

Exploring The Educational Values of Character in *As-Sulūk al-Asāsiyyah* by Shaykh Muhammad Ba‘atiyah

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Abstract

This study aims to explore the classical Islamic text *As-Suluk al-Asasiyyah* to uncover its character education values relevant to Islamic religious education. The book was chosen due to its comprehensive content and limited prior academic investigation. The research seeks to identify character values, analyze their role in moral development, and evaluate their potential as a model for character education in both formal and informal Islamic institutions. A qualitative approach was employed using library research, with *As-Suluk al-Asasiyyah* as the primary source, supported by secondary literature such as books, journals, and scholarly articles. Data analysis involved reducing the text to key words and phrases that reflect character education values, interpreting them in relation to secondary sources, and drawing descriptive conclusions to reveal their educational significance. The findings reveal four core categories of character values in the book: (1) *al-imaniyyah* (faith-based values), which instill spiritual awareness; (2) *al-jasadiyyah* (physical values), emphasizing hygiene and health ethics; (3) *al-ubudiyah* (worship values), promoting discipline in religious practices; and (4) *al-ijtima'iyah* (social values), fostering compassion and cooperation in society. These values are practical and align with the Islamic educational vision of forming a well-rounded, virtuous individual (*insan kamil*). Therefore, *As-Suluk al-Asasiyyah* serves as a valuable reference for developing Islamic character education curricula, offering both contextual relevance and rootedness in Islamic moral traditions.

Keywords: Educational Values, Character, Muhammad Ba‘atiyah, *As-Sulūk al-Asāsiyyah*



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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi teks Islam klasik *As-Suluk al-Asasiyah* untuk mengungkap nilai-nilai pendidikan karakternya yang relevan dengan pendidikan agama Islam. Buku ini dipilih karena kontennya yang komprehensif dan penyelidikan akademis sebelumnya yang terbatas. Penelitian ini berupaya mengidentifikasi nilai-nilai karakter, menganalisis perannya dalam pengembangan moral, dan mengevaluasi potensinya sebagai model pendidikan karakter baik di lembaga Islam formal maupun informal. Pendekatan kualitatif digunakan dengan menggunakan penelitian perpustakaan, dengan *As-Suluk al-Asasiyah* sebagai sumber primer, didukung oleh literatur sekunder seperti buku, jurnal, dan artikel ilmiah. Analisis data melibatkan pengurangan teks menjadi kata kunci dan frasa yang mencerminkan nilai-nilai pendidikan karakter, menafsirkannya dalam kaitannya dengan sumber sekunder, dan menarik kesimpulan deskriptif untuk mengungkapkan signifikansi pendidikannya. Temuan ini mengungkapkan empat kategori inti nilai-nilai karakter dalam buku ini: (1) *al-imaniyah* (nilai-nilai berbasis iman), yang menanamkan kesadaran spiritual; (2) *al-jasadiyah* (nilai-nilai fisik), menekankan etika kebersihan dan kesehatan; (3) *al-ubudiyah* (nilai-nilai ibadah), mempromosikan disiplin dalam praktik keagamaan; dan (4) *al-ijtima'iyah* (nilai-nilai sosial), menumbuhkan welas asih dan kerja sama dalam masyarakat. Nilai-nilai ini praktis dan sejalan dengan visi pendidikan Islam untuk membentuk individu yang berpengetahuan luas dan berbudi luhur (*insan kamil*). Oleh karena itu, *As-Suluk al-Asasiyah* berfungsi sebagai referensi yang berharga untuk mengembangkan kurikulum pendidikan karakter Islam, menawarkan relevansi kontekstual dan akar dalam tradisi moral Islam.

Kata kunci: Nilai-nilai Pendidikan, Karakter, Muhammad Ba'atiyah, *As-Sulūk al-Asāsiyyah*

Introduction

Ki Hajar Dewantara argues that education is a process of guiding every natural strength that children possess so that they can grow up to be safe and happy individuals, both as individuals and as members of society. In his view, education is not just a transfer of knowledge, but also an effort to form human beings who have optimal physical and mental well-being.¹ Crow and Crow argue that education is a continuous process that includes various activities that are aligned with the needs of individuals in the context of their social life. In addition, education has an important role in transmitting traditions, cultures, and social systems from previous generations to the next generation. Thus,

¹ Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Rajagrafindo Persada, 1999). 66.

education is a means of inheriting values that support the continuity and development of society in the midst of the dynamics of changing times.²

Ta'lim in language is to teach or teach, this indicates that the word is not specific to humans but comprehensive to living beings. While *tarbiyah* is more inclined to teaching that is full of affection and understanding and seems less professional. In its own language, *tarbiyah* is to convey students to the points desired by the educator in the form of points of goodness. Then *Ta'dib* is an appreciation for knowledge, an appreciation for educators and students. With the meaning of teaching or education that respects each other between educators and students in the context of science and life.³

