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Moral Formation Through Internalization of Tawheed Value (Case Study at the Bahrul Lahut Ta'lim Council)

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Abstract. This research aims to describe the concept of moral formation through the internalization of tauhid values and the implementation of internalization of tawheed values at the Bahrul Lahut Ta'lim Council, Malang City. This research uses a qualitative approach with a case study type at the Bahrul Lahut Ta'lim Council, Malang City. The techniques used in data collection are observation, interviews and documentation. The research subjects included the leaders of the Bahrul Lahut Ta'lim Council, ustadz, Islamic boarding school students and the community around Bahrul Lahut. The data analysis technique uses the interactive technique Miles, Huberman, and Saldana with stages of data condensation, data display and data interpretation. In this case, the researcher selected data, simplified, abstracted and changed field notes, interview transcripts, documents and other findings. After that, the researcher selected data that suits the research focus and presented it in narrative form and interpreted it. The research results show that the concept of moral formation through the internalization of tauhid values in the Bahrul Lahut Ta'lim Council includes three things, namely understanding, deepening and appreciation. Meanwhile, the implementation of the internalization of tauhid values at the Bahrul Lahut Ta'lim Council uses three stages, namely value transformation which is carried out by means of general recitation through the lecture method, value transactions which are carried out by means of discussions and questions and answers, and value trans-internalization which is carried out by doing *mujahadah*, *riyadah* using the *firaq* path and doing *dhikr* together using *Zikr al-Gafilin* or individual *dhikr* according to the instructions of the *kyai*.

Keywords: Moral formation; Internalization of tauhid values

INTRODUCTION

Tawheed is a very essential thing for a Muslim's life, it is even the ultimate goal of their life. Unequivocally holding that Allah is one and single, surrendering, submitting and obeying and being sincere in worshipping solely because of Allah is the noblest goal of life. A Muslim bases all their actions on faith, which is the fruit of tawheed embedded in their soul. The awareness that Allah is the Most High and Almighty Essence inspires every movement and step of every person who believes in tawheed. If this awareness is carried in every situation and wherever one is, the feeling of fear of Allah will always be in one's soul. Awareness that Allah is All Seeing will control all activities of a Muslim's life. This awareness arises because the soul has been enveloped in a solid awareness of Allah without the slightest doubt. His soul is always submissive and obedient to Allah. For this reason, tawheed is the most essential teaching for every Muslim individual as well as the goal of their entire life. All of their life activities remain within the framework of tawheed and are a manifestation of their devotion to Allah.

Essentially, every human being has the nature of believing in God since he was born into the world. Therefore, tawheed education must be internalized from an early age so that human nature in the form of tawheed can be maintained, so that the belief in tawheed becomes perfect and leads him to become a figure who is monotheistic/have tawheed nature and has only Allah in his heart, whom he truly loved. It is emphasized that human nature is created from a good and strong foundation, willing to submit and obey Allah and having the ability to avoid immoral acts so that life can be lived correctly. It is also implied that humans are given the freedom to actualize their original existence with holy faith and a noble personality, or conversely shift from their original existence by denying the oneness of Allah. Tawheed education is intended to increase spiritual potential and shape humans to believe in and be devoted to Allah and have noble character. These noble mcharacters include morals, manners and ethics as a manifestation of Islamic education. Increasing spiritual potential includes the introduction of tawheed values, understanding and instilling tawheed values, as well as the practice of these values in individual or collective life in society (Setiawan, 2017).

Human life in the modern era, with the various advances it has achieved, often puts aside the spiritual aspect, so that a person's life lacks spiritual nutrition and is only based on fulfilling worldly satisfactions. Apart from that, ignoring spiritual values can also make a person's understanding of religious values seem rigid and exclusive. This results in the emergence of religious understanding which actually makes people anxious and uncomfortable. By deepening and understanding tawheed, life problems that are not in harmony with religious values will be overcome, remembering that tawheed is the fundamental basis of every Islamic religious concept and practice (Rahayu, 2019).

