

Potential materials for teaching akhlak tasawuf based on West Kalimantan's local wisdoms

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Abstract

This research aims to reveal various potential teaching materials for Sufism Morals courses that are available, and are original from the West Kalimantan region. This is important, in order to provide a more comprehensive picture of Sufism in the West Kalimantan region, such as the typology, characteristics, personalities and teachings that are exclusive to Sufism figures. The method used in this study is qualitative with a philological hermeneutic approach. Based on the results of philological analysis of classical books found by researchers, the following conclusions are obtained: *Firstly*, in West Kalimantan, as well as known that many books of Sufism founded, i.e., The Book of Nashihat Zaman the work of Sharif Shaleeh al-Idrus; The Book of Syarah al-Hikam written by Sheikh Muhammad As'ad Selakau; The Manuscript of Hajj Abdul Malik Krui; The Book of Zikir Tauhidiah by Syeikh Ismail Mundu, etc. *Secondly*, these books show that since a long time ago the Sufism was established in West Kalimantan. *Thirdly*, the result from a parallel content analysis indicated that the Sufism course's teaching material had not raised a lot of local knowledge only, but the potential material show from various aspects, i.e., the History of Sufism, the figure of Sufis, moral teachings, and Sufism manuscripts.

Keywords: books of sufism, West Kalimantan, potential materials

INTRODUCTION

Akhlak Tasawuf is one of the subjects that must be learned by all of the students in Islamic Universities (IU/PTKI) and General Universities (GU/PTU), which has a Faculty of Islam (FI/FAI) in Indonesia. The purpose of teaching its subject is to introduce one of the treasures of Islamic science. Learning of Sufism is intended to make Muslim scholars the noble character and close to God since Muslim scholars have to survive and develop in an era that is continuously changing with increasingly tricky life challenges.

Learning Akhlak Tasawuf becomes so meaningful for a Muslim, to become a Muslim who is truly capable of reflecting genuine Islamic character and values, such as 1) The spirit of brotherhood, both fellow Muslims and fellow humans; 2) Creating a more open and tolerant attitude; and, 3) Creating an egalitarian spirit; and, Evoke spiritual emotion of such meaning (Djamaluddin, 2008).

The need to make scholars with noble character and close to God made the subject of Sufism a meaningful course for UI/PTKI and GU/PTU-FI/FAI. The presence of this subject and become a differentiator between UI/PTKI and GU/PTU-FI/FAI with other universities in Indonesia. Learning of Sufism in the millennial era requires the development of teaching materials to answer the challenges.

There are several reasons why society needs Sufism, and it is so important to teach it in the digital world, including First, because Sufism is the basis of every human being. It is a divine potential capable of designing the features of world history and civilization. Second, Sufism functions as a means of controlling and controlling humans over moral decadence and abnormal values to achieve the suprematism of morality (moral excellence and glory). Third, Sufism has relevance and significance to the problems of modern humans (Mahdi, 2012).

As well known, that the term "Millennial" means the millennium (a thousand): 1000 years period, especially calculated before or after the birth of Christ (relating to an extended period or a period of thousands of years). At the same time, "Era" is a term for a certain period in which there is a historical record of human activities. Therefore, the Millennial Era can be interpreted literally as an era that arises after thousands of years. However, the meaning then developed into a term that means a period in which human activities are so familiar with Technological advancements/sophistication, as a continuation of the digital era. The world in the Millennial Era is inhabited by young people who have very sophisticated skills in applying digital technologies.

Meanwhile, the teaching materials of Sufism in various tertiary institutions in West Kalimantan, so far, have still adopted teaching materials from outside, especially intellectual works from Java and Sumatra. The local wisdom of the people of West Kalimantan rarely appears in these teaching materials. Perhaps the reason is simple: Sufism is global in some cases, which can also associate with local wisdom. However, to enrich the material and provide comparative with existing material, it is essential to develop something that can give its color in learning. Especially in the millennial era today, many media are available for accessing Sufism material, such as the internet and various social media.

This research seeks to uncover several essential points regarding the potential of the teaching material of the Tasawuf in West Kalimantan based on local wisdom. It is appropriate for the millennial generation. These potencies can we see from the aspects of moral teachings, Sufism, and the development of the tariqa in West Kalimantan until the present.