There are also experts who do not explicitly define Islamic Religious Education, but rather provide limitations on its scope. One of them is Qadry Azizi, who emphasized that Islamic Religious Education has two main aspects that go hand in hand. *First*, education that seeks to shape students to have behaviors and personalities that are in harmony with Islamic teachings and values. *Second*, educators' efforts to provide knowledge to students about Islamic materials and sciences, which include various aspects of Islam itself.⁴

Character education is a pedagogical construction that is systematically designed to instill moral and ethical values in students, with the aim of forming individuals who have moral awareness, social concern, and high personal integrity. This education does not only function as a transfer of values, but as a transformative mechanism that integrates the cognitive, affective, and conative dimensions in students. The three main pillars that are the foundation in this process are awareness, knowledge, and willingness.⁵

Education actually aims to optimize and develop human potential, both physical and psychological. This emphasis is supported by research showing that emotional intelligence (EQ) contributes about 80% to a person's life success, much greater than the influence of intellectual intelligence (IQ) which is only about 20%. This confirms that the ability to manage emotions, empathy, and interpersonal relationships is the main factor in success compared to just analytical skills.⁶ Strengthening character education is one of the main priorities in national development, as stated in the National Long-Term Development Plan (RPJPN) 2005-2025 which refers to Law Number 17 of 2007. This

² Muhtarom Zaini, *Isu-Isu Kontemporer Pendidikan Islam* (Maktabah, 2018). 109.

³ Sehat Sulthoni Dalimunthe, *Filsafat pendidikan akhlak* (Deepublish, 2022). 34.

⁴ Qodry Azizi, *Melawan Globalisasi* (Pustaka Pelajar, 2004). 114.

⁵ Akhman Muhaimin Azzet, *Urgensi pendidikan karakter di Indonesia: revitalisasi pendidikan karakter terhadap keberhasilan belajar dan kemajuan bangsa* (Penerbit dan distributor, Ar-Ruzz Media, 2011).

⁶ Linda Atik Rokhana and Sugeng Sutrisno, "Pengaruh Kecerdasan Emosional, Perilaku Belajar, Dan Minat Belajar Terhadap Tingkat Pemahaman Akuntansi. (Studi Empiris Pada Mahasiswa Akuntansi Fakultas Ekonomika Dan Bisnis UNTAG Semarang)," *Media Ekonomi dan Manajemen* 31, no. 1 (2016).

initiative aims to form a cultured, ethical, and responsible Indonesian society, in line with the values of Pancasila.⁷

Character education aims to hone insights, shape behavior, and develop skills that are aligned with the four pillars of education. The essence of this process is to produce individuals who are not only knowledgeable, but also characteristic. However, the results achieved so far are still far from expectations. Some of the factors that cause this include a lack of deep understanding from educators and parents, an environment that is not conducive to children's emotional development psychologically, and the situation of the country that often experiences moral degradation. These conditions, according to Suyitno, are a big challenge in creating an educational ecosystem that is able to build superior character.⁸

Experts reveal that character education includes positive actions that educators take to shape the character of learners, beyond the academic aspects taught. This education aims to create a person with a noble character (*good character*) through the direct application of moral values. In addition, character education encourages the formation of wise and civilized decisions, both in the context of relationships between fellow human beings and in a spiritual relationship with God. In such an aspect, character education is in line with the design of Islamic religious education.⁹

Islam itself is a religion that has great attention to character education. Learning with the media of books or books is also considered to have a big role in shaping the character of Islamic society in Indonesia. This includes the values of religious character education and others. The studies of books that have existed for a long time in Islamic educational institutions in Indonesia are very influential in the formation of the character of the Islamic society.¹⁰ Many treasures including morals, morals, worship, socio-politics and others are discussed and taught to students through the discussion of the book.¹¹

On the basis of the above, many Islamic books or books have been found to contribute to discussing moral matters and character education.

⁷ Ahmad Syukri et al., "PENDIDIKAN KARAKTER DALAM PERSPEKTIF TUAN GURU BESILAM LANGKAT (Studi Interpretative Phenomenologi Tarekat Naqsyabandiyah Babussalam)," *JURNAL TARBIYAH* 31, no. 1 (2024): 1.

⁸ Imam Suyitno, "Pengembangan Pendidikan Karakter Dan Budaya Bangsa Berwawasan Kearifan Lokal," *Jurnal Pendidikan Karakter* 3, no. 1 (2012).

