpuji dan senantiasa berbuat baik. Gagasan ini sangat relevan dengan kondisi kehidupan masyarakat era digital ini yang telah banyak kehilangan aspek moral, spiritual dan sosialnya. Sehingga, gagasan ini perlu dijadikan sebagai jalan alternatif untuk mengobati krisis moral, spiritual dan sosial mereka. Pendidikan akhlak berbasis tasawuf ini hadir sebagai langkah strategis untuk menjawab problematika kehidupan masyarakat era digital abad ini.

Keywords: Islamic education, moral, Sufism, Saleh Darat, Nawawi al-Bantani

Introduction

The digital era provides various opportunities for people, to easily express, interact, and expand social networks through cyberspace. Furthermore, The increasingly massive technological sophistication has both positive and negative impact on human activities.¹ Given that the usage of digital machines is not restricted or banned for community consumption, mechanical complexity is occasionally exploited for harmful activities that tend to damage the immediate environment.² With this problem, unique solutions are required to govern the community, particularly the younger generation in using modern technology to be wiser and smarter, such as through understanding and application of Sufism-based moral education.

Moral education based on Sufism is a step towards restoring humanity to the original state as servants of Allah and Caliph. To balance the progress of digital flows, the current digitization flow in the society 5.0 era, should be inspired by the ideals of divinity, monotheism, religion, morality, and great humanism. The concept of civilization 5.0 is a form of symbiotic relationship between human development and technological advancement.³ This era is focused on improving human resources as well as expanding technology,⁴ thereby achieving balanced progress.

Enhancing Sufism-based moral education for the next generation and society at large is an urgent priority to be recognized and addressed. Therefore, the *Ilahiah* model is the standard and not secular, liberal, or other radical ideology. The *Ilahiah* Paradigm, which is reflected in the idea of Sufism education, aims to educate people to act and have a Godly behaviour. Humans should imitate their Creator, Allah, who is the most honourable and a good mentor for all His creations.

The moral aspect is one of the expressions of the *ihsan* dimension,⁵ which has three pillars, namely: *Aqidah* as a representation of *Iman* or faith (*Tawhid*), *Sharia* as a symbol of Islam (*Fiqh*), and morals as a reflection of *Ihsan* (Sufism).⁶ These three factors give

¹ Eka Cahya Maulidiyah, "Penanaman Nilai-Nilai Agama dalam Pendidikan Anak di Era Digital," *Martabat* 2, no. 1 (2018).

² Siti Nurina Hakim & Aliffatullah Alyu Raj, "Dampak Kecanduan Internet (Internet Addiction) Pada Remaja," in *Prosiding Temu Ilmiah Nasional X Ikatan Psikologi Perkembangan Indonesia*, 2017, 280.

³ Faulinda Ely Nastiti & Aghni Rizqi Ni'mal 'Abdu, "No Title Kesiapan Pendidikan Indonesia Menghadapi Era Society 5.0," *Edcomtech: Jurnal Kajian Teknologi Pendidikan* 5, no. 1 (2020).

⁴ P. O. Skhobelev & S. Yu Borovik, "On the Way from Industry 4.0 to Industry 5.0; from Digital Manufacturing to Digital Society," *International Scientific Research Journal* 2, no. 6 (2017).

⁵ Muhammad Sayyid Thanthawi, *Al Aqidah Wa Al Akhlaq* (Mesir: Nahdhatu Mishra, n.d.).

⁶ Imam Ghazali Said, *No Title Kitab-Kitab Karya Ulama' Pembaharu: Biografi, Pemikiran Dan Pergerakan* (Surabaya: PT Duta Aksara Mulia, 2019).

humanity an advantage in implementing the principles of *'ubudiyah* and the caliphate, thereby fulfilling human obligations.

Sufism is frequently linked with morality due to more emphasis on moral growth, soul purification, emptying oneself of diverse characteristics, and despicable behaviour. Humans recognize the essence of God Almighty and behave piously when their souls are cleansed which is classified into the model of moral Sufism.

One of the Sufi typologies emphasizes improved behaviour, soul clarity and cleanliness, and staying away from things that make the heart despicable.⁷ KH. Saleh Darat⁸ and KH. Nawawi al-Bantani is the two Sufi scholars from the Archipelago who fall within the category of moral Sufism.⁹ Both emphasize the moral aspect; therefore, it is important to evaluate and compare the two schools of thought to find a solution to the problems with digitization in this society 5.0 age.

The idea of moral Sufism was developed by KH. Saleh Darat and KH. Nawawi al-Bantani. It aims to eradicate all greed, envy, shirk, neglect, revenge, anger, blind love of the world, and any activities that harm the integrity of the heart and cause one to turn away from Allah.¹⁰ Sufism notion needs to be transformed into ideas that are useful for people who currently need religiosity and spirituality. This is attainable through the light of Sufis; therefore, the concept of Sufism-based moral education should be developed using both schools of thought.