METHOD

This research is a study that seeks to find teaching materials for moral character based on local wisdom that appropriates with the millennial generation. This research will focus on studying Sufism's teaching materials at PTKI or PTU-FAI in West Kalimantan. After that, local wisdom forms of Sufism teaching materials will concern. Therefore, this type of research takes a qualitative review. A literature study is the main asset in finding the right teaching materials. The method used in this study is qualitative with a philological hermeneutic approach. To find the right teaching materials, the researcher uses an inductive approach in a snowball's manner. All data collected analyzed using a comparative approach. Selected teaching materials suitable for the development of the millennial generation.

This research data divided into 2 (two) parts, namely primary and secondary data sources. Primary data sources come from observations, interviews, and documents. The intended field data source is the teaching material applied by the lecturers of Sufism in PTKI/PTU-FAI in West Kalimantan. Simultaneously, the secondary data sources take from the various literature on the local wisdom and the teaching materials. It endeavors to support the discovery of Sufism teaching materials based on local knowledge appropriate for the millennial generation.

Furthermore, the data collected analyzed by comparison techniques. The researcher will compare the available teaching materials and the teaching materials applied by the

Lecturers in PTKI/PTU-FAI in West Kalimantan. At the same time, researchers will also try to synthesize the teaching material obtained from existing literature and then look for the right teaching material based on West Kalimantan's local wisdom.

RESULT AND DISCUSSION

The present issue of the subject of Sufism has been studied quite a lot by experts. As far as research searches, there are several results of the research that are near related to this research. In relation to this research, Syarif (an academic from IAIN Pontianak), has conducted research centered on 3 West Kalimantan Sufi scholars, namely: Ahmad Khatib al-Sambasi, Muhammad Basyuni Imran and Guru Haji Ismail Mundu, each of whom has an essay on Sufism. Ahmad Khatib al-Sambasi (1802-1879 AD) with his work entitled *Fathu Al-Arifin*, Muhammad Basuni ibn Muhammad Imran (1885-1953 AD) with his work, *Bidayatu Al-Tauhid Fi Ilmi Al-Tauhid* and Guru Haji Isma'il Mundu (1870-1957 AD), with his work, *Mukhtasaru Al-Mannan Ala Aqidati Al-Rahman* (Syarif, 2020). In addition to Sheikh Ahmad Khatib al-Sambasi who is indeed a Sufism figure (Founder of the Qadiriyyah wan Naqsyabandiyah Tariqa), the other two figures also have scientific works that are relevant to the world of Sufism.

Elmansyah et.al, researched the contribution of Sufism scholars in West Kalimantan, in relation to social resilience. In their research, Elmansyah et.al, explained that almost all great Sufi scholars in West Kalimantan have monumental works in providing enlightenment and practical guidance in social life. The figures discussed in this study are as follows: Syeikh Ahmad Khatib al-Sambasi (Tariqa Qadiriyyah wa Naqsyabandiyah), Syeikh Ismail bin Abdul Karim Teluk Pakedai (Mufti Kerajaan Kubu), Syeikh Abdurrani Mahmud (Creator Waktu Shalat Sepanjang Masa), Bilal Lumbuk (Ulama Kerajaan Jongkong, Kapuas Hulu, Syeikh Muhammad Efendi Sa'ad (Tarekat Nur Al-Mu'min Singkawang).

An inventory of ancient manuscripts in West Kalimantan, also conveyed by Faizal Amin (Lecturer at IAIN Pontianak), specifically for the Collection of Manuscripts of a Ulama and collector of classical manuscripts, Abdurahman Falogah, there are 203 manuscripts classified based on script and language. The languages used in these texts include: Arabic with Arabic script (89 scripts), Arabic - Malays with Arabic script - Javanese (21 scripts), Arabic - Buginess Arabic script Javanese (3 scripts), Arabic - Sunda Arabic script Javanese (2 scripts), Arabic - Malays Arabic script - Latin (1 scripts), Arabic - Buginess Arabic script - Lontara (13

Scripts), Arabic – Buginess – Malays Arabic script Lontara Javanese (1 scripts), Arabic – Jawa Arabic script Pegon (48 scripts), Buginess script Javanese (3 scripts), Malays script Javanese (15 scripts), Sunda script Javanese (1 scripts), Buginess script Lontara (3 scripts), dan Jawa script Pegon (3 scripts). Total number of 203 manuscripts . Faizal Amin has also written about Semitau's sufistic manuscript, and Manuscripts from Abang Ahmad Tahir's collection , both are also part of the local wisdom of West Kalimantan.

