

## **CHARACTER EDUCATION IN TAREKAT: PHENOMENOLOGICAL STUDY OF TAREKAT SYATTARIYAH KI BAGUS RAHSA FOUNDATION CIREBON**

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### **Abstract**

*Tarekat is one of the means of spiritual education that was built as a treasure of Islamic da'wah. Tarekat teaches various methods and spiritual education that can lead humans to recognize the Creator and have a good personality. This study aims to determine the teachings and values of character education applied at the Ki Bagus Rahsa Foundation to educate a person to become a perfect human being. The approach method uses descriptive phenomenological model, data collection through observation, interview, and documentation. this research is expected to be able to present objective and authentic field data. The result of the research found that the existence of Tarekat Syattariyah gives a spiritual contribution to its followers and the surrounding community in controlling bad behavior, suppressing negative actions, and overcoming social problems by relying on noble character education values (tata, discipline, honest, hard work, humble, polite, patient, resignation, wara', etc.). Starting from spiritual cleansing before the baiat procession, then baiat, to mujahadah which is routinely carried out alone or together at the Mursyid's house. By using applied tariqah, every jama'ah can become a person with physical and spiritual quality in this modern era.*

**Keywords:** *Character Education; Syattariyyah Order; Ki Bagus Rahsa Cirebon Foundation.*

### **Abstrak**

*Tarekat merupakan salah satu sarana pendidikan spiritual yang dibangun sebagai khazanah dakwah Islam. Tarekat mengajarkan berbagai metode dan pendidikan spiritual yang dapat mengantarkan manusia mengenal Sang Pencipta dan memiliki keperibadian yang baik. Penelitian ini bertujuan untuk mengetahui ajaran dan nilai-nilai pendidikan karakter yang diterapkan di Yayasan Ki Bagus Rahsa untuk mendidik seseorang menjadi manusia sempurna. Metode pendekatan menggunakan model deskriptif fenomenologis, pengumpulan data melalui observasi, wawancara, dan*



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*dokumentasi. penelitian ini diharapkan mampu menyajikan data lapangan yang objektif dan otentik. Hasil penelitian menemukan bahwa keberadaan Tarekat Syattariyah memberikan kontribusi spiritual bagi pengikutnya dan masyarakat sekitar dalam mengendalikan perilaku tidak baik, menekan tindakan negatif, dan mengatasi masalah sosial dengan mengandalkan nilai-nilai pendidikan karakter yang luhur (tata, disiplin, jujur, kerja keras, rendah hati, santun, sabar, kepasrahan, wara', dll). Mulai dari pembersihan ruhani sebelum prosesi baiat, kemudian baiat, hingga mujahadah yang rutin dilakukan sendiri atau bersama-sama di rumah Mursyid. Dengan menggunakan diterapkan tarekat, maka setiap jama'ahnya dapat menjadi pribadi yang berkualitas jasmani dan rohani di era modern ini.*

**Kata Kunci:** Pendidikan Karakter; Tarekat Syattariyyah; Yayasan Ki Bagus Rahsa Cirebon.

## **A. Introduction**

Man is born with the gift of reason and mind, which gives him a noble position in this universe (Dogan, 2013; Saiin & Karuok, 2023; Taylor, 2023). However, the good and evil that exist on this earth are the result of man's own actions. Just as iron can be softened by fire, fire can be extinguished by water, abundant water can be dried up by wind, and a strong wind can be stopped by the rock that is the foundation of the earth. Even a solid and tall mountain can be damaged by human hands. Therefore, the fate of this world is influenced by human behavior and character (Stachewicz, 2024). If man has a good character, he will spread goodness and benefit many people. Conversely, if people have bad character, then destruction will be produced on this earth. Therefore, education plays a very important role in shaping a wise human being. Spiritual education, including Tariqah, is a way to know the Creator and to form human beings who have good, moral, and noble characters (Abdurahman, 2018b).

Tarekat is a guide or way of life in worship, illustrated and taught by the Prophet and practiced by the Companions and the next generation continuously from teacher to student (Atjeh, 1966; Fahrudin et al., 2024). However, some Muslims often doubt and even ignore the existence of Tarekat science, because they think that Islam is sufficient with an understanding of aqidah and fiqh. This shows that they have basically applied the principles of Tarekat, namely when their teachers teach aqidah or fiqh along with good worship practices, that is what is considered as Tarekat. Ultimately, the purpose of any worship is to know God more deeply and to ensure that worship is done solely for the worship of God (Atjeh, 1966).