Methodology

This research is a literature review that seeks out written materials in the form of books, articles, novels, and other works which are connected to related subjects.¹¹ The references and connected publications were obtained as the sources of the information. The processing of various documentation, including notes, figures, and other electronic data by the object.¹² Furthermore, the analysis method used an interpretation and comparison approach,¹³ which defined and found lines of thought related to the idea of Sufism-based moral education by KH. Saleh Darat and KH. Nawawi al-Bantani, as well as a common ground and the relevance of both thoughts in addressing the digitization flow in the society 5.0 era.

⁷ Muhamad Basyrul Muvid, *Tipologi Aliran-Aliran Tasawuf* (Yogyakarta: Bildung, 2019).

⁸ Zainal Milal Bizawie, "The Legacy of 'Tasawuf Akhlaqi' Sheikh Sholeh Darat and Sheikh Ihsan Jampes," *Heritage of Nusantara International Journal of Religious and Heritage* 6, no. 2 (2017): 270.

⁹ Mamat S. Burhanuddin, "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani," *Dinika: Academic Journal of Islamic Studies* 4, no. 1 (2020): 83.

¹⁰ Zaprul Khan, *Ilmu Tasawuf; Sebuah Kajian Tematik* (Jakarta: Rajawali Pers, 2016).

¹¹ Amir Hamzah, *Metode Penelitian Kualitatif* (Malang: Literasi Nusantara, 2019).

¹² Moh. Nizar, *Metode Penelitian* (Bogor: Ghalia Indonesia, 2005).

Results and Discussion

Sufism-Based Moral Education on the Perspective of KH. Saleh Darat

Muhammad Saleh bin Umar, also known as KH. Saleh Darat was born in the Kedung Cumleng neighbourhood of Mayong, Jepara in the 1820s and passed away in the early 1900s.¹⁴ Two of KH. Saleh Darat's publications, *Matan al Hikam* and *Majmu'at al Syari'ah al Kafiyah li al 'Awam*, are known to contain the philosophy of Sufism-based moral education.

The *Matan al Hikam* book was written in Javanese as a simplified translation of Shaykh Ibn Atha'illah's original work, "Al Hikam".¹⁵ The significance of trusting in Allah (SWT), human existence as God's creation,¹⁶ sincerity,¹⁷ supplications (prayer)¹⁸ *zuhud* behaviour,¹⁹ an attitude of gratitude,²⁰ correcting (self-evaluation),²¹ careful (alert) with *karamah*,²² and finally *'uzlah*²³, are all explained in this literature and used as guidance for modern society.

Furthermore, *Majmu'at al Syari'ah al Kafiyah li al 'Awam*, the second volume, was also written in Javanese (Arabic *Pegon*).²⁴ Sufistic teachings of KH. Saleh Darat, such as the idea of *wahdahtul wujud*,²⁵ the fusion of the sharia, the *Thariqah* and essence, the significance of feeling sombre in prayer,²⁶ and repentance²⁷ were forbidden from the work.

In addition to having a religious dimension, KH Saleh Darat's thoughts have a spiritual aspect that constantly promotes a sense of obedience to Allah SWT, holds on to good deeds, continues to participate in social life in the society, and refrains from philosophical Sufism

¹³ Maman Abdurrahman & Sambas Ali Muhidin, *Panduan Praktis Memahami Penelitian* (Bandung: Pustaka Setia, 2017).

¹⁴ Puri Bakthawar Putri, Atika Kurnia, "Legenda KH. Saleh Darat Semarang: Tinjauan Sastra Lisan Albert B. Lord," *Eufoni* 2, no. 2 (2020).

¹⁵ Saleh bin Umar, *Hadza Al-Kitab Matan Al-Hikam Li Sayyidi Al-Syaikh Ahmad Bin Atha'illah Al-Sakandari* (Semarang: Thoha Putera, n.d.).

¹⁶ Umar, *Hadza Al-Kitab*, 2-5.

¹⁷ Umar, *Hadza Al-Kitab*, 30-32.

¹⁸ Umar, *Hadza Al-Kitab*, 19.

¹⁹ Umar, *Hadza Al-Kitab*, 62.

²⁰ Umar, *Hadza Al-Kitab*, 74.

²¹ Umar, *Hadza Al-Kitab*, 45-46.

²² Umar, *Hadza Al-Kitab*, 38-39.

²³ Umar, *Hadza Al-Kitab*, 33.

²⁴ Saleh bin Umar, *Hadza Kitab Al-Majmu'at Al-Syari'ah Al-Kafiyah Li Al-'Awam Mutarajjiman Bil Lughah Al-Jawiyah Al-Mrikiyyah* (Syirbun: Al-Maktabah al-Mishriyyah, n.d.).