In relation to the learning of Sufism Morals, there are several research results that have been published by experts, including: Lutfi Istighfarinda's Research, a thesis of STAIN Salatiga, entitled: “*Implementasi Mata Kuliah Akhlak Tasawuf pada Perilaku Mahasiswa STAIN Salatiga Angkatan 2010 Program Studi PAI Tahun 2014*”. Lutfi concluded that learning Sufism helped form an optimistic, confident, and never given up person (Lutfi Istighfarinda, 2014). Azaky Khoiruddin, Scientific Publication Manuscript of the Faculty of Islamic Studies, Muhammadiyah University of Surakarta, 2013. This text is entitled: *Konsep Pendidikan Akhlak Tasawuf Menurut Nurcholish Madjid*. Azaky Khoiruddin concluded that the concept of Nurcolish Madjid's Moral Sufism education had relevance to the theory and praxis of Islamic teaching. Nurcholish Madjid implies a recommendation for the development of Islamic education curriculum, both in terms of cognitive (science), psychomotor (charity), and affective (morals), and spiritual (faith) (Lutfi Istighfarinda, 2014). Djamaluddin's research, entitled: "Reorientasi Pembelajaran Akhlak Tasawuf di Perguruan Tinggi/Reorientation of Sufism Moral Learning in Higher Education." Djamaluddin was aware of the importance of learning Sufism in Islamic institutions, to guide students towards the *Akhlaq al-Karimah* so that Muslim scholars were born with noble character. Given the importance of Moral Sufism learning in Islamic institutions, Djamaluddin offers a reorientation with an integrated curriculum model . The researcher has also made a learning technology and conducted experimental research on this subject, with the title: Experimentation Study of the KLP Method in Islamic Sciences Courses at IAIN Pontianak and STAI Mempawah (LP2M / P3M IAIN Pontianak 2017). This research focuses on trials of the KLP (Direct-Presentation Lecture) method that researchers use for Islamic sciences (Akhlaq Tasawuf, Ilmu Kalam, and Methodology of Islamic Studies). The result was quite significant, where the learning of Islamic science courses by using the KLP method is more effective than the other techniques previously applied by the instructors. Unfortunately, this research has not focused on the subject of Sufism .

Muh. Gitosaroso, a Pontianak IAIN lecturer, has also researched the same object, with the title: Effectiveness of Sufism Learning in Improving Student Religiosity: A Study of Students of the Faculty of Ushuluddin, Adab and Da'wah Institute of Islamic State (IAIN) Pontianak in 2014. Muh. Gitosaroso bases his research on the phenomenon of students who tend to be pragmatic in lectures, where students are only oriented to the acquisition of grades, regardless of the lecture's essence. The results of this study proved that there is a significant difference between the level of student religiosity before and after receiving treatment with Sufism learning. Student religiosity increased from 47% to 56%.

Based on some of the scientific works above, conclude that there has been no specific research discussing the teaching materials of Sufism based on local wisdom of West Kalimantan. The expectation of the results of Sufism is so great, but the effort to realize it is only limited to "conducting" Sufism moral subjects, without anyone thinking of developing teaching material. The learning course's success w by various factors, such as educators, students, methods, materials, and the environment. The one crucial factor is the teaching material. The learning of Sufism must also follow these developments, along with technology. The format of the RKPS (Lesson Plan) and the appropriate teaching material need a better formulation. That is why this research focuses on efforts to find the design of teaching materials appropriate in the millennial era.

The subject of Sufism is compulsory for all students of Islamic Higher Education (PTKI) in Indonesia. Sufism is apart of the scientific system in Islam. It began from an understanding of one of the pillars of Islam, namely *al-Ihsan*. This knowledge talks a lot about morals: morals to God, fellow to human beings, and nature. While on the other hand, the main goal of learning Sufism is to achieve the degree of closeness of a servant as close as possible to God.