For urban dwellers, Tarekat can be a “counter-culture”, that is, a culture that functions as an alternative to the advances in information technology and globalization that are rapidly developing today. In this context, tarekat is a social institution that is experiencing a change from a more rural lifestyle to a more typical urban lifestyle, which is inevitably facing a cultural clash that produces “culture shock”. Tarekat becomes a tool for them to protect themselves from a potential identity crisis (Abdurahman, 2018a; Hasibuan et al., 2024). On the other hand, tariqah, which emphasizes intuition and feeling rather than logic or rationality, also represents a valuable softer side of Islam. History shows that tarekat groups are even considered as groups of Muslims that make significant positive contributions. They are able to motivate Muslims to actively participate in urban life and social interaction through their strong spirituality, caring, religious dimensions, as well as their involvement and contribution to progress based on morality (Suteja, 2016).

The progress of Tarekat in the archipelago is very significant and well received by the Muslim community, especially in the city of Cirebon. One aspect is the development of Tarekat in the city, where Tarekat flourished brought by the guardians and scholars, and had a close relationship with the palace. Tarekat Sattariyah is one of the Tarekat that continues to be maintained and is an inseparable part of the history of the Cirebon Palace (Azhari et al., 2021). However, the spread of Tarekat is not limited to the palace area, but also spread in several villages and sub-districts in Cirebon where many Tarekat organizations have been established. Many journal articles and theses have examined the development of Tarekat in Cirebon and in the palace. Relevant previous studies include research conducted by Erina et al. (2022), “History and Teachings of Tarekat Syattariyah in Cirebon”, this paper contains problems in the history and teachings of Tarekat Syattariyah in Cirebon in general, then strengthened by the example of the Buntet Cirebon Islamic boarding school which also implements the teachings of Tarekat Syattariyah in it. Then in April 2021 by Azhari et al. (2021) with the theme “History and Teachings of Tarekat Syattariyah in Keprabonan Palace Cirebon”, which contains details of the history and teachings of the Sattariyah tarekat in the Keprabonan palace environment using descriptive qualitative research methods. The teachings include the chanting of dhikr and the manners that are carried out in it. In addition, there is an article by Ivan Sulistiana, “Tarekat Syattariyah and Social Change in Cirebon: A Socio-Historical Study” (Sulistiana, 2016). This paper explains that the Syattariyah Order can play an active role in the dynamics of social change in the Palace, Islamic Boarding School, and Batik Industry in the Cirebon City area. The article with the title, “Suluk Iwak Telu Sirah Sanunggal; In the Manuscript of Syattariyah wa Muhammadiyah in Cirebon” (El-Mawa, 2016), is one of the teachings

in Tarekat Syattariyah Muhammadiyah from the illustration of a fish with one head and three bodies. It also explains the genealogy of teachers and students where there are differences with the genealogy of the Syattariyah order in Java in general, namely through the line of the figure Abdullah bin Qahhar not from the figure Abdul Muhyi Pamijahan student of Abdurraouf as-Singkilli. Other related literature is a thesis by Ilham Uin Maulana Malik Ibrahim Malang entitled, "Character Education Values in Tasawuf Akhlaki" (Ilham, 2012). Then the thesis entitled, "Tasawwuf-Based Character Education (Study of Analysis of Kitab al-Risalat al-Qusyairiyat Fi 'Ilmi al-Tasawwuf) (Dinarni, 2015).

From some of the literature studies described above, there are some significant similarities and differences with the research to be conducted, namely "Character Education for Followers of Tarekat Syattariyah at the Ki Bagus Rahsa Foundation Pondok Riyadho An-Nasir Karanganyar - Panguragan - Cirebon)". The similarities include that the concept of the work of writing above takes the subject matter of Sufism and tariqah, then also about Syattariyah in general Tarekat Syattariyah in Cirebon. The difference is in the significance of the research, that the research to be carried out is specific to Tarekat Syattariyah at the Ki Bagus Rahsa Foundation Pondok Riyadho An-Nasir Karanganyar - Panguragan - Cirebon, and this study has never been raised and officially publicized by other authors. In this study, it is not only theoretical or centered on library research, but also explores the actualization or real practice of the followers of Tarekat Syattariyah in Ki Bagus Rahsa Foundation Pondok Riyadho An-Nasir Karanganyar - Panguragan - Cirebon.