²⁵ Umar, *Hadza Al-Kitab*, 26-29.

²⁶ Umar, *Hadza Al-Kitab*, 64-68.

²⁷ Umar, *Hadza Al-Kitab*, 39.

to save oneself and be careful. This viewpoint is consistent with Abdullah al-Haddad's, which places more emphasis on adhering to the Shari'a and calls for moral excellence.²⁸

According to KH. Saleh Darat, Sufism-based moral education teaches humanity to always worship Allah, to be submissive and obedient, to abstain from all prohibitions, disgusting attitudes, ill morals, and all forms of disobedience that are expressly forbidden. Moreover, it strikes a healthy balance between the elements of Shari'a and essence, the world and the afterlife, which ultimately achieves a moderate output.

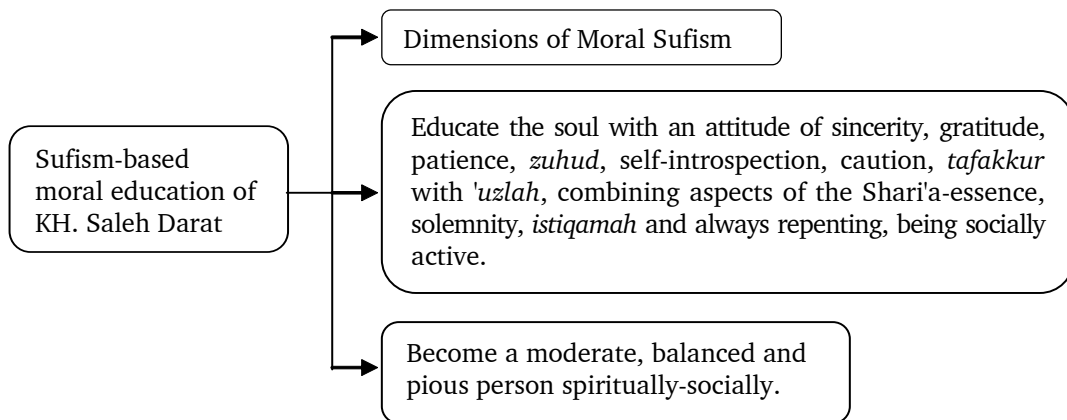


Figure 1: Schematic concept on Sufism-based moral education of KH. Saleh Darat

The concept of KH. Saleh Darat's Sufism-based moral education is extremely likely to be used as an alternative solution for modern society, which is removed from the source of all existence (God), thereby experiencing spiritual aridity, losing the connection to divine principles and vision. Therefore, a large portion of those who experience psychological disorders also frequently encounter mental illnesses. This, along with a materialistic, hedonistic, and individualistic lifestyle that is out of line with religious values, norms, and teachings, is the outcome of the rapid development of information technology. Even more of the populace tends to abandon religion, thereby having such an effect.²⁹

According to In'amuzzahidin,³⁰ KH. Saleh Darat's research of Sufism in Javanese is easier for many people to understand, especially regular people who do not understand Arabic. It is anticipated that reading these books strengthens one's piety and faith in the Almighty. KH. Saleh Darat based his ideas on moral and Sunni Amali Sufism, rejecting

²⁸ Alwi Shihab, *Akar Tasawuf Di Indonesia: Antara Tasawuf Sunni & Tasawuf Falsafi* (Bandung: Pustaka Iman, 2009).

²⁹ Thohir and Umar Faruq, "Tasawuf Sebagai Solusi Bagi Problematika Kemodernan: Studi Pemikiran Tasawuf M. Amin Syukur," *Theologia* 24, no. 2 (2013): 43–68.

³⁰ Muhamad In'amuzzahidin, "Pemikiran Sufistik Muhammad Shalih Al-Samarni," *Walisongo* 20, no. 2 (2012): 321–46.

philosophical Sufism, which tends to develop problems and confusion for common people and modern society in this century.³¹

KH. Saleh Darat further stated that sincerity is a key component in developing excellent morals for human personalities. Sincerity means having no expectations other than Allah's pleasure which is a requirement for every act of worship for Allah's sake. Since humanity only senses the delicateness of "taqarrab" to Allah by focusing solely on Him, honesty becomes the main tenet of devotion.³²

In testing someone's seriousness, KH. Saleh Darat instructed the person to pray in front of both animals (camels) and humans. The person has succeeded in showing sincerity when there is no difference in the manner the prayer is offered, which shows that it has the same meaning. However, where there is a comparison, such as when praying in front of humans trying to appear solemn and being wrong in front of a camel feels normal, then that person's prayer has been interrupted by the nature of *Riya*.³³

KH. Saleh Darat reaffirmed that sincerity is the foundation of worship and a prerequisite for accepting acts of worship.³⁴ It means that honesty should be manifested in the heart; hence, deeds are solely directed to Allah and not anybody else. The intention is to help without "hoping", just like when you do nice things for another person. KH. Saleh Darat teaches moral education using this technique.