⁹ Ridwan Abdullah Sani and Muhammad Kadri, *Pendidikan Karakter: Mengembangkan Karakter Anak yang Islami* (Bumi Aksara, 2016).

¹⁰ Ishak Syairozi et al., "The Formation of Muslim Personality in the Perspective of Islamic Education," *ISLAMIKA* 13, no. 2 (2019): 37–45, <https://doi.org/10.33592/ISLAMIKA.V13I2.343>.

¹¹ Syaifulloh Yusuf and Dzulkifli Hadi Imawan, "Kitab Kuning Dan Pembentukan Karakter Religius Muslim Indonesia," *Jurnal Islamika Inside; Jurnal Keislaman Dan Humaniora* Volume 6, Nomor 1 (October 2024).

Among them are the book *Ta'lim Muta'allim* by Sheikh Az-Zarnuji, the book *al-Akhlak Lil Banin* by Sheikh Umar Baradja, and among them is the work of the founder of Nahdlatul Ulama Kiai Hasyim Asyi Asyari a book with the title *Adab al-'Alim Wal al-Muta'allim*. All of the above books are found in many Islamic educational institutions. From a number of these books, the author is interested in discussing in this study the book *As-Suluk al-Asasiyah* by Sheikh Muhammad Ba'atiah with several considerations, namely, in addition to having been studied and taught in several educational institutions in Indonesia, *first* this book is relatively later and new than the others because it was published in 2014 and has spread in several regions in Indonesia. *Second*, the systematics of the book are more up-to-date so that it is easier to read and understand. *Third*, the book of *As-Suluk al-Asasiyah* is more complete in terms of discussion than the basic books in the context of moral learning and character education. Based on some of the considerations that have been described above, the research was raised with the title, "The Values of Character Education in the Book of *as-Suluk al-Asasiyah* by Sheikh Muhammad Ba'atiah". All studies seek to detail the conception of the value of character education in his great work.

From the discussion of the research conducted, the author makes several previous studies as references and sources of reading. The referred studies were selected based on the relationship between the themes and objects of the book in this study. The research written by Trisno shows how in the work of Sheikh az-Zarnuji there are character education values that are distinctive for knowledge seekers. The difference with the research that the author will do is in terms of the object of research. The author will examine us *as-Suluk al-Asasiyah* who has a significant difference in discussion with our *Ta'lim Muta'allim* by Shaykh az-Zarnuji which focuses on the student of knowledge.¹²

Julianti's research examines the thoughts of Imam Ghazali in his work *Ihya'Ulumuddin*. This study examines the understanding of the concept of character education according to Imam al-Ghazali. The difference with the research conducted by the author lies in the focus of the study; This research specifically focuses on the exploration of character education values and their relevance in the context of Islamic Religious Education.¹³ Meanwhile, Julianti's research focuses on concepts. Besides, the book that is analyzed is also different, namely between the book of *Ihya' Ulumuddin* and *the Book of as-Suluk al-Asasiyah*.

Afnan's research reveals how moral education in related books and how relevant it is to Islamic religious education. Although with the same research object as the author, the significant difference between this study and the one the author did was about focus. This research focuses on moral education while

¹² Trisno, "The Values of Character Education According to Az-Zarnuji's Thought," (thesis, UIN Raden Fatah Palembang, 2017).

¹³ Julianti, "The Concept of Character Education of Imam Alghazali (An Analytical Study of the Book of *Ihya Ulumuddin*)" (Thesis, 2020).

the author focuses on the value of character education. Of course, it will produce different things because in theory what is used as research glasses is also different between moral education and character education.¹⁴

The research of Miftachul Huda, et al., aims to explore the meaning of respect as a moral value, as well as reveal how respect can enrich the discourse of character education development, especially from the perspective of *Ta'lim al-Muta'allim* as described by al-Zarnūjī. By analyzing various relevant books and journals. The results of the study revealed three main problems. First, respect for knowledge which is considered a source of light and enlightenment. Second, respect for the teacher, who not only serves as an example, but also as the main facilitator in the process of exchanging information. Third, respect for fellow students, who participate in the learning journey together. This whole dimension of respect should be the main guideline in the educational process, in order to create a more harmonious and effective learning climate.¹⁵

Broadly speaking, some previous studies have still not been studied, especially *the Kitab as-Suluk al-Asasiyah* in the aspect of efforts to develop character education. On this side, the importance of research studies is urgent to be carried out. The researcher seeks to analyze several character education values that are relevant in the book and can be developed as a pattern of character education implementation.