Tarekat Syattariyah in Ki Bagus Rahsa Foundation Pondok Riyadho An-Nashir is one of the Tarekat institutions that is growing rapidly in Cirebon City. Ki Bagus Rahsa's Tarekat Syattariyah is different from the teachings of Tarekat Syattariyah in general, because it is a combination of Tarekat teachings received from his teacher and his personal spiritual experience. To facilitate the followers of Tarekat, a guidebook is provided that contains guidelines for following Tarekat Syattariyah in Ki Bagus Rahsa Foundation Pondok Riyadho An-Nashir Karanganyar-Panguragan-Cirebon (Nurhata, 2022). This Tarekat tends to prioritize the use of reason compared to other practices (Ahmad, 2019), making it attractive to certain groups who tend to use rational thinking in their mindset.

In Karanganyar-Panguragan-Cirebon Village, the majority of the population works as farmers, traders, duck breeders, and collectors of used goods for resale. Simple economic conditions often make some individuals feel frustrated in living their daily lives if they are not supported by strong religious beliefs. As a result, there are sometimes deviations in social behavior in the community, such as drinking activities, local thug groups, or acts of motorcycle theft. Inspired by the knowledge

of tarekat and after being recognized as Mursyid Tarekat Sattariyah by his teacher, Ki Bagus Rahsa, Kang Bagus Fanani felt called to establish the Ki Bagus Rahsa Pondok Riyadho An-Nashir Foundation in Karanganyar-Panguragan-Cirebon. The use of Ki Bagus Rahsa's name is part of an effort to obtain the blessing of the teacher (Santoso, 2022a). Based on this context, the purpose of this study is to see how the teachings of Tarekat Syattariyah in Ki Bagus Rahsa Foundation? What are the character education values contained in the Tarekat, and how is the implementation of character education values in the followers of Tarekat Syattariyah Ki Bagus Rahsa?

In general, when there is a person or community who deviates from religious norms in society, it can be said that they are far from religious spiritual activities, but some followers of Tarekat Syattariyyah in Ki Bagus Rahsa Foundation used to belong to a group that committed these deviations and participated in the study of Tarekat Syattariyyah. This becomes interesting to study that Islam is a religion of rahmatan lil 'alamin, and Tarekat contributes to strengthening Islamic teachings that are always present in the midst of society as a solution to moral degradation in the modern era.

## **B. Research Methods**

This research is one type of qualitative research, namely field research (research in the field). This research uses an interpretive method because the data obtained is related to observations and data capture during the researcher's research in the field, especially at the Ki Bagus Rahsa Foundation Pondok Riyadho An-Nashir Karanganyar-Panguragan-Cirebon (Sugiyono, 2018). The approach used is a phenomenological approach, which is one of the approach methods developed by Edmund Husserl. In general, the phenomenological approach can be used to refer to a view in social science that places human consciousness and its subjective meaning as the focus in understanding social action (Mulyana, 2003). The research was conducted at the Ki Bagus Rahsa Foundation Pondok Riyadho An-Nasir which is located at Jl. Surah Bakti No. 01 Karanganyar Village Panguragan Kab. Cirebon 45163.

Primary data sources in this study come from various parties directly related to the Ki Bagus Rahsa Foundation, such as the Mursyid Tarekat or Leader, the Tarekat Jama'ah, and guidebooks that guide the practice of tarekat. Meanwhile, secondary data were obtained from books, journals, and other sources related to the research theme. In addition, additional information was also obtained from the community around the Ki Bagus Rahsa Foundation. The data collection method in

this research utilizes three main techniques: (1) Participatory observation; (2) Interview; (3) Documentation (Miles, 1994).

### C. Results and Discussion

#### ***Biography of Mursyid Tarekat Syattariyah Ki Bagus Rahsa Foundation***

Someone who follows Tarekat can be likened to looking for diamonds in a vast ocean. Tarekat is the boat, and Shari'ah or Islamic law is the knowledge. The knowledge is like the ability to steer the boat and navigate it, with the ultimate goal of reaching a harbor filled with diamonds. It is important to note that before embarking on the journey of Tarekat, one should have a strong knowledge of Shari'ah and a firm belief in aqidah, so that the boat used in the journey towards perfection can reach the destination. For a Muslim who wants to undergo Tarekat, an easy first step is to read the Quran continuously and practice the teachings contained therein (Erina et al., 2022).