In addition to testing sincerity with the above comparison, KH. Saleh Darat offers another strategy to access honesty to Allah SWT, namely by the reaction of others to one's devotions. When they criticize or praise righteousness or acts of worship that have been performed, their heart does not change (normal), which is an indication that a sense of sincerity is ingrained in the soul. However, if praise and insult are not the same, then it is obvious that this heart is still far from being pure.³⁵

The actors are trained by KH. Saleh Darat in Sufism-based moral education to genuinely straighten the *suluk's* path exclusively to and for Allah. This is accomplished by infusing the soul with strong and mature principles.³⁶ As specifically stated that: "All sorts of *amaliah* should be dedicated to Allah and not performed with ulterior motives. Fasting

³¹ Muhamad Basyrul Muvid, *Para Sufi Moderat: Melacak Pemikiran dan Gerakan Spiritual Tokoh Sufi Nusantara Hingga Dunia* (Yogyakarta: Aswaja Presindo, 2019).

³² Saleh Darat al Samarani, *Minhaj Al Atqiya' Fiy Syarhi Ma'rifah Al Auliya'* (Bombay: Matba'ah Muhammadi, n.d.).

³³ Ali Mas'ud Khalqillah, *Pemikiran KH Saleh Darat Al Samarani: Maha Guru Para Ulama' Nusantara* (Surabaya: Pustaka Idea, 2018).

³⁴ Samarani, *Minhaj Al Atqiya' Fiy Syarhi Ma'rifah Al Auliya'*.

³⁵ Khalqillah, *Pemikiran KH Saleh Darat Al Samarani: Maha Guru Para Ulama' Nusantara*., 218; See also Samarani, *Minhaj Al Atqiya' Fiy Syarhi Ma'rifah Al Auliya'*., 156-57.

³⁶ Khalqillah, *Pemikiran KH Saleh Darat Al Samarani: Maha Guru Para Ulama' Nusantara*., 219.

should only be done for Allah (SWT) and not as a form of worship that prevent illness or reduces costs of living. This will be different when the worship aims to obtain merit or *fadhilah*, which is considered *shirk khafi*.³⁷

Actions that are not sincere lead a person to the valley of polytheism. Sufism performers suffer losses as a consequence of *Riya*, which is an illness in a form of worship. This means that the path to the Creator through a succession of worships should be straight and pure for Allah and nothing else. Sufism-based moral education which is focused on a true mindset educates humans to always link God in all their activities and not direct all actions, including worship, to anyone other than God Almighty.³⁸

Sincerity is the opposite of *riya'* which is a cardiac condition that causes hypocrisy in people and whose purpose is to consume human firewood (good deeds). KH. Saleh Darat provided thoroughly in detail honesty significance and the perils of *Riya'*. Therefore, *riya'* is split into *riya' khafi* and *riya' jahr*. *The former* is a vague *riya'* that connects worship to good deeds such as fasting for rewards. Meanwhile, *riya' jahr* is an obvious *riya'* which was used to attract others' attention and appreciation, such as when someone prayed solemnly in a mosque to receive praise from everyone.³⁹

Sincerity is essential to Sufism-based moral education by KH Saleh Darat since it is the highest rank for Sufism actors in their relationship with Allah SWT. Honesty is the sole determinant of the validity of faith, Islam, and piety toward Allah. This should be in line with how devoted people are to obeying Allah. Therefore, Sufism actors should adopt and own this mindset.⁴⁰

The sincere strategy initiated by KH. Saleh Darat above is utilized as a tool and indication to access our worship and good acts to date. This attitude becomes a barometer of a servant's devotion to Allah. Sincerity, therefore, becomes a potent strategy in the education of the soul, leading to a worldview in which only Allah is the focus.

Sufism-Based Moral Education from the viewpoint of KH. Nawawi al-Bantani

KH. Nawawi al-Bantani was a Muslim who lived in Tanara Village, Tirtayasa, Serang Banten and was born in 1814 AD and died in 1879 AD at the age of 84.⁴¹ KH. Nawawi al-Bantani, often known as "al-Bantani", is a Sufi scholar who leans toward Imam al-Ghazali's

³⁷ Samarani, *Minhaj Al Atqiya' Fiy Syarhi Ma'rifah Al Auliya'*, 141-42

³⁸ Khalqillah, *Pemikiran KH Saleh Darat Al Samarani: Maha Guru Para Ulama' Nusantara.*, 222.