Result and Discussion

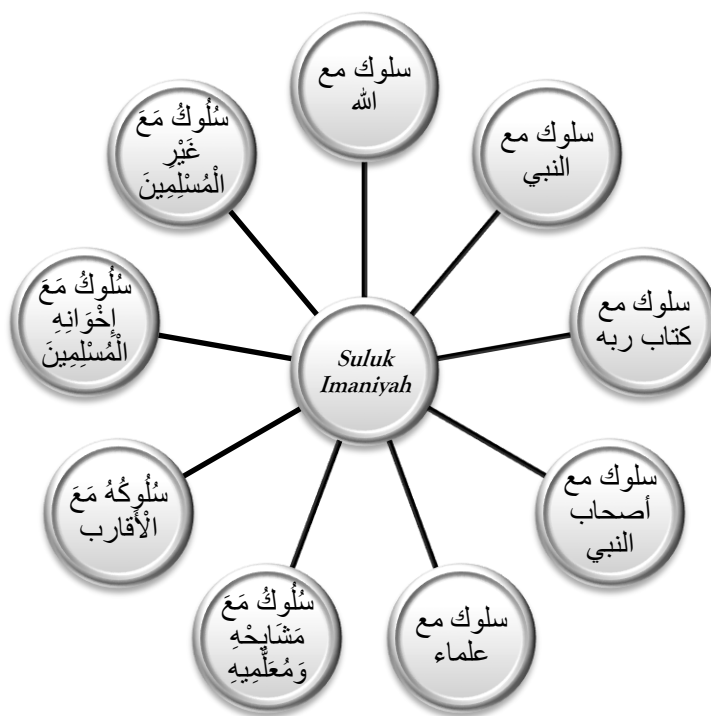
The Value of Al-Imaniyah Character Education

Suluk al Imaniyah is Shaykh Muhammad Ba'atiyah's first explanation of what can be used as the values of character education. *Al Imaniyah* means believing that God is powerful and supervises every human action. Values that come from beliefs or beliefs can have an important role in shaping human character. Such a conception makes *suluk Imaniyah* very important as the basis for the development of character education. Shaykh Muhammad Ba'atiyah explained that there are several parts *of al Imaniyah* that can give birth to the values of character education. All the authors rearrange them as follows (Ba'athiyah, 2018b; 4);

¹⁴ Muhammad Afnan Royhan, "The Values of Moral Education in the Book of As-Suluk al-Asasiyah and Its Relevance to Islamic Religious Education." (Thesis, 2020).

¹⁵ Miftachul Huda et al., "Investigating Respect in Learning as Character Education: A Review of al-Zarnūjī's Ta'lim al-Muta'allim," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 209–32.

Figure 1. Various Values of Suluk *al Imaniyah*



Based on the image above, suluk *al Imaniyah* consists of various sectors of theological interaction, each of which can give birth to an awareness of values that are important in character education. *First*, the value of the suluk of the believers to Allah *سلوك مع الله*. Shaykh Muhammad Ba'atiyah explained that Suluk, a believer in his relationship with Allah, is a spiritual journey that requires piety, piety, and a heart that is always vigilant and clean from all stains. Shaykh Muhammad Ba'atiyah explained that this suluk is a method taken by a believer who tries to get closer to Allah with sincerity and stay away from the temptation of Satan in every second of his life. True believers always keep their hearts and minds straight in living their lives with Allah.

Second, the value of suluk in the Prophet (*سلوك مع النبي*). Suluk in the prophet gives birth to theological awareness which can also be a motive in every human action. The value born from suluk in the prophet occurs from the process of feeling love and believing that the prophet is the messenger of Allah. In the book *as-Suluk al-Asasiyah*, Shaykh Muhammad Ba'atiyah explained that a person who wants to go on a spiritual journey must have a firm belief in the qualities that the Prophet Muhammad must possess as a messenger of Allah. These qualities include *al-Amanah* (trust), *ash-Shidq* (honesty), *at-Tabligh* (revelation), and *al-Fathanah* (intelligence).

Third, the value of suluk in his books (سلوك مع كتاب ربه). The books in question are written revelations containing the religious teachings of Allah SWT. In this context, there have actually been many experts who have talked about it. Sudirman Anwar and Shabri Shaleh, for example, developed a concept of Qur'anic character education. He explained all of them as methods and important materials in the development of character education.

Fourth, the value of suluk in the companions of the Prophet مع أصحاب النبي. Love for the Prophet's companions is not only a form of respect for the best generation of Islam, but can also be an effective tool for character development. Shaykh Muhammad Ba'atiah's explanation of the Muslims' agreement on the caliphate and the order of virtue of the companions reflects the importance of exemplary values in character education. The Prophet's companions, especially those who were guaranteed to enter heaven, became a clear example in exercising leadership, courage, and high moral integrity. In the context of education, these values must be inherited to students so that they have a strong moral foundation, just like the friends who always adhere to the principles of truth and community service. Character education that refers to the example of the companions will form individuals who not only excel in science, but also have noble morals and social responsibility.