According to M. Hasyim Syamhudi, Sufism is more of a vertical dimension than what is done by humans. Morality is a horizontal dimension. It is closely related to humans' portion as dual-singular, namely as *caliph* and as *'abid*. What must be done by a caliph on earth, requires him to do horizontally to fellow creatures. Whereas in their capacity as an *'abid*, humans must do things vertical to the God, Allah SWT. Both of them depart from the most profound aspects of human beings' activities. Sufism starts its object of study from *Shafiyat ul-qalb* (purity of heart), and the character begins its object of study from *Hal ul-nafs* (condition of the soul). This *al-nafs* is a source of energy, which is the moral study in activities. However, the

Matter of *al-nafs* requires a final decision from *al-qalb*, whether the action will be carried out or not. On the contrary, the conclusion of the *Qalb* to establish actuality depends on the matter of the *al-nafs*.

Thus, this subject is very decisive for PTKI/PTU-FAI to realize Islamic scholars' ideals with noble character. Therefore, learning Sufism is the most crucial part of PTKI/PTU-FAI. That is why the development of Sufism material is essential. Local wisdom is a view of life and science and various strategies in the form of activities. It is by local communities used in answering multiple problems in their needs. In English, local wisdom means a local policy, local knowledge, or local intelligence. As a big nation, Indonesia has a lot of it. According to Ulfah Fajarini, local insight can play a role as a character education material. Furthermore, exploring and preserving various local wisdom elements, local traditions, and institutions, including norms and customs, can create useful as a new pearl of wisdom (Fajarini, 2014).

Therefore, learning Sufism by emphasizing local wisdom is needed in the millennial era today. Local knowledge here can be in any form, for example, literature (oral and written), heroic stories of West Kalimantan Sufism figures, and information about Sufi figures' personal lives in West Kalimantan. So the millennial generation will be able to emulate their predecessors.

Potential of Akhlak Tasawuf Teaching Materials in West Kalimantan

Professor Hermansyah, a senior lecturer who has long taught the Sufism Moral Course and researched about West Kalimantan Sufism, has a lot of potential for Sufism moral teaching materials spread across the West Kalimantan region, both in terms of figures, history, and manuscripts. All of these can be used as teaching materials that have a special character of West Kalimantan (Interview with Prof. Hermansyah, IAIN Pontianak, August 20, 2020).

As explained in the previous chapter, there are several potential teaching materials of Sufism in the West Kalimantan region: the historical aspect, the character, the manuscript aspect, and the sustainability aspect of existence.

First, From the Historical Aspects of Moral Mysticism in West Kalimantan

Sufism in West Kalimantan has a long history, since the 15th century AD. The beginning of Islam entered The West Kalimantan region ruled by Hindu-Buddhist kingdoms, such as Tanjungpura (in Ketapang-Sukadana), Sambas (in Sambas), Ismahayan (in Ngabang), Bengkule Rajakng (in Mempawah) and others. The entry of Islam changed the order so that Islamic empires emerged, and the decline of Hindu-Buddhist kingdoms.

The history proves that Islam's teachings entered Indonesia by peaceful means, without any significant bloodshed, including in West Kalimantan. It was never bloodshed caused by religious wars (Islam with other religions) or the imposition of Muslims on other religions' followers to convert to Islam through the action. This fact, caused by the influence of Sufism, tends to be tolerant of society's culture. The Sufis spread Islam in subtle ways, such as strengthening magic with Islamic elements; incorporate the teachings into the tradition that is favored by the community; and helping the community solve various life problems.

The history of Sufism in West Kalimantan, began with the presence of Sheikh Husein al-Qadri in the Kingdom of Matan, in the early 18th century. Previously, the company of Sheikh Abdul Jalil al-Fattani in Sambas also believed as an Islamic propagator who used Sufism. The period of Sheikh Husein al-Qadri and Sheikh Abdul Jalil al-Fattani called a time of introduction of Sufism to the public.

The story of Shaykh Ahmad Khatib al-Sambasi, where his uncle saw the strangeness of the month of Ramadan, in which drooping trees overshadowed the small Ahmad Khatib Sambas, before leaving for Makkah to study, was a round of forming the actual teachings of Sufism. Ahmad Khatib then learned a lot about Sufism in Mecca, bringing together the teachings of the two tariqas, Naqshbandiyah and Qadiriyyah, which was proof that this was the formation period. It was taught to the Muslim community in West Kalimantan through students initially from West Kalimantan.