³⁹ Samarani, *Minhaj Al Atqiya'*, 149.

⁴⁰ Samarani., *Minhaj Al Atqiya'*, 149.

⁴¹ Hidayat, Ahmad Wahyu, and Muhammad Iqbal Fasa, "Syekh Nawawi Al-Bantani Dan Pemikirannya Dalam Pengembangan Pendidikan Islam," *Khazanah: Jurnal Studi Islam Dan Humaniora* 17, no. 2 (2017): 297-17.

Sufism while maintaining a Sunni and moral character.⁴² For the achievement to be correct and in accordance with Allah's will, it was highlighted that elements of the Shari'a and the core of the Sufism process should be integrated.⁴³ Sufism views the Shari'a component as part of its essence rather than the other way round.

The Sufism-based moral education methodology advocated by Al-Bantani does not encourage isolation from the outside world. Making the society an environment where people do good deeds, interact positively and cultivate diverse values on a social and spiritual level is necessary. Al-Bantani strives to instil Sufism students a sense of wisdom and balance between the earth and the hereafter, among religious observances and social practices, and amid existence and essence. This means that Sufism-based moral education, which was initiated, educates humans to be balanced (smart), and teaches people to connect their obligations as servants and caliphs.

Al-Bantani encourages students to have a lofty ethical dimension in addition to mystical (spiritual) piety.⁴⁴ Al-Bantani's *Bidayah al-Hidayah* work is rich in spiritual elements and affirms moral rectitude, humility, and moral purity in all its endeavours. The commandments as "Abdullah" and "khalifatullah" are balanced similarly.⁴⁵

Al-Bantani emphasizes the need of expressing the heart in worship as a key element in achieving a profound connection to Allah. Since only a clean and pure soul is capable of participating in praising God Almighty, it is crucial to make every effort to purify the mind to produce pious Muslims.⁴⁶ In Sufism, perpetuating awareness is the key to purifying the heart and establishing a constant connection to Allah.⁴⁷

Al-Bantani's Sufistic theory is the foundation of the restoration of a Sufism-based moral education system since it provides weight to the idea of building the moral aspects of modern society with deep spiritual strength. Al-Bantani also established the *tawazun* concept, which teaches individuals to live in harmony with the earth and afterlife and promotes social and spiritual piety.⁴⁸ Humans should not be devoted to God that they completely neglect their civic responsibilities and obligations. However, people should not be preoccupied with their social lives that they abandon their commitments to Allah. Therefore, a balanced

⁴² Muvid, *Tipologi Aliran-Aliran Tasawuf*.

⁴³ Syaikh Ajibah Al-Husni, *Iqadzu Himam Fiy Syarh Al-Hikam* (Jeddah: Haramain, 1982).

⁴⁴ Burhanuddin, "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani."

⁴⁵ Aldianto, "Pemikiran Syekh Muhammad Nawawi Al-Bantani Al-Jawi Tentang Pendidikan Karakter Dalam Kitab Mara'iqi Al-'Ubudiyah 'ala Matn Bidayah Al-Hidayah," *AL-USWAH: Jurnal Riset Dan Kajian Pendidikan Agama Islam* 2, no. 2 (2020): 172–87.

⁴⁶ Imam Nawawi Al-Bantani, *Bahjatul Wasa'il Bi Syarh Masa'il* (Surabaya: Al-Hidayah, n.d.).

⁴⁷ Harits Al-Muhasibi, *Risalah Al-Mustarsyidin* (Halb: Darussalam, 1964).

⁴⁸ Hidayat, Wahyu, and Fasa, "Syekh Nawawi Al-Bantani Dan Pemikirannya Dalam Pengembangan Pendidikan Islam."

attitude towards one’s interactions with Allah, other people, and nature should continually be maintained to achieve complete satisfaction.⁴⁹

Furthermore, Ridawan Hidayatullah,⁵⁰ added that al-Bantani created a philosophy that combined elements of shari’ah, *tharîqah*, and nature, where everything needs to be balanced, and no one should be dominant. This is done to understand that there are *muttaqin* and *muhsinin* humans, in addition to *mukminin* and *muslimin*.