Fifth, the value of suluk in the ulama'. (سلوك مع علماء). Not only do I love historical figures. Figures who until now, continue to preach and spread the teachings of Allah's religion, must also be loved by the saints. Shaykh Muhammad Ba'atiah emphasized that the best attitude in interacting with scholars is to show high respect and maintain manners in communicating. Scholars have an important role in explaining Islamic law, both through nash and qiyas, so that their views have a strong basis in the Qur'an, As-Sunnah, Ijma', and Qiyas.

Sixth, the value of suluk in the Shaykh and the teacher (سُلُوكٌ مَعَ مَشَائِخِهِ (وَمُعَلِّمِيهِ). Actually, this suluk is almost the same as the previous fifth. However, if you look into it, it will certainly be seen. The difference lies in the conception of the teacher and the ulama'. Teachers can be appointed by anyone, it can be the government or ourselves. While the ulama' are not so. So in the sixth sub of *the value of Imaniyah*, it indicates that Shaykh Muhammad Ba'atiah distinguishes between teachers and scholars'.

Seventh, the value of suluk in relatives (سُلُوكُهُ مَعَ الْأَقْرَابِ). The salik love and respect each other's families. Shaykh Muhammad Ba'atiah emphasized the importance of suluk or adab in social interactions, especially in family relationships. He divided suluk into two main aspects, namely suluk to parents and suluk to relatives. This concept is in line with the values of character education, where a person is educated to have good morals and maintain harmonious relationships with his family. Character education based on religious values has a fundamental role in forming a responsible and devoted person.

Eighth, the value of suluk to fellow Muslims (سُلُوكٌ مَعَ إِخْوَانِهِ الْمُسْلِمِينَ). In the aspect, Sheikh Muhammad Ba'atiah emphasized the need for faith as the basis for affectionate relations between fellow Muslims. He encourages awareness that is spurred on the basis of the equality of faith. According to him, the encouragement is aimed at giving birth to blessings or theological well-being. Shaykh Muhammad Ba'atiah gave profound advice on how one should behave towards others, especially in the face of people who do not like him or who have bad traits. In the context of character education, his teachings provide guidelines on how to build humility, steadfastness in principles, and patience in dealing with differences. One of the main points emphasized is the importance of not criticizing others, even if they do badly. This is part of the noble character that is in line with the teachings of Islam, which is to avoid arrogance and feel better than others. In the world of education, this value is very important to be instilled in students so that they are not easily provoked by emotions or carried away by the current in social conflicts.

Ninth, the value of suluk in non-Muslims (سُلُوكٌ مَعَ غَيْرِ الْمُسْلِمِينَ). In the aspect, Shaykh Muhammad Ba'atiah emphasized two understandings so that the generation could easily distinguish his faith from them. Of course, neither does eliminate the commandment not to persecute those who differ in their beliefs. Shaykh Muhammad Ba'atiah gave an in-depth view of how a Muslim teenager should understand the position of other religions in Islam. In this regard, he emphasized that a Muslim must have a strong belief that religions other than Islam are not in the truth. This concept is based on the teachings of Islam which affirms that truth is only found in the religion revealed by Allah through the Prophet Muhammad صلى الله عليه وسلم. Therefore, those who do not follow Islam are called infidels, because they reject or do not believe in the treatises that have been brought by the Prophet صلى الله عليه وسلم. In this understanding, paganism in religion has the same essence, although in its social practice, adherents of other religions can be kind to their fellow human beings.

The Value of *Al-Jasadiyah* Character Education

Shaykh Muhammad Ba'atiah divided suluk *al-Jasadiyah* into two forms. *First*, suluk takes care of the heart. In this aspect, he emphasized the need for character education values aimed at saving the heart from all its diseases. For him, the liver is the crucial point of the entire body. For this reason, it needs to be well maintained. Character education strengthens moral and ethical values in a person's life not only through theory, but also through habituation and internalization of these values in daily life. In this context, al-Ghazali's study of the destructive qualities of the heart such as pride, *riya'*, envy, and prejudice, becomes the main foundation in understanding how human beings can improve their moral qualities and personality through the process of proper education.

Second, it is suluk to take care of the limbs. In this aspect, there are several parts discussed by Shaykh Muhammad Ba'atiah. This is as stated below;

وَأَمَّا الْجَوَارِحُ فَنَعْنِي بِهَا الْأَعْضَاءَ السَّبْعَةَ: الْعَيْنَ، وَالْأَذْنَ، وَاللِّسَانَ، وَالْبَطْنَ، وَالْفَرْجَ، وَالْيَدَ، وَالرِّجْلَ

“The limbs referred to here are the seven limbs, namely the eyes, ears, mouth, stomach, genitals, hands and feet”.