Then, the presence of Sheikh Ahmad Khatib al-Sambasi's students, such as Sheikh Nurdin Tekarang, and Sheikh Muhammad As'ad Selakau, constituted a round of the formation of Sufism in West Kalimantan. The Shaykh's second disciples then continued their teachings. The teachings of Sheikh Ahmad Khatib al-Sambasi still form in West Kalimantan. This period can be called the formation period. However, after the second Sheikh died, the teachings of Sufism suffered a setback.

As influencing the Supreme King Basyuni Imran in Sambas, the desire to advance Muslims made the teachings of Sufism a little invisible. Also included in the renewed spirit of Sheikh Ismail Mundu in Pakedai Bay, making Sufism is only a side teaching that is not so reinforced. Despite the fact, Shaykh Ismail Mundu also teaches Islam with Sufism patterns, as seen in the Book of Recitation Tauhidiah, which requires his guards to get a diploma, coupled with the many mystical stories told by the local people about the Shaykh Ismail Mundu's sanctity. Regarding this period, as a time of decline in the teachings of Sufism in West Kalimantan.

Furthermore, the presence of the same Sufism teachings from different pathways, namely Abah Sepuh from Suryalaya, teaches Sufism teachings from the Sheikh Ahmad Khatib Sambas Congregation (Tarekat Qadiriyyah wa Naqsyabandiyah), through West Kalimantan talqin representative, Sheikh Abdul Rani Mahmud, KH. Muhammad Suharto, and others, brought the teachings of Sufism back to the West Kalimantan community. Coupled with the presence of students of Sheikh Kholil Bangkalan, such as Sheikh Fathul Bari in Peniraman, Sufism's teachings with a different type of order (Naqsyabandiyah Muzhariyah), revived the teachings of Sufism in West Kalimantan.



Figure 1. Sample of Kitab Fath al-Arifin by Syeikh Ahmad Khatib al-Sambasi

Over time, in the early 21st century (in the 2000s), emerged in West Kalimantan, such as the Haq Naqsyabandi Congregation from West Nusa Tenggara, the Al-Mu'min Congregation from Singkawang, the Sammaniyah Tarekat, and the Shiddiyah Congregation from Jombang, and others that are part of tariqas enlivening the teachings of Sufism in West Kalimantan.

Lately, there has been a long stick with a new face in West Kalimantan, the Tarekat Qadiriyyah wa Naqsyabandiyah Khatibiyah developed by Sheikh Jayadi Muhammad Zaini from Sarilaba, Sambas Regency. Although it is only growing, this is starting to have many followers in the Sambas Regency.

When viewed from the historical aspect, a lot of material can be learned from the development of Sufism in West Kalimantan, among others as follows:

How did Moral - Sufism apply by Sheikh Hussein al-Qadri in Matan, so that it attracted the attention of King Matan at that time? The story of Shaykh Husein al-Qadri's presence in Matan - as written by Wan Muhammad Shagir Abdullah Al-Fattani (Abdullah, 2005) - "The Hikayat Habib Husein al-Qadri," used as study material by Mahayudin.

(Yahya,1995) and was rewrite by Muhammad Ansari at.al. , need to be used as a study material. One point worth studying is how Shaykh Husein and his Morals, based on Sufism studies, can solve the problem of Islamic conflict with tradition.

What is the model of the Da'wah-Sufism propaganda developed by Sufi figures in West Kalimantan, so that Islam can flourish in this region? One of the lessons of the history of Sufis is how Sheikh Ismail Mundu solves the problem "Test Stone" in Teluk Pakedai using a mystical power of Sufism, then embracing those who lost by using Morals . There are many stories told about how Shaykh Ismail Mundu, a student of Puang Lompo, the Khalwatiyah tariqa propagator, was able to deal with various problems with the model of the Da'wah and the Sufism.

Learning of the two points above will be able to have the knowledge, attitudes, and expertise in applying Sufism in life, including preaching. It is essential, especially for Muslim scholars in West Kalimantan, or who want to preach in the West Kalimantan region. Therefore, learning Sufism based on local wisdom, by looking at aspects of the history of Sufism in West Kalimantan, it absolutely must be done.