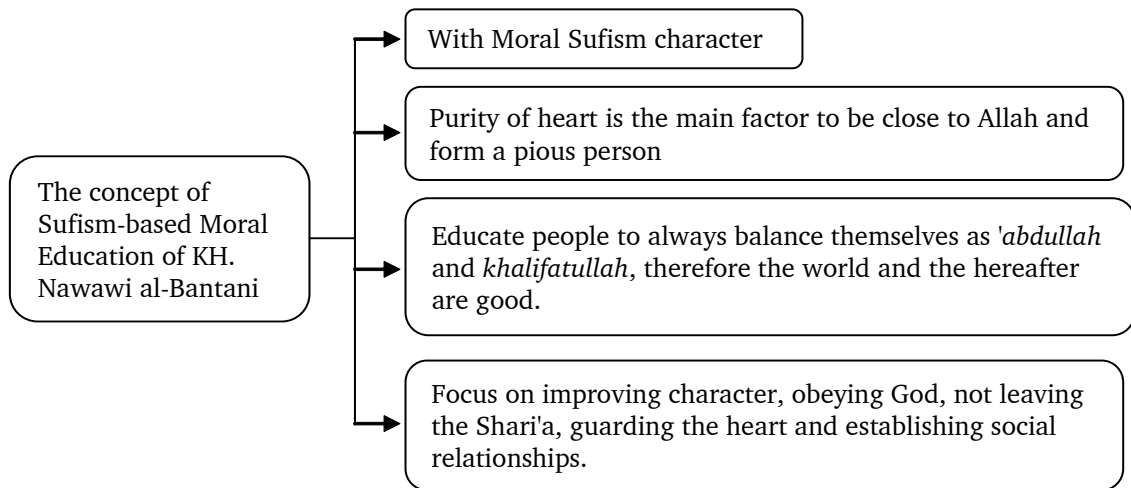


Figure 2: Schematic concept on Sufism-based moral education of KH. Nawawi al-Bantani

Al-Bantani’s school of thought is quite similar to that of KH. Saleh Darat, which led to the influence of al-Ghazali. This is proof that the concepts of Sunni Sufism beliefs, practices, and morals are of specific interest to the Sufi scholars of the Archipelago for the benefit of human life, especially for people in the modern era. The Sufism way of life is not based on Islamic principles, which prioritize developing morality and characters through a process of self-purification by constant remembrance of Allah (as a means of heart purification), in addition to performing other acts of devotion. This does not leave the elements of the Shari’a in getting closer to God. Instead, this strikes a balance between the external and internal components of worshipping Allah, both worldly and in the hereafter.⁵¹

The meeting point between the ideas of Sufism-based moral education advanced

⁴⁹ Suwarjin Arsyad, “Relasi Fikih dan Tasawuf dalam Pemikiran Syaikh Nawawi Al-Bantani,” *Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadits* 6, no. 1 (2017): 11–18.

⁵⁰ M. Ridwan Hidayatulloh, Aceng Kosasih, and Fahrudin, “Konsep Tasawuf Syaikh Nawawi Al Bantani Dan Implikasinya Terhadap Pendidikan Agama Islam di Persekolahan,” *Tarbawy* 2, no. 1 (2015): 1.

⁵¹ Habibah and Aina Noor, “Pemikiran Tasawuf Akhlâqî KH Asyhari Marzuqi dan Implikasinya Dalam Kehidupan Modern,” *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (2013): 267–90.

by KH. Saleh Darat and KH. Nawawi al-Bantani is the moral component, which is the primary factor in determining human closeness to Allah. It is evident that when people behave well, their inner-spiritual selves are active and connected to God. Humans, on the other hand, are evil because their mental and spiritual aspects are lifeless and cut off from God's light.⁵² Therefore, being healthy physically and mentally is the goal of human Sufism.⁵³

The unification of *dzahir* and interior aspects, the world and the hereafter, Allah and humans, and spiritual, moral and social factors, is a further point they both made emphasized on.⁵⁴ It is not Sufism by evading its responsibilities in the world. KH. Saleh Darat and KH. Nawawi al-Bantani attempted to put this into practice, for the community not to be forced into the exclusive Sufi life, which is often misunderstood. The thought of KH. Saleh Darat and KH. Nawawi al-Bantani which is founded on Sufism and moral education is summarized below:

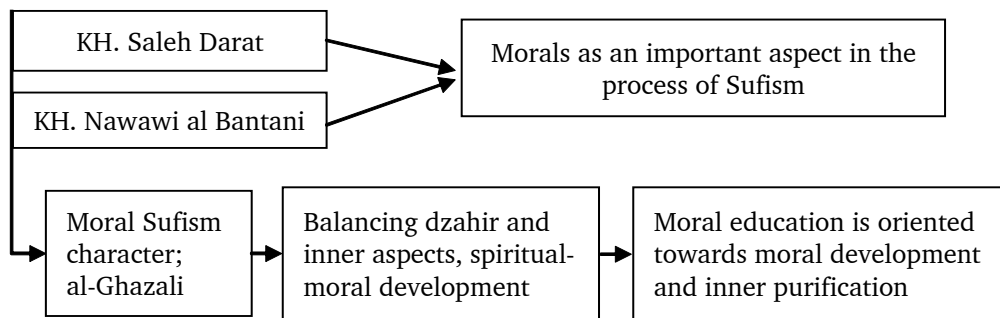


Figure 3: Concept Map of Meeting Points between Sufism-Based Moral Education of KH. Saleh Darat and KH. Nawawi al-Bantani

The Relevance of Sufism-Based Moral Education of KH. Saleh Darat and KH. Nawawi al-Bantani in Addressing the Digitization Flow in the Society 5.0 Era.