According to Shaykh Muhammad Ba'īyah, the control of the limbs from actions that are contrary to the values of religious teachings is an integral part of the process of sulūk—that is, the spiritual journey of a servant in order to get closer to Allah SWT. This practice not only reflects the dimension of spirituality, but also has implications for the formation of a morally and ethically sound character. The principle is in line with the concept of character education in a contemporary perspective, which emphasizes the importance of individual moral development based on noble values. Character education aims to form individuals who have high ethical awareness, self-integrity, and social responsibility.

The Value of *Al-Ubudiyah* Character Education

The values of character education can also be produced from the habit of salik in the main religious commandments such as prayer. Shaykh Muhammad Ba'atīyah called this such a thing as the suluk of the pillar of religion (سلوك مع عمود الإسلام). In his explanation, what is meant by the pillar of religion is prayer. Researchers analyzed and referred to this point as suluk *al ubudiyah* (سلوك العبودية). The reason is, of course, some of the explanations are tied to the ritual or worship of the Muslim ummah.

Shaykh Muhammad Ba'atīyah emphasized that prayer teaches humility and submission to Allah. He stated in his book as follows:

لِيَعْلَمَ النَّاشِئُ أَنَّ الْحِكْمَةَ مِنْ مَشْرُوعِيَّةِ الصَّلَاةِ: هُوَ التَّذَلُّلُ وَالْخُفُوعُ بَيْنَ يَدَيِ اللَّهِ تَعَالَى وَمَنَاجَاتُهُ بِالْقِرَاءَةِ وَالِدُعَاءِ وَاسْتِعْمَالِ الْجَوَارِحِ فِي خِدْمَتِهِ تَعَالَى

“A teenager should know that the wisdom of the sharia of prayer includes, humbling oneself and submitting before Allah, as a means of praying and praying to Allah through prayer readings, as well as a means of serving Allah by doing body movements in prayer”.

This attitude in character education is known as the formation of values of humility and obedience. In the theory of moral psychology developed by Lawrence Kohlberg, obedience to rules is the initial stage in a person's moral development. Thus, prayer can be a means to form individuals who obey the rules, both in religious and social aspects.

The Value of *Al-Ijtima'iyah* Character Education

The value of this character education was born from the explanation of Shaykh Muhammad Ba'atīyah related to suluk *al Ijtima'iyah* (السلوك الاجتماعي). This suluk is a reflection of a salik who is aware of sociological matters. This means that their Sufism culture gives birth to character values that support human

nobility in terms of social interaction. In the book *of suluk al Sasiyah*, the terminology is described as follows (Ba'athiyah, 2018b);

وَهِيَ مَجْمُوعَةٌ أَدَابٍ يَجِبُ عَلَى النَّاسِي أَنْ يَتَأَدَّبَ بِهَا، وَهِيَ دَالَّةٌ عَلَى كَمَالِ أَخْلَاقِهِ وَحَسَنِ مُعَامَلَتِهِ، وَطِيبِ عُنُصُرِهِ وَعَزَاقَةِ بَيْتِهِ، فَهِيَ دَالَّةٌ بِحَقِّ عَلَى التَّرْبِيَةِ الْعَالِيَةِ الَّتِي نَشَأُ عَلَيْهَا النَّاسِيُّ فِي حَيَاتِهِ الْيَوْمِيَّةِ الْمُكْتَسِبَةِ مِنْ عَائِلَتِهِ

“It (*Suluk al ijtima'iyah*) in daily life includes the entirety of the san- tun manners that must be possessed by adolescents. Manners or manners in daily life are an indication of the perfection of one's morals and *mu'amalah* , showing the goodness of one's self and the honor of a family. Because daily manners can show a noble education that supports the growth and development of a person in his family life” .

Shaykh Muhammad Ba'atiyah explained that *suluk* in daily life includes all aspects of manners that must be possessed by a teenager. From the perspective of character education, these values of politeness and manners are fundamental elements in forming a noble personality. Character education itself is an approach that aims to internalize noble values into individuals, so as to form good behavior in daily life.

The Application of Character Education Values in the Book of *Suluk al-Asasiyah*

The application of the value of character education in the perspective of the book *of suluk al-Asasiyah* is based on strengthening theological awareness. This is because Shaykh Muhammad Ba'atiyah himself emphasized *suluk* as the basis. In fact, in some of his statements, the researcher analyzed the model of applying these values, which is recommended to begin with the process of cultivating on the basis of religious awareness. This conception has the advantage of being an educational model that aims to shape human character.