Second, From the Aspects of Moral Mystics in West Kalimantan

There are some moral figures i.e., Sheikh Hussein Al-Qadri, Sheikh Ismail Mundu, Sayyid Sholeh Al-Idrus, Sheikh Ahmad Khatib Sambas, Sheikh Muhammad As'ad Selakau, Sheikh Nurdin Tekarang. Sheikh Hussein Al-Qadri, originally from Hadramaut, Yemen. Come to West Kalimantan in the 1700s. Stopover in Matan to become Mufti of the Islamic Kingdom of Matan. Then moved to Mempawah to become the Mufti Utama of the Mempawah Islamic Kingdom. Sheikh Ismail Mundu, originally from Teluk Pakedai, became the Mufti of the Kubu Kingdom, working in the Kubu Kingdom region, Kubu Raya Regency. Sayyid Sholeh Al-Idrus, 8th King of the Kubu Kingdom. He was writing the Book of Advice of the Age, which is children's morals to parents. Sheikh Ahmad Khatib Sambas, originally from

Sambas, lived in Mecca, established the Qadiriya wa Naqshbandiyah order. Sheikh Muhammad As'ad Selakau and Sheikh Nurdin Tekarang, originally from Sambas, a direct student of Sheikh Ahmad Khatib Sambas, spread the Qadiriya wa Naqshbandiyah order.



Figure 2. Sample of Kitab Nasihat Zaman by Kubu VIII Kingdom, Syarif Shaleh al-Idrus

Important things that need to learn include: how are their morals, how do they preach with morals and Sufism, and how persistent they are in demanding and teaching Islamic sciences. Besides, their extraordinary works can be a lesson for young people in this era.

Third, From the Aspect of the Manuscript of Sufism in West Kalimantan

According to Muh. Gitosaroso, Lecturer of the Moral Sufism Course IAIN Pontianak, related to the learning of the Moral Sufism course, it is good to take the object of study from the local area of West Kalimantan, because actually, there are a lot of manuscripts scattered in this region, which were taught by Sufi scholars in the past.

There are at least three manuscripts, which are manuscripts of Morals - Sufism, which is circulating and written by West Kalimantan scholars, namely: The Book "Syarah Al-Hikam" by Sheikh Muhammad As'ad Selakau . Manuscripts of Sufism Haji Abdul Malik Krui in Jongkong, Kapuas Hulu, and Manuscript of the Book of Twenty Semitau, see:.

Through these three books, learners treat how Morals based on Sufism. Therefore, learning about these three books, especially their contents, will be very important. It described the basics of Sufism, especially the practices that must be done by the salik in the path of religion. For scientists, these books are scientific references regarding Sufism and morals.

In addition, there are still many books that have the nuances of Sufism, which circulate in West Kalimantan and can always found, even though the conditions are very alarming. For the research material, there are several books with nuances of Sufism, which the manuscript of researchers found recently, among others are as follows (Source: *Personal Intrepretation based on Data Manuscripts found in West Kalimantan*):

Table 1. Additional Sufism Nuances Manuscripts in West Borneo

No.	Books Title	Authors	Teaching Materials For Akhlak Tasawuf
1.	<i>Nasihat Al-Zaman</i>	Syarif Shalih bin Idrus Alaydrus	<ul style="list-style-type: none"> a. Human obligations to know good and evil, Halal Haram, and God-Servant; b. Goodness for humans: Remember, Fear, Diligent, and Seek a Livelihood; c. Advice for Children. d. Fear and Courage
2.	<i>Akidah Bek Sanusiyah Matan Um Al -Barahin</i> (Diterjemahkan ke Bahasa Malays)	Abdul Qadir bin Abdul Rahman Fattani	Talking about the Ahlus Sunnah wa l Jamaah creed, it discusses the laws of reason, mandatory, impossible, an d permissible. Then connect this law of defense with the nature of Allah SWT, including an explanation of the characteristics of twenty.
3.	<i>Safinat al -Naja fi Ilmi Fiqh</i> (dan terjemah ke bahasa Malays) oleh Haji Muhammad Nashir bin Haji Muhammad Shalih Krukut Betawi	Tuan Syeikh Salim bin Samir Hadhrami	About the pillars of Islam, the pillars of faith, and the meaning of laa ilaha illallah. Fiqh issues: signs of baligh, istinja, ablution, bathing, tayammum, unclean, prayer, Friday sermon, Janazah prayer, za kat, and fasting Ramadan.
4.	<i>al-Tauhid Sifat Dua Puluh.</i>	Ustman bin Abdullah bin Aqil bin Yahya al -'Alawi al-Husain	The pillars of Islam and the pillars of faith. Common sense law, syar' i law, and customary law. Twenty properties in detail, which are

Learning in the texts mentioned above will enrich knowledge, understanding, and attitudes in morality and Sufism. The Book of Advice of the Ages, for example, learners will be treated about how to behave to parents, older people, women and leaders, and nature. Much of the advice given by Sharif Shaleh Idrus al-Idrus in the book. It is essential in the midst of the times, where extraordinary changes occur due to the rapid development of technology and information.