KH. Saleh Darat and KH. Nawawi al-Bantani viewed Sufism as a practice to improve virtue, strengthen obedience, and beautify behaviour. It is used as a discipline, not as wishful thinking or philosophy. This is done by assuming that Sufism is the actualization of the *ihsan* meaning. Humans do not need to separate themselves from the world or be completely alone and be overly preoccupied with mystical things to be recognized as a practitioner of Sufism. It is more crucial to actualise Sufism through virtuous actions, mental clarity, spiritual cleanliness, and the capacity to restrain lust. Therefore, it is clear

⁵² Al-Qusyairiyah, *Risalah Al-Qusyairiyah*, n.d.

⁵³ Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015).

⁵⁴ Suhartini, "Genealogi Tasawuf Ghazalian di Nusantara: Studi Pemikiran Tasawuf Syekh Nawawi Al Bantani" (UIN Sunan Ampel Surabaya, 2019).

that the Sufi style that they both developed is focused on moral Sufism and manifests itself in Sufism-based moral education. This is used as a remedy for moral decay which is a sickness of modern civilization in the digital age.

The Sufi world is inextricably linked to issues of morality, character, etiquette, and behaviour. Furthermore, the realm of Sufism concentrates more on educating and fostering behaviour to realize pious people. Therefore, the Sufi's spiritual endeavours are a depiction of character development in addition to the problem of *'ubudiyah*. This signifies that developing human character is a necessary endeavour to be able to perform flawless compliance, maximise good deeds, and serve an example to others. When a person has poor morals and acts inappropriately, they do not practice obedience and virtue. This proves that educating character is the first step toward perfecting obedience and virtue.⁵⁵

A continual practice (*riyadhah*) is required in the process of *taqarrub* to Allah, beginning with the stages of *takhalli*, *tahalli*, and *tajalli*.⁵⁶ It is hoped that by emptying oneself of various negative attitudes (*takhalli*), one is able to fill it with positive attitudes (*tahalli*) and thus receive the light of Allah (*tajalli*). With this light, humans are given life instructions until they meet Allah. The development of straight morals is one of the wisdom of the heart that is illuminated by God's light.⁵⁷ This means that moral education is based on Sufism, as practised by KH. Saleh Darat and KH. Nawawi al-Bantani necessitates a process of soul purification to properly develop noble character.

The aforementioned explanation aims to clarify how the Sufis strive to educate their souls (*tarbiyatun an nafs*) and purify their hearts (*tashfiyah al qalb*) to draw nearer to Allah, keeping in mind that only those with pure and clean spirits are closer to God. People have good character when their inner beings are honest and eventually, they become *thariqah* practitioners. This means that they acquire knowledge both conceptually and practically. The Sufis achieve a pure soul by the practice of *tharîqah*, which ultimately draws them closer to Allah and makes them pious people who constantly perform good *istiqamah*.⁵⁸

Hujjatul Islam also highlights the need for education in one's personality (morals) because the soul won't develop without being educated. This means that developing noble character requires a strong spiritual upbringing. This is accomplished by *mujadah* and *riyadhah*, which are backed up by cultivating virtues in *istiqamah*.⁵⁹ Therefore, Sufism-

⁵⁵ Rofiq, Muhammad Husnur, and Prastio Surya, "Model Pembentukan Karakter Berbasis Tasawuf," *Ilmuna: Jurnal Studi Pendidikan Agama Islam* 1, no. 2 (2019): 65–81.

⁵⁶ Basyrul Muvid, *Pendidikan Tasawuf* (Surabaya: Pustaka Idea, 2019).

⁵⁷ Abu Thalib Al-Makki, *Qut Al-Qulub Fiy Mu'amalah Al-Mahbub* (Dar al Fikr, n.d.).

⁵⁸ Muhamad Basyrul Muvid, *Pendidikan Karakter Dalam Dimensi Sufisme* (Tuban: Laditri Karya Indonesia, 2019).

⁵⁹ Al Ghazali, *Bidayah Al Hidayah* (Yogyakarta: Pustaka Sufi, 2003).

based moral education requires significant training to govern the heart, to be constantly in goodness, truth, clarity, while the attitude and speech in virtue.⁶⁰

This demonstrates that righteousness, morality, ethics and character are manifestations of live activity rather than merely words or writing.⁶¹ Furthermore, the ethics should be fortified with great spiritual energy to establish good morals both physically and mentally, as performed by the ulama' whom the people might readily copy.