There are several words that emphasize the basis of such theological consciousness, including statements about *suluk al-Imaniyah* and *al-Jasadiyah*. In terms of *suluk al Imaniyah*, Shaykh Muhammad Ba'atiyah said the following¹⁶;

لِكَيْ يَتِمَّكَنَ اعْتِقَادُ النَّاسِي فِي مَوْلَاهُ تَعَالَى وَمَا يَجِبُ عَلَيْهِ مِنْ نَفْيِ صِفَاتِ النَّقْضِ عَنْهُ تَعَالَى حَتَّى تَتَأَصَّلَ وَتَتَجَدَّرَ فَيَنْفُسِهِ بِأَنَّهُ لَا يُشَابِهُ أَحَدًا وَلَا يُشَابِهُهُ أَحَدٌ فَهُوَ الْقُوَّةُ الْمُسَيِّرَةُ فِي الْكُونِ وَمَا فِيهِ الْمُفْتَقِرُ إِلَيْهِ كُلُّ شَيْءٍ، الْعَنِيَّ عَنْ كُلِّ شَيْءٍ، الْقَهَّارُ لِكُلِّ شَيْءٍ، الْخَاضِعُ لَهُ الْكُونُ بِأَسْرِهِ، مَنْ قَامَتْ بِهِ الْأَشْيَاءُ، إِذْ لَوْلَاهُ لِمَا كَانَ الْوُجُودُ سُبْحَانَهُ وَتَعَالَى الْمُنَزَّهُ عَنِ النَّقَائِصِ الَّتِي هِيَ مِنْ شَأْنِ الْحَوَادِثِ

“The explanation of the sentence is so that every Muslim's belief in Allah is formed, and he knows what is obligatory for him to eliminate all the imperfections of the Substance of Allah so that it takes root in his soul, that Allah does not resemble and resemble other substances, Allah is the Almighty Substance in the universe, all creatures need Allah, Allah is the Substance that does not need anything other than Him, The Almighty, the Divine Being, the Divine Being, The substance by which all things exist because of His existence exists, because

¹⁶ Muhammad Ali Ba'athiyah, *السلوك الأساسية* (Hadhramaut, 2018).

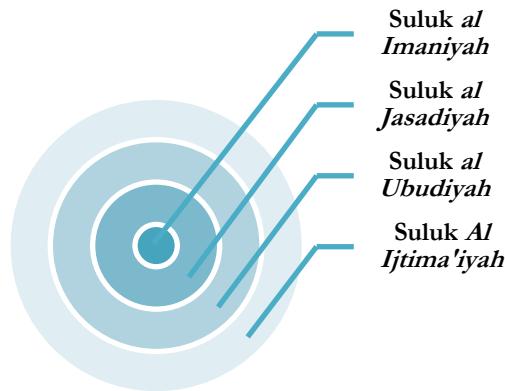
*everything would not exist without God. Substance that is avoided and purified from all the defects that are the nature of creatures”*¹⁷

As for what is related to *suluk al Jasadiyah* is as explained earlier. Shaykh Muhammad Ba'atiyah considers the heart as the core of suluk that needs to be arranged before other limbs.¹⁸ This indicates that he considers the process of cultivation based on the urgency of religious consciousness as part of the theory of value cultivation in general.

The application of the values developed by Sheikh Muhammad Ba'atiyah can be arranged as a strategic step in the development of character education. These steps seem to be structured and even systematic according to the conception of the formation of a community culture. Schein, an expert in cultural management and organizational leadership, explained that the formation and actions of the community occur in various stages. Starting from efforts to develop philosophical awareness and the formation of awareness, standardization of values, restrictions on actions (*patterns of behavior*) and execution of actions.¹⁹ This theoretical conception is also seen in the strategic model of applying the value of character education in the book *of suluk al Asasiyah*.

The strategic steps in implementing the value of character education from the perspective of Sheikh Muhammad Ba'atiyah are as described below;

Figure 2. Model of the Application of Character Education Value Cultivation in the *Book of Suluk Al Asasiyah*



This model shows how values are internalized in the individual before being manifested in real form. In the context of Islamic character education, Sheikh Muhammad Ba'atiyah developed an educational method that is sourced

¹⁷ Muhammad Ali Ba'athiyah, *As-Suluk al-Asasiyyah Fima Yajibu 'Ala Abna'i al-Ummah al-Islamiyyah* (Layar, 2018).

¹⁸ Ba'athiyah, *As-Suluk al-Asasiyyah Fima Yajibu 'Ala Abna'i al-Ummah al-Islamiyyah*.

¹⁹ Edgar H. Schein, *Organizational Culture and Leadership*, 2nd edition (Jossey-Bass, 1992).

from Islamic values with a gradual and systematic approach. This approach centers on four main aspects: *Suluk al-Imaniyah*, *Suluk al-Jasadiyah*, *Suluk al-Ubudiyah*, and *Suluk al-Ijtima'iyah*.