Figure 3. Sample of Kitab Zikir Tauhidiah by Syaikh Ismail Mundu

Books such as Aqeedah Sanusiyah, Safinat al-Naja, and Tawheed of the Twenty Nature, teach about Islam, faith, and Ihsan as formulated by Aqeedah Ahlu al-Sunnah experts, who always prioritize morals and Sufism. While in the book Bayan fi Ilm al-Haqiqah wa al-Ma'rifah, it teaches about how one can get to the science of nature and ma'rifat sky-high but does not forget the fairground. Simultaneously, the book of Recitation Tauhidiah teaches about how someone who learns and does good through sanad, without forgetting who gave the diploma of the knowledge he shared. It is in line with the moderation of Islam that is being developed in Indonesia today.

Fourth, From the Sustainability Aspect of Existence

Sufism in West Kalimantan is considering sustainable because, from the beginning, it emerged until now; it continues to exist and develop. This lesson becomes vital in

maintaining and preserving and developing teaching so that its existence continues to be recognized by the public. A Muslim scholar can learn about making a thought continue to exist in society, amid the onslaught of other beliefs that keep coming in turns. Learning from the story of the Prophet Muhammad, his success in building people, one of which lies in how he set an example to his people. Likewise, with the Sufis, they always give examples of useful life to their followers to develop their teachings.

Sufism's material is needed to study as part of local wisdom in West Kalimantan. It is essential to be the Moral Mysticism in Islamic Religious Colleges, both public and private, in West Kalimantan. Besides, being knowledgeable of local wisdom, students will also be easier to understand and prove the material's genuine because there are still relics in the West Kalimantan region until now.

Referring to the main objectives of morals, as formulated by Rosihon Anwar, the learning of morality aims to make every Muslim virtuous, behave, behave, or behave appropriately following Islamic teachings . While the goal of Sufism learning is to make students know themselves and their God. Thus, basic morals and Sufism complement each other, where moral knowledge aims to form behaviors, actions, and thoughts per Islamic teachings, while Sufism education leads to the primary support of the activities, behaviors and thoughts, namely Allah SWT.

Ahmad Sodiq concludes that Sufism educations is a conscious and systematic effort towards generation and noble morals, which is not only an outward action relies on Islamic sharia (al-Qur'an and al-Hadith), but at the same time the mind and the rest day on Allah SWT. According to Tobroni, the learning of the Tasawuf Morals aims for students to imitate God's qualities, or God's morals (Ittashifuu bi shifaat il-Lah and Takhallaqu bi akhlaq illah), through Asma al-husna.

CONCLUSION

There is a lot of potential material/teaching material on the moral character of Sufism based on the Local Wisdom of the West Kalimantan Community. It includes: First, from the historical aspects of the development of Sufism and the Tariqa. Second, from the aspect of the character. The central figure of Sufism in West Kalimantan is Sheikh Ahmad Khatib Sambas, besides that, there is also Sheikh Fathul Bari, and recently there is Sheikh Muhammad Efendi Sa'ad Singkawang. Third, aspects of moral teachings. The main character in this material is Shaykh Husein al-Qadri, as in the Hikayat Habib Husein, which explains how he is to King

Matan to be trusted Mufti Matan and Mufti Agung Mempawah. Fourth, Sufism manuscripts. There are many books of Sufism found in West Kalimantan, among others: Syarah al-Hikam Book by Sheikh Muhammad As'ad Selakau, Abdul Malik Krui Hajj Book, Tauhidiah Syekh Ismail Mundu Book, and others. Fifth, aspects of historical heritage. Although there are no inscriptions or buildings related to Sufism, royal palaces in West Kalimantan can still be found, which cannot separate from Sufism. Therefore, the Sufism course can use these materials as teaching materials based on the local wisdom of West Kalimantan.

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