Good morals possess inner strength and guide their owner down the path of truth. Having self-confidence means being able to control lust, as well as using reason to make wise (*haq*) and foolish (*batil*) decisions.⁶² According to the *maqalah* in the book of *Nashaihu al Ibad*, that:⁶³

طُوبَى لِمَنْ كَانَ عَقْلُهُ أَمِيرًا وَهَوَاهُ أَسِيرًا وَوَيْلٌ لِمَنْ كَانَ هَوَاهُ أَمِيرًا وَعَقْلُهُ أَسِيرًا

“Happy (very lucky) for someone whose every step is in the guidance of the mind and the lust in their hands. Furthermore, very woe for someone whose every step is controlled by their lust, while his mind is a slave to their lusts.”

People who value reason over lust constantly follow their minds' righteous will, while passion is managed to avoid that harmful consequences. Furthermore, a person who is continually driven by desire is bound to have ambitions for ugliness, while the mind becomes a slave to lust, and thus others are unable to judge this as good or evil. Therefore, the mind that Allah has given should be trained to always remember God, to think about His gifts, and attempt to turn desires into loss to properly subdue it. People who give in to lust end up losing and regretting it in the future, not the other way round.

Sufism-based moral education by KH. Saleh and KH. Nawawi has a strong relevance to the conditions and situations of people's lives in this digital era, namely as an effort to guide and provide a basis for life to be able to control oneself, control lust, and purify the mind, heart as well as soul while still obeying Allah SWT.

⁶⁰ Al Ghazali, *Ihya' Ulum Ad-Din, Jilid II* (Mesir: Daar al Taqwa, 2000).

⁶¹ A. Qodri Azizy, *Pendidikan (Agama) Untuk Membangun Etika Sosial* (Semarang: Aneka Ilmu, 2002).

⁶² Ghazali, *Ihya' Ulum Ad-Din, Jilid II*.

⁶³ Syaikh Muhammad Nawawi Ibnu Umar al Jawi (Syaikh Nawawi al Bantani), *Nashaihu Al Ibad, Terj. Abu Majaddidul Islam Mafa* (Surabaya: Gitamedia Press, 2008).

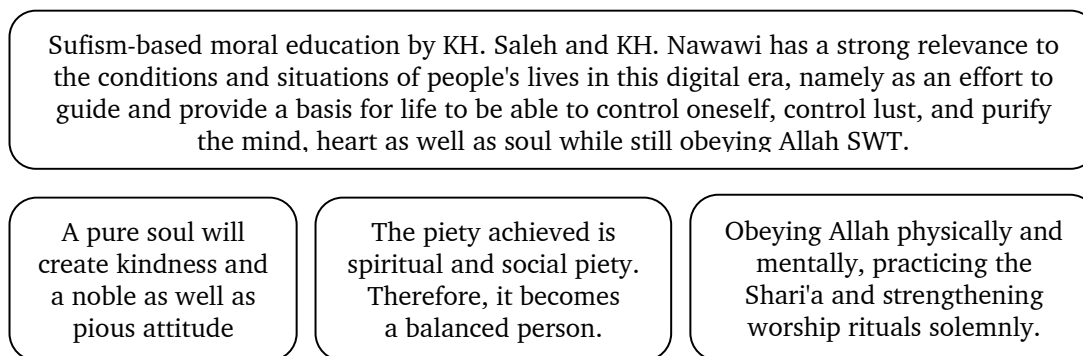


Figure 4: Concept map on the relevance of Sufism-based moral education by KH. Saleh Darat and KH. Nawawi al-Bantani in responding to the digitization flow in the society 5.0 era

The preceding explanation shows the relevance of Sufism-based moral education thought by KH. Saleh Darat and KH. Nawawi al-Bantani on the state of society in this digital stream. The condition of society, which is thirsty for mental purity, devoid of divine principles, and disconnected from moral standards, is the outcome of a hedonistic, materialist, secular, and liberal lifestyle due to the digital flow. Assuming that the digitizing flow is balanced with sincerity of heart, clarity of mind, the strength of piety and good character, the flow is addressed and filled with excellent dimensions.

Conclusion

Sufism-based moral education was established by KH. Saleh Darat and KH. Nawawi al-Bantani, and defined as a process of purifying oneself of all heart impurities and fostering a high moral character, admirable behaviour, and a commitment to always doing good. The method of moral education was also highlighted with a Sufistic accent that promotes self-cleaning, defending oneself against the seduction of lust, and expanding good acts. This concept is highly pertinent to the social lives of individuals in the digital era, which have lost many moral, spiritual, and social qualities. Therefore, Sufism-based moral education is presented as a strategic step to address people's concerns in the digital era of the twenty-first century, and it is suggested as an alternative method of dealing with degeneracy and social vices.

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