Suluk al-Imaniyah is the initial stage that focuses on strengthening the theological consciousness of the individual. At this stage, individuals are introduced to the importance of obedience to God and how fear and love for Him are the main basis in character formation. Love for the Prophet, companions, *tabi'in*, and scholars is also emphasized as a means of strengthening one's spirituality.²⁰

This awareness not only includes a vertical relationship with God, but also broadens the understanding of social responsibility, tolerance, and respect for fellow human beings, including those of different religions. In the perspective of value development theory according to Schein, this stage reflects the development of philosophical and social awareness, in which individuals begin to understand the fundamental values that will shape their character.²¹

Once theological consciousness is formed, the next stage is *Suluk al-Jasadiyah*, which is the transition from the consciousness of faith to implementation in physical action. In the teachings of Shaykh Muhammad Ba'athiyah, the heart is the controlling center of all the limbs, and therefore, every action *of the body* must be in accordance with the values of faith that have been obtained beforehand. In other words, individuals not only understand the importance of those values but also begin to adjust their physical habits according to established standards. In Schein's theory of value development, this stage can be categorized as the standardization of values, in which moral values that were previously only conceptual begin to be realized in real habits and behaviors.²²

Suluk al-Ubudiyah is the next stage that focuses on habituation and discipline in carrying out the values that have been instilled before. In Islam, worship such as the five-time prayer is not only considered a spiritual obligation but also a means of educating discipline, responsibility, and perseverance. In addition, at this stage, individuals are encouraged to stay away from all forms of disobedience and immoral behavior. If associated with value development theory, this stage reflects a limitation on actions or *patterns of behavior* as described by Lickona. In other words, individuals not only know and understand those values, but they also begin to apply them consistently in their daily lives.²³

²⁰ Ba'athiyah, *basic behavior*.

²¹ Schein, *Organizational Culture and Leadership*.

²² Schein, *Organizational Culture and Leadership*.

²³ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam, 1992).

The last stage in the method of character education of Shaykh Muhammad Ba'atiyah is *Suluk al-Ijtima'iyah*, which is a concrete manifestation of values that have been internalized in the form of social behavior.²⁴ At this stage, individuals are expected to be able to display noble morals in each of their social interactions. Values such as honesty, responsibility, compassion, and mutual cooperation are the main characteristics of individuals who have succeeded through all stages of character education. In Schein's theory of value development, this stage can be categorized as the execution of actions, in which previously instilled values are no longer just part of an individual's thoughts or habits but have become part of their true personality.²⁵

The gradual approach developed by Shaykh Muhammad Ba'atiyah in the book *Suluk al-Asasiyah* shows how character education can be systematically designed with reference to the theory of the development of educational values. This model shows that the process is gradual and continuous, not something that can be achieved instantly. Through the application of a systematic character education approach, individuals can experience development towards solid moral integrity and show a high commitment to the values of Islamic teachings in every aspect of their daily life.

Conclusion

The form of character education values in the book *Suluk al-Asasiyah* by Sheikh Muhammad Ba'atiyah can be revealed that the value of character education is born from four sectors of the *suluk*, namely *first*, *suluk al-Imaniyah* emphasizes spiritual relationships with Allah, the Prophet, scholars, and fellow Muslims to build moral awareness and social solidarity. *Second*, *Al-Jasadiyah*, the upholding of the birth of moral standards that are in harmony with the heart and limbs. *Third*, *Al-Ubudiyah*, which focuses on worship such as prayer, instills discipline, perseverance, and self-control. *Fourth*, *Al-Ijtima'iyah* is a form of actualization of values that have been internalized, forming habits that reflect noble character in social life. The application of character education values in the book *Suluk al-Asasiyah* by Sheikh Muhammad Ba'atiyah is relevant in the current modern era. Moreover, it is carried out with a scientifically rational application model. The systematic steps for its implementation are *first*, the implementation of *Suluk al-Imaniyah*, which strengthens theological awareness and social responsibility. *Second*, performing *Suluk al-Jasadiyah*, which is directing individuals to adjust physical actions to the value of faith. *Third*, carrying out *Suluk al-Ubudiyah*, by trying to instill discipline through worship as a form of moral habituation. *Third*, to achieve *Suluk al-Ijtima'iyah*, which is a tangible manifestation of values that have been internalized in social life

²⁴ Ba'athiyah, *As-Suluk al-Asasiyah Fima Yajibun 'Ala Abna'i al-Ummah al-Islamiyyah*.

²⁵ Schein, *Organizational Culture and Leadership*.

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