Since 2500 years ago, Socrates has said that making someone good and smart is the core goal of education. This means that education is not only concerned with the intellectual aspect, but must also pay attention to the moral aspect so that people become a good person, that is a person who has good morals and character. In the Islamic world, since 1442 years ago, the Prophet Muhammad SAW also said that the main mission in educating humans is to perfect noble morals (good character). When the Prophet Muhammad preached, apart from introducing people to Allah as a God who must be worshipped, he also guided people to act and behave well and nobely and provided an example to the people. With his persistent and patient struggle, the prophet Muhammad

succeeded in forming and changing bad morals into noble ones, thereby creating a society that upholds the values of civilization.

Nowadays, it can be seen that society's morality and ethics are decreasing. Society is increasingly ignoring religious values. This can be seen clearly from how the young generation is currently experiencing moral degradation, such as violence, rape, pregnancy out of wedlock, drug use, alcohol, hostility between students, gambling and other social problems, which until now have not been resolved completely. The impact is very serious and cannot be considered a small problem, because those actions have led to criminal acts (Syaparuddin et al., 2020).

The immoral acts or behavior described above, when viewed from the perspective of religious norms, indicate a very worrying shift in values. However, if viewed from the perspective of social norms, it would be considered something normal. This happens because social norms are formed from the assumptions and agreements of society in general. Moral degradation is not purely the fault of the younger generation. They grow up in an environment that influences their personal development. They grow from family, school and community. Their selves are built in the context of an environment that can strengthen, even encourage them to achieve their identity, or even the opposite. This is where it is important to instill tawheed values, and not just cognitive aspects, as the basis of morality. And this is the responsibility of all parties, including Islamic education (Prasetiya et al., 2018).

Islamic education cannot be separated from the Islamic structure itself. Islam has an interest and commitment to making the values of tawheed a foundation and practice in the world of education. Education based on tawheed is education that has a strong foundation in divine values, which are used as a reference norm for human life. From this view, tawheed is not just a "subject matter", but is a system or concept that underlies the entire Islamic education system. In other words, tawheed is the basis that underlies all activities of the Islamic education process. The main target of education is humans. For this reason, education must direct students to become "men of tawheed", in the sense of people who have a high commitment to God and maintain good relationships with each other and their environment. Islamic education must be built on a strong and correct foundation to encourage people to have broad knowledge and be based on tawheed Illahiyah (Tambak & Sukenti, 2017).

The current fundamental problem is the crisis of role models and the reduction in society's control over immoral behavior. This can be seen clearly in the presence of unethical acts committed by state officials, such as cases of corruption committed by officials at the Ministry of Religion. It was mentioned in the Jawa Pos.com news on March 20, 2019, about major cases in the Ministry of Religion, from corruption in people's endowment funds, corruption in the Koran and Hajj money to cases of bribery in filling positions in the Ministry of Religion. State institutions that are occupied by educated people and have extensive religious knowledge have actually become nests for thieves. This indicates that the education that has been taking place so far has not provided optimal results and is not in line with targets, or could be said to be a failure of the education sector in instilling values meaningfully in life. There is a shift in meaning from education to teaching. Education which is full of moral values has shifted to the meaning of teaching which has the connotation of transferring knowledge.

Looking at the existing realities, it can be seen how difficult the process of moral formation is, especially for people who have entered too deeply into immorality such as

drug addiction, prostitution practices for economic reasons, and gambling, which has become a hobby and habit. It requires a truly clear and focused concept as well as high discipline for both the educator and those being educated. Apart from that, the involvement of families, schools and communities as well as stakeholders in government is a necessity. Even though it seems to be difficult, it does not mean it cannot be done. Based on the explanation from the leadership of the Bahrul Ta'lim Majlis, there were several students who were originally people who could not stay away from drinking, gambling and cockfighting and after attending the recitation at the Ta'lim Majlis, they grew self-consciousness and became diligent in carrying out their worship and prayers.

From the above phenomenon, the researcher feels encouraged to study it and aim to describe the concept of moral formation through the internalization of monotheistic values in the Bahrul Lahut Kedungkandang Ta'lim Council and how the implementation of tawheed values internalization in the Bahrul Lahut Kedungkandang Ta'lim Council.