The Mursyid or teacher of this Syattariyah Tarekat is Kang Agus Santoso, who in the Tarekat environment is known as Bagus Fanani. He was born on August 08, 1980 in Karanganyar village, Panguragan sub-district, which at that time was still part of Kapetakan sub-district, Cirebon, to the husband and wife team of Mrs. Kuniah and Mr. Muhammad. Kang Agus is the second of three children, with an older brother named Ali Murtado and a younger sister named Ana Fajarwati. His formal education began at SDN Karanganyar, but did not have time to finish junior high school. His interest in the world of Tarekat and internal family problems made him decide to leave SMPN 1 Arjawinangun. With various obstacles and obstacles he experienced, Kang Agus finally decided to study Tarekat Syattariyah to his grandfather's friend, named Kyai Bagus Nashir from Susukan Village, Cirebon Regency. The agreement between his grandfather, H. Jaeani, who was a Mursyid of the Naqsabandiyah Tarekat, and Kyai Bagus Nashir, was that the next generation of their family had to go to Kyai Bagus Nashir to continue the Tarekat tradition to the next generation (Santoso, 2022a). Sanad/Tarekat Syattariyah Lineage of Ki Bagus Rahsa Foundation:

**Table 1.** Genealogical Sanad of the Syattariyah Order at Ki Bagus Rahsa Foundation  
(Versions I and II)

<b><i>Sanad Tarekat I</i></b>	<b><i>Sanad Tarekat II</i></b>
1. Nabi Muhammad SAW	1. Nabi Muhammad SAW
2. Sayyidina Ali bin Abi Thalib ra.	2. Sayyidina Ali bin Abi Thalib ra.
3. Sayyidina Husein ra.	3. Sayyidina Husein ra.
4. Imam Zaenal Abidin	4. Imam Zaenal Abidin
5. Imam Muhammad Baqir	5. Imam Muhammad Baqir



6. Imam Ja'far Shodiq	6. Imam Ja'far Shodiq
7. Syekh Abu Yazid Al-Busthami	7. Syekh Abu Yazid Al-Busthami
8. Syekh Muhammad Maghrib	8. Syekh Muhammad Maghrib
9. Syekh Arabi A-Asyiqi	9. Syekh Arabi A-Asyiqi
10. Qutb Maulana Rumi Ath-Thusi	10. Qutb Maulana Rumi Ath-Thusi
11. Qutb Abu Hasan Al-Hirqani	11. Qutb Abu Hasan Al-Hirqani
12. Syekh Hud Qaliyyu Marawan Nahar	12. Syekh Hud Qaliyyu Marawan Nahar
13. Syekh Muhammad Asyiq	13. Syekh Muhammad Asyiq
14. Syekh Muhammad Arif	14. Syekh Muhammad Arif
15. Syekh Abdullah Asy-Syattar	15. Syekh Abdullah Asy-Syattar
16. Imam Qodi Syatori	16. Imam Qodi Syatori
17. Syekh Hidayatullah Sarmasti	17. Syekh Hidayatullah Sarmasti
18. Syekh al-Haj Al-Huduri	18. Syekh al-Haj Al-Huduri
19. Sayidina Muhammad Ghauts	19. Sayidina Muhammad Ghauts
20. Sayidina Wajihuddin	20. Sayidina Wajihuddin
21. Sayidina Sibghatallah	21. Sayidina Sibghatallah
22. Sayidina Abi Muwahib Abdullah Ahmad	22. Sayidina Abi Muwahib Abdullah Ahmad
23. Syekh Ahmad Qusyasyi	23. Syekh Ahmad Qusyasyi
24. Syekh Abdul Rauf As Singkili	24. Syekh Ibrahim Al Kurani
25. Syekh Abdul Muhyi Pamijahan	25. Syekh Ibrahim Thahir
26. Syekh Dalem Bojong (P. Dalem)	26. Syekh Madani
27. Kyai Bagus Muhammad Muhyiddin	27. Syekh Muhammad
28. Kyia Bagus Muqoyyim Sampiran Cirebon	28. Kyia Asy'ari Kaliwungu Kendal
29. Kyai Bagus Kasfiyah Wanantara Cirebon	29. Kyai Anwaruddin Kriyan
30. Kyai Bagus Hamim Kalijaga Cirebon	30. Kyai Sholeh Zamzami Benda Cirebon
31. Kyai Bagus Bunyamin Susukan Cirebon	31. Kyai Abu Bakar
32. Kyai Bagus Nasir Susukan Cirebon	32. Kyai Faqih
<b>33. Bagus Fanani (Kang Agus) Karanganyar Panguragan Cirebon</b>	<b>33. Bagus Fanani (Kang Agus) Karanganyar Panguragan Cirebon</b>