METHOD

This research employs a qualitative approach, with the type of this research being a case study (Sugiyono, 2008). The subjects in this research were Bahrul Lahut leaders, *ustadz*, and students. The data collection techniques use observation, interviews and documentation. Meanwhile, the data analysis technique uses the interactive technique of Miles, Huberman, and Saldana with three stages, namely data condensation, data display, and data verification. To check the validity of the data, triangulation technique is used. The location of the research was at the Bahrul Lahut Ta'lim Council, Malang City.

RESULT & DISCUSSION

1. Research Findings

a. The Concept of Moral Formation through Internalization of Tawheed Values

The concept of moral formation through the internalization of tawheed values at the Bahrul Lahut Ta'lim Council includes three things, namely; understanding, deepening and appreciation

First is understanding. Understanding the values of tawheed is a priority at the Bahrul Lahut Ta'lim Council. This was explained by the leader of the Ta'lim Bahrul Lahut Council, through an interview with the researcher as follows:

“At this study site, the lessons focus on the issue of tawheed. People call it "tawheed study". Other materials are actually also taught, such as *fiqh*, morals, including how to build a good family. Most of those who come here are already married.”

After that, the leader of the Ta'lim Council explained why tawheed became a priority.

“Here, the priority is the issue of tawheed. A person, if they do not understand tawheed properly, will not be able to worship because they do not know what they are worshipping. In fact, before worshipping,

you must know what you are worshipping first. If you don't know what you worship during worship, then who do you worship? The *Lafadz* of Allah is not Allah."

Lesson material is presented with lectures and questions and answers. Everyone gathered together in one room. Then the teacher provides material according to their respective specifications. The congregation was given a lesson sheet as a study guide according to the material at that time. If there is something they don't understand, they can ask after the study finishes. It is not recommended to ask questions during the study. The tawheed taught is based on the understanding of *Ahlu al-Sunnah wa al-Jama'ah*. Even though *fiqh* lessons are still taught, they are not emphasized. *Fiqh* is given at certain times. For example, as the month of Ramadan approaches, materials relating to the requirements and harmony of fasting are discussed. After that, it continues with a more in-depth discussion of fasting according to its nature. Another example is about *thaharah*. *Thaharah* according to *fiqh* is discussed briefly, then continues with the essential meaning of *thaharah* in more depth.

Muzakki said that to be able to return to Allah, a person must know the origins of human creation. One must also know human nature and ways to open the veil in order to reach, or worship, Allah. The explanation of the material also conveys the true meaning of worship and its procedures. A way of looking at Allah that does not take shape, color or place. How to say the *shahada*, perform prayers, give *zakat*, fast and hajj.

"At Bahrul Lahut, the lessons focus on tawheed following the understanding of *ahlu al-sunnah wa al-jama'ah*. An example is about a five daily prayer. When explaining prayer, we no longer discuss how to bow down, prostrate or anything else according to the rules of *fiqh*, but rather how to face Allah, because prayer is essentially facing Allah. To be able to face Allah, you must do *thaharah* first, because Allah is Most Holy. So, when facing Allah we must be pure, externally by performing ablution, and internally by removing the impurities from the heart."

Furthermore, Muzakki explained the origins of humans and the ultimate goal of this life. If someone wants to worship Allah, they must know their origins and know their purpose in life.

"In essence, humans are from God. So, we will return to Allah. Returning to Allah means returning to the nature of Allah called Nurullah. Nurullah is also called the Essence of Muhammad. From this Nurullah, all creatures were created. The essence of creature is Nur Muhammad because it comes from the Essence of Muhammad. If someone can free themselves from mundane lust, they will undoubtedly be able to return to being Nur Muhammad. Nur Muhammad is always connected to Nurullah which is the nature of Allah and is automatically connected to Allah. This condition is called returning to Allah, meaning that all one's behavior is based on Allah's will, not one's own will. The human will is

always connected to the worldly things that enter through the five senses. To be able to avoid actions that arise from one's own will, a person must be *firaq*, meaning separated from the self. Here we are taught how to *firaq*."