In the beginning, this Tarekat was introduced by Bagus Fanani, better known as Kang Agus Santoso, from Susukan Village, Cirebon Regency, who was a student of Kyai Bagus Nasir. Around 1993, Kang Agus began to study with Kyai Bagus Nasir when he was 14 years old, when he was still in grade VIII of junior high school. He then followed all the teachings of his teacher, including the practice of ber-uzla (staying in a quiet place), namely in the Pamijahan cave. During his time in the cave, Kang Agus experienced a spiritual journey. First of all, he witnessed the existence of the universe and other supernatural beings who performed worship like humans. However, his teacher gave him a will not to linger in that realm. Next, he saw a realm whose light was colorful and whose sound was a roar of adoration and praise to Allah SWT. Then, the realm turned clear like mineral water, then turned into crystals and diamonds. Next, he feels he is ascending to a realm full of light (Nur) and feels

inexpressible happiness. He feels lost and lost in his feelings. After that, he again realized his existence from above to below, from light to orderly earth. Suddenly, someone woke him up and gave him a message that what he saw should be taught to others. After leaving the Pamijahan cave, Kang Agus fell down and realized that six months had passed. The locals helped him by giving him food and recovered him for about 16 days. Then, he continued his journey to Sukabumi, Pelabuhan Ratu, and as far as the tip of Kulon, Banten (Santoso, 2022a).

After returning from his period of study, Kang Agus returned to Karanganyar Panguragan Village and tried to apply all the lessons he received from his teacher by establishing a foundation called the Ki Bagus Rahsa Foundation and the Riyadhho An-Nasir Islamic boarding school. The Shattariyah Order was officially established as an institution in 2002. The initial period of the establishment of this institution was by appointing a Salik to represent Bagus Fanani, namely Kyai Dimyati Mukti from Al-Mustofa Indramayu Islamic Boarding School, then continued by Kyai Marsam from Darul Arifin Karanganyar Solo Islamic Boarding School, who was asked to undergo uzla practice at Mount Semar, Gunung Jati Cirebon for three days. While Kang Agus was busy taking care of his students, so that when Kyai Marsam was found his body had been injured by mosquitoes. Furthermore, in 2008, Gus Rofiq from Yogyakarta accidentally met Kang Agus on a trip, and was later followed by Bagus Sukino from Klaten. Over the years, the organization has grown, covering areas such as Medan, Sumatra, Manokwari in Irian Jaya, Madura, and several areas in East Java such as Kediri, Ngawi, Madiun, Nganjuk, and Bojonegoro. In fact, this activity also penetrates abroad by conducting baiat, talqin, and recitation through online media (Kita, 2022).

### ***The symbol of Syattariyah Tarekat Ki Bagus Rahsa Foundation***

The symbol of this Tarekat was designed by kang agus himself with the following images: First, the Arabic writing “الوحده” (Al-Wahidah) which means Unity, the union of three tails in one head, this symbol is popular in the Tarekat world with the name “Iwak telu sirah sanunggal” or trimina. The meaning of “Trimina” or “Iwak telu Sirah Sanunggal” (El-Mawa, 2016) in Tarekat Syattariyah Karanganyar has the meaning of three dimensions of Nature: wahidiyah (Alam Sirr), wahdah (Alam Nur / Nurullah), Ahadiyah (Alam Dzat / alam urip) which meet in one head with one eye which is interpreted as the point “ba”. The fish is circled with hijaiya letters “ha” and “wawu” which means “Hu or Allah”. While the name Tarekat Nuswantara is the same meaning as Nusantara, but has a more subtle meaning (El-Mawa, 2016). Kang Agus also interpreted the meaning of the symbol, namely, three fish are Wujud, Af'al, Sifat and 1 head is Dzat. And in the head there is one eye which means Sirr. The symbol

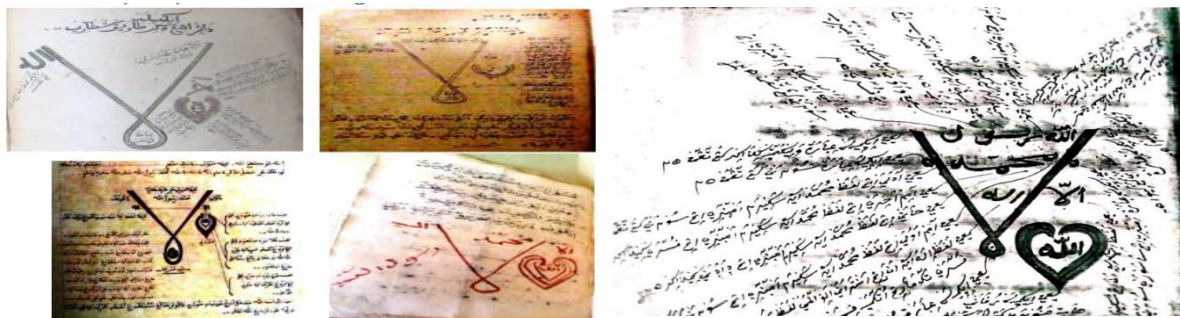


means that the unity between Wujud, Af'al, Sifat, and Dzāt is Sirr, which is the secret of God Himself (Santoso, 2022b). The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers, or the research hypothesis stated previously in the introduction part.



**Figure 1.** The symbol of Tarekat Syattariyyah Ki Bagus Rahsa

The same thing also happened to the Lam Alif memorization in the picture of the Syattariyah zikr and wirid round in Cirebon (El-Mawa, 2016) as follows:



**Figure 2.** Cirebon Syattariyah Zikr Round from Cirebon manuscript

### ***Dhikr and Talqin Tarekat Syattariyah Ki Bagus Rahsa Foundation***

Dhikr in the general sense is the repetition of praises specifically addressed to Allah, chanted repeatedly as a form of worship by mentioning His names as a way to remember Him. However, in the Syattariyah sense, dhikr is considered a ladder to closeness to Allah. Once a person is considered a member of the family or has been initiated and has a teacher-disciple relationship connected by a sanad, as well as receiving Syattariyah dhikr guidance (Talqin) from his Mursyid, then he is considered a Salik and given permission to follow the dhikr guidance that has been taught. He is required to maintain the quality of his dhikr, where every utterance of

dhikr must be harmonized with the inner feelings that are being built up, and must even reach a certain depth with each repetition.

The inner member that has been awakened will cause inner sensations that increasingly arouse a sense of longing to meet Allah, similar to the longing of the spirit that wants to dialog directly with Him. From this feeling of longing, the awakened inner member will experience a journey out of the physical dimension and through the seven realms to unite with the Creator (Wahdattul Wujud). As the Prophet Muhammad said: "Verily, Allah has servants whose bodies are on earth, but whose hearts are under His 'Throne.'"

Etymologically, talqin comes from the root "laqqana yulaqqinu" which means to teach, dictate, or instruct. So, receiving talqin dhikr is, in short, receiving the teaching of dhikr. However, it should be understood that not everyone can perform talqin dhikr. Because talqin dhikr involves not only sensory processes but also spiritual processes that can only be done by individuals with certain criteria. In his book, "Sirrul Asrar wa Madzharul Anwar fima Yahtaju ilaihil Abrar", Shaykh Abdul Qadir Al Jilani explains that reaching a deep level of understanding of Allah is not possible except through sincere repentance and receiving talqin dhikr from those who are experts in such matters.

In the Shattariyah Tariqat, one of the ways to reach the dimensions from human reality to divine reality is through the practice of dhikr that is able to mobilize the inner potential to reach these dimensions. The dimensions include: the universe (wadag), the soft realm (al-Jism), the gross realm (al-Ajsam), the spirit realm (arwah), the secret realm (sirr), the light realm (Nur), and the ultimate realm (Ahadiyah) or also known as the seven dignities (Santoso, 2022b). The four dhikr stations of Tarekat Syattariyah: oral dhikr, qalbu dhikr, ruh dhikr, and sir dhikr. Oral dhikr is the repetition of holy words spoken with the mouth to unlock the inner potential, qolbu dhikr is the process of dhikr delivered directly to the heart so as to achieve deep spiritual awareness, ruh dhikr is the practice of dhikr delivered directly to the heart to achieve a deeper spiritual dimension, and sirr dhikr is the practice of dhikr performed to achieve the deepest dimension of spiritual awareness. In oral dhikr, a salik is instructed to repeat the phrase "Laillahaillallah", in qolbu dhikr, to say the phrase "illallah", in ruh dhikr, to say "Allah", and in sirr dhikr, to say "Allah Hu, Hu Allah, and Hu", each having its own level.

In Tarekat Syattariyah, there are terms Wirid and Warid, where wirid refers to the practice of dhikr with full sincerity, while warid is a spiritual enlightenment that is inseparable from the practice of wirid. The process of warid occurs after performing a series of dhikr such as dhikr of dzat, dhikr of laam alif, dhikr of thowaf, dhikr of kullu jasad, dhikr of qolbu, dhikr of ruh, dhikr of taraqi, dhikr of tanazul,

dhikr of isim ghoib, and dhikr of sirrun min sirri. After that, warid occurs by carrying out the process of allowing the latif jisim to leave the body to the divine dimension.