From the above explanation it can be understood that human origin is essentially from God. The real purpose of human life is to return to Allah. To be able to return to Allah, humans must be free from the influence of worldly lust. To be free from lust, humans must be able to *firaq* or separate from ego or the qualities of worldly lust. On another occasion, the leader of Bahrul Lahut also explained the true meaning of the shahada. The shahada is not only said verbally, but we also have to know its true meaning.

"Reciting the shahada is not only verbal, but must be done physically and mentally. Verbally we read, mentally we witness Nurullah with the eyes of the heart. To be able to witness Nurullah, one must return to being Nur Muhammad. Nur Muhammad can also be called the name of the Most Holy Essence. We actually don't exist, just a combination of the names of Allah. It is stated in the book *Kifayat al-Atqiya'*, that "everything that exists is actually the names of Allah"."

From the explanation above, it can be said that the shahada must involve the body and mind, not just verbal confession, but must truly witness Nurullah or the nature of Allah with the eyes of the heart. Muzakki also said the same thing in his routine Sunday night study.

"A person who is able to say the shahada must have a pure heart from inner defilements. His life was always surrendered or *taslim* to Allah. They are not arrogant or proud when they get success, and they don't get frustrated when experiencing failure. Everything has gone according to God's will. The position of their soul was in harmony with the provisions without the slightest resistance. This is the true servant of Allah."

At another meeting, the leader of Bahrul Lahut said:

"Reciting the shahada must be continuous, it must not be interrupted. It's not just said verbally. To be called Muslim, you must say the shahada at all times. Muslims must not abandon their shahada for even one second."

There are several documents provided by the leadership of Bahrul Lahut to researchers. This document is material that has been taught to students. A similar thing was also said by one of Bahrul Lahut's students, Syamsudin, who said:

"When I was having a Koran study in a mushala, so in order to fully focus/*khusyu'* during prayer, I was told to remember the meaning of what I read. So, the mouth reads, the heart gives meaning. But I'm

confused. As I perform this prayer, am I worshiping the meaning of the *lafadz*, or worshiping Allah? I was confused for a long time. Finally, a friend invited me to join in studying at Bahrul Lahut. Thank God, now I understand how to worship Allah."

Studying at Bahrul Lahut is aimed at forming a character with a spirit of tawheed. Understanding *ahlu al-sunnah wa al-jama'ah* is not just knowledge but is truly implemented in the reality of life. Many people claim to adhere to the views of *Ahlu al-Sunnah wa al-Jama'ah*, but in reality, they do not reflect the understanding of *Ahlu al-Sunnah* at all. Following is Ridwan's explanation:

"What is called understanding is not just understanding the explanation, but being able to put it into practice. In the concept of tawheed, it is said that humans have absolutely no actions. How to prove it is the most important thing. So, don't stop at just thinking. Many claim to be experts in *al-Sunnah*, but are still attached to their own actions. This is not *ahlu al-sunnah*. So, you have to eliminate ego and manifest it in your life every moment."

Within humans, there are two things that must be returned to Allah so that human will can be separated from their ego and be in harmony with Allah's will. As stated by Muzakki in his regular Saturday evening study, as follows:

"There are two things that are rightful to Allah within us that we must return to, namely *qudrah* and *iradah*. In returning *qudrah* and *iradah* we must put off our physical and spiritual. As long as we are still attached to the physical and spiritual, it is impossible for us to return the *qudrah* and *irada* to Allah. Maybe in our minds, we think that we have returned *qudrah* and *iradah* to Allah, but in fact this is an act of lust. The state of a person whose *qudrah* and *iradah* have been returned to Allah is total surrender. When a person cannot differentiate his own *iradah* from Allah's *iradah*, then he will be trapped by lust in the name of Allah. He will become a *Jabariyyah* or he can become a *Qadariyyah*."