Talqin dzikir of Tarekat Syattariyah Karanganyar Panguragan are as follows:

1. Dzikir dzat, reciting aloud Dzatullah, Sifatullah, Wujudullah, Sirrullah for 3/7 times
2. Dhikr laam alif, while setting the heart only Allah is worshiped, reading Illallah 3/7 times.
3. Dhikr of towaf, while dispatching creation, taste and spirit from the left shoulder, navel, back to the right shoulder in a circle, reciting La illallah 3/7 times.
4. Dhikr of kullu jasad, from the crown to the tip of the toes, reciting La illa ha illallah 3/7 times.
5. Dhikr of the heart, dhikr through the layers of lust, reciting illallah without measure and number
6. Dhikr of the spirit, dhikr uttered by the spirit, reciting Allah until it merges with the spirit.
7. Sirr dhikr (taraqqi, reciting Allah-Hu; tanazul dhikr, reciting Hu-Allah; isim ghoib dhikr, reciting Hu) 3/7 times.
8. Dhikr sirrun min sirri is the dhikr of the soul that flies out of the body, reciting Hu, the number is infinite.

All dhikr activities basically aim to control and direct the passions in humans, so as to eliminate negative passions and increase positive passions, as well as open the curtain or barrier in order to communicate with Allah SWT.

### ***Dignity / Maqom of Syattariyah Tarekat Ki Bagus Rahsa Foundation***

1. Maqom of muftadi santri  
Santri Muftadi is a beginner santri in the stage of chivalry in the Syattariyah Order, someone has been said to be a muftadi santri after he has taken allegiance, received talqin, and the connection of the sanad of knowledge and the sanad of teachers with Syattariyah teachers. In this maqom, santri are also encouraged to pay zakat and love to give alms.
2. Maqom of mutawasit santri  
Mutawasit santri are mid-students who are taught spiritual systems for spiritual self-recognition.
3. Maqom santri kamil (perfect)  
Taught the dhikr of the spirit within, developed to a deeper dimension.
4. Maqom santri kamil mukamil  
All the lessons are about sirr. In the past, the lessons were one-on-one between the murshid and the salik, but now they can be in groups.

5. Maqom Syadatain

Santri in this maqom dzikirnya already shahada, shahidu wa masyhud, between the witness and the witnessed. The shahada is expected to be transmitted to the witness.

6. Maqom Muhammadiyah

In this Maqom, students are taught to recognize the essence of Muhammad; the dhikr is sholawat, connected to Nur Muhammad, Sirr Muhammad, Ruh Muhammad, understand being a follower of Muhammad SAW (Mahabbatur Rosul/love for Rosul Muhammad SAW).

7. Maqom kitmanus sirr / Asror

Knowledge of the secret of hijab in spiritual journey. It is expected that the knowledge is universal.

8. Maqom akmaliyah

This santri maqom is taught about the death program, the knowledge of death, preparation for death, about the last breath, fana' with thezat Allah. It used to be taught one-on-one between the murshid and the saliknya.

9. Maqom insan kamil

The concept of insan kamil is twofold: first, in terms of the concept of knowledge of the perfect human being. Secondly, about the identity that idealizes the unity of the name and attributes of Allah in the essence or essence of himself.

10. Maqom khoilfah

This maqom is expected to become a leader/mursyid, by overflowing into a certain area, as the nail of the earth. The rotation of each maqom is carried out for 40 consecutive days. From one maqom to another takes 40 days. Basically, from the previous murshid, it takes a long time, even months. However, Kang Agus as a new Mursyid who lives in the 4.0 era or has stepped into the digital era tries to concoct the teachings of the previous teachers to be just 40 days enough to switch to the next level considering the current conditions and situations, the most important thing is to have the same quality as the previous teachers.