Faith is located in the heart, not in the mind or verbal confession, or just feeling confident that everything is God's will. Belief in Allah that is only based on thoughts will result in an attitude that takes the name of Allah in everything, including when doing bad things, or always remaining silent and doing nothing in the name of *takdir/fate*. This is what is called *Jabariyyah*. Or, someone feels capable of doing everything with all the potential that exists within them. Feeling capable of doing something without Allah's involvement at that time is what *Qodariyyah* means. As stated by the leader of Bahrul Lahut:

"People who just say that everything is Allah's will or just remain silent and don't want to perform worship on the grounds that it is their destiny, but only stop at it in their thoughts or confessions, that is what is called *jabariyyah*. And if one feels they can do everything without Allah, only relying on their own abilities, that is what is called *qadariyyah*."

The acceptance of students at Bahrul Lahut does not use certain standards. Anyone can join. Based on the researcher's observations, the students who attended appeared to come from diverse backgrounds. This can be seen from their appearance when they attend the study. Through an interview with one of the *ustadz*, it was explained as follows:

“People who study here come from various backgrounds. There are those who are already good at reciting the Koran, they can already read *Kitab Kuning* (the yellow book). There are also many people who have experience in Islamic boarding schools. They join us here to deepen tawheed. There are those who have never studied the Koran at all, have even been involved in drugs before, and there are also those who have become drug dealers. But thank God, after being introduced to tawheed by the *kyai*, now they have stopped completely and are diligent in worship and prayers. There are also gamblers, cockfighting and others. Most of have come into realization.”

Second is deepening. To increase students' understanding and insight and to anticipate students who do not understand the subject matter, discussions and questions and answers sessions are held on certain days. The following are the results of the researcher's interview with Muzakki:

“Every Tuesday night there is a discussion on the science of tawheed. The aim is to help students who are still confused about practicing their knowledge. Only a few attend, and even then it also changes from time to time, because only those who have problems are present. After that they converse, sometimes until dawn.”

This discussion is not mandatory for all students, it is only attended by students who feel they do not understand and have problems in practice. Students are given the freedom to express their difficulties and experiences in practice. This discussion and question and answer session is accompanied by the leader Bahrul Lahut or *ustadz*.

Third is living the values. Apart from being required to understand tawheed correctly, the students receive direct guidance in *mujahadah* and *riyadah* using the *firaq* method. *Firaq* is a way to escape the influence of lust. With practical guidance in the form of *firaq*, there is a combination of theory and practice. According to the explanation from Bahrul Lahut's leadership, this *firaq* is carried out in three ways. Each way has its own procedures. Every student must follow and be disciplined in practicing according to the instructions.

According to information from one of the students, apart from regularly attending general study, they also take part in discussions and questions and answers sessions as well as *firaq* guidance from the leadership of Bahrul Lahut. They are also required to take part in joint *dhikr* activities which are held once a month. Students, apart from Friday evenings, are also required to take part in the routine *Zikr al-Gafilin* activity which is held in the last week of each month. Some local residents also participated.

Based on information from Muzakki, this activity is held to facilitate the students to get used to *dhikr* and reduce useless activities in the village. Apart from that, it can also be used as a means of training oneself to strengthen the practice of the science of tawheed for those who already understand it.

"The Zikr al-Gafilin activity is held once a month with the aim of getting students used to *dhikr* and so that students have useful activities. For those who already understand the science of tawheed, it can be used as a means of strengthening."

As written in the book *Zikr al-Gafilin*, *Zikr al-Gafilin* is a *dhikr* guide that is based on the triumvirate of great scholars, namely KH. Hamim Jazuli Ploso Kediri or usually called Gus Mik, KH. Ahmad Shiddiq Jember, and KH. Hamid Pasuruan. *Zikr al-Gafilin* contains *dhikr* and prayers as well as *tawassul* to the *ulama'* of the *Salaf al-Salih*. It is open and universal, meaning that anyone can practice it without any *bai'ah* as in *tariqah* in general.

b. The Implementation of the Internalization of Tawheed Values

The implementation of the internalization of tawheed values at the Bahrul Lahut Ta'lim Council is carried out in three stages, all three of which are an inseparable series. Each stage has its own benchmarks. Students must follow each stage in an orderly manner. These stages are: First, value transformation. Value transformation is carried out by holding public study which all students must attend. Based on the explanation from the leadership of Bahrul Lahut, all students are required to attend study every Friday evening.