***Character Education Values in Tarekat Syattariyah Teachings of Ki Bagus Rahsa Foundation***

From the analysis of secondary data which includes articles, manuscripts, guidebooks of Tarekat Syattariyah, as well as primary data from continuous observation and in-depth interviews with key informants, as well as findings at the case site, there are various character education values that are reflected in both Mursyid and Salik of Tarekat Syattariyah Karanganyar Panguragan Cirebon. Here are some of them:

1. Depth of Religiosity  
Attitude and behavior to understand, live, and practice religious teachings with morality as a guide to daily life, reflected when the Salik chanted dhikr.
2. Diversion  
Making individuals have high devotion, which is reflected in the Salik's sincerity in carrying out the recommendations of his Mursyid and worshipping to remember Allah and avoid bad deeds.
3. Honesty  
Demonstrating integrity in words, actions, and work, as well as honesty of conscience to oneself and others.
4. Discipline  
Demonstrating orderly and obedient behavior to various rules and regulations, including carrying out worship and dhikr activities in a timely and systematic manner.
5. Hard Work  
Effectivizing earnest efforts in overcoming learning obstacles and completing tasks well, as well as obeying teachers' recommendations from basic to higher levels.
6. Respect for Knowledge  
Recognizing the importance of seeking and developing knowledge to the fullest, in accordance with the Prophet's command to continue to seek knowledge.
7. Respect and courtesy  
Placing elders or smarter people to be respected and treated with courtesy, as they respect and behave politely to their own teachers and parents.
8. Avoiding Immorality  
Avoiding sinful acts and always doing good to others, in accordance with the teachings of Tarekat as a path to Allah.
9. Obedience  
Carrying out rituals of worship in earnest and obeying the teachings of the teacher in full.
10. Courtesy  
Be polite and courteous to guests and teachers, and treat fellow students as family.
11. Organized, Neat, and Clean  
Prioritizing order, cleanliness, and tidiness, reflected in participation in environmental cleaning activities.

12. Purity  
Demonstrating purity and inner cleanliness before performing worship, such as ablution and prayer.
13. Patience  
Controlling lust and maintaining patience in the face of trials, reflected in the teachings of Syattariyah dhikr to regulate and control lust.
14. Introspection/Self-Evaluation  
Knowing oneself and understanding one's physical and mental state as a self-evaluation.
15. Social Spirit  
Encourage social awareness and mutual help among the students and the surrounding community.
16. Low Self-Esteem  
Having a sense of humility and not being arrogant, reflected in the understanding of life and death.
17. Generous  
Instilling a generous attitude through zakat and alms to the needy.
18. Gotong Royong  
Building solidarity and cohesiveness through cooperation in joint activities for the progress of Tarekat Syattariyah.
19. Love and Compassion  
Expressing love and compassion to fellow creatures, including by releasing birds into the wild as a form of appreciation for life.
20. Preserving Nature  
Through planting trees and maintaining the river ecosystem, showing a caring attitude towards nature and its sustainability.
21. Maintaining the balance of the ecosystem  
In addition to planting trees and releasing birds into the wild, Syattariyah santri are taught to spread fish seeds in the river to maintain the ecosystem of the river environment so that nature is balanced, a balanced life, there is water means there must be fish.
22. Surrender  
Entrusting life completely to God and accepting all His provisions gracefully.
23. Silence  
Speaking only about the truth and refraining from deviating from God's teachings.



#### 24. Feeling over Thinking

Paying attention to the feelings of the heart and prioritizing sensitivity to humanity in action. All of these values are an integral part of character education taught and practiced in the Syattariyah Order.

#### **D. Conclusion**

From the findings and discussion that have been presented, it can be concluded that bertarekat is not a frightening activity or something difficult to be able to join as a jama'ah or follower, because in every step there is a teacher who guides students (followers/jam'ah). Someone who wants to explore Tarekat Syattariyyah at the Ki Bagus Rahsa Foundation begins with allegiance as an initial agreement of the seriousness of a student's intention to obey his teacher (Mursyid), after which he will be taught several dhikr practices with various levels. A student also has a certain level as a characteristic of the stages of practice of practice in bertarekat known as Muftadi' and Mutawassith. In addition, there are regular Istighosah and Mujahadah conducted at the Ki Bagus Rahsa Foundation, Suluk, and other social activities such as; gotong royong / community service, planting trees in the neighborhood and in the field, releasing pigeons into the wild, and others.

The implementation of character education values in Tarekat Syattariyah in Ki Bagus Rahsa Foundation also includes 26 dimensions of character education values that character education values in Tarekat Syattariyah in Ki Bagus Rahsa Karanganyar Panguragan Foundation tend to be more directed to religious or spiritual aspects, such as, obedient, disciplined, honest, hard work, humble, polite, clean, self-muhasabah, having a social spirit, compassion, preserving nature, submission, Wara'. These educational values are expected to be applied in daily life by its followers and be an example for the surrounding community, so that it can bring goodness to everyone. The existence of Tarekat Syattariyah provides a spiritual contribution for its followers and the surrounding community in controlling bad behavior and reducing social problems with the help of noble educational values.

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