"All students are required to attend every Friday evening study. Lessons are delivered based on a schedule. Each ustadz teaches according to their field of study. The lessons include fiqh, morals and tawheed."

All students participate in this general lecture/study without being distinguished between old or new students. Everyone gathered in one room and listened to the speaker's lecture. Each student gets a lesson sheet as study material. The lecture/study is held for one hour. After that, the students are allowed to go home or have a discussion between the students on their respective levels.

The second stage is a value transaction. Implementation of value transactions is carried out through discussions and questions and answers. Students are given the freedom to ask Bahrul Lahut leaders or the ustadz who are in charge of matters regarding the understanding of tawheed. Before the discussion, the leader Bahrul Lahut gave a special lesson on tawheed and then students were invited to ask questions if they did not understand. As Hendra said:

"Discussions are held every Tuesday evening. This discussion is attended by only a portion of the students who attended the Friday night study. We, the students, are taught about tawheed and ways to face Allah

before receiving guidance in practice. We students are given the freedom to ask questions if we don't understand."

This discussion and question and answer session lasted two hours. The atmosphere during the implementation was very relaxed because students were allowed to drink coffee or smoke for those who smoke. Sometimes it's also punctuated with jokes. This atmosphere makes the students very enthusiastic in discussing.

The third stage is value trans-internalization. The implementation of value trans-internalization is carried out by means of *firaq*. *Firaq* is carried out in three stages, namely *firaq* one, *firaq* two and *firaq* three. After successfully completing the first stage, students can proceed to the next stage.

- **Firaq One.**

Firaq one aims to eliminate the influence of lust. When practicing *firaq*, students sit cross-legged with their hands on their knees. Before starting, the kyai warned the students to relax physically and mentally and let go of all inner burdens. Any feelings such as happiness, anger, sadness and so on must be released. If someone has wronged you, forgive them. Not being happy with Allah's provisions, for example in the form of other people's wrongful actions befalling you, risks much greater than the pain of being wronged. Next, the kyai led the students to read the *shahada*, *istighfar* and *shalawat* which are followed by the students. Then the students, following the instructions from the kyai, carry out the sequences in the practice. First, determine the focus point. Second, look at what is in front of you and put it into focus. Third, include one's own body into the focal point. Up to the third step, the students are silent for a long time, approximately 30 minutes. After that, the kyai asked the students to express what they feel one by one and then the kyai give an explanation based on the students' expressions.

Based on information from the leadership of Bahrul Lahut, students are said to be successful at this stage if the students experience circumstances or conditions including:

- a) Seeing one's own form as a whole with feeling.
- b) When doing something, they don't get involved at all. Just watching.
- c) There is no will of their own that accompanies the action.
- d) Being in the moment. They don't jump to the future or go back to the past.
- e) When they are in the moment, they are completely unaware of it. So, it can be said to be in time but not in time or in place but not in place.
- f) There are no *lafadz*/ words of Allah in thoughts, feelings and wished.

- **Firaq Two.**

After students succeed in the first stage, they are invited to take part in the second stage. Based on researchers' observations, this second stage is

not much different from the first stage. It only differs in the focal point and the object being paid attention to. There are also not as many students at this stage as there were at the first stage.

In this second stage of *firaq*, the focus point is located on the neck. The practical method is that students are instructed to use speech, smell, sight and hearing through this focal point. Or you could say, everything that is seen and heard enters that place, so that what happens is seeing without the eyes, hearing without the ears, speaking without speaking and smelling without the sense of smell. This is done continuously until the body and the self disappear. Students in this second stage are considered successful if they have a spiritual body. Spirituality has been *la haula*.

- Firaq three.

This third stage is the final stage. Once students have mastered this stage, they are given the option to continue attending the study session or not to attend. Occasionally, they can come to the *kyai* for consultation when having some problems in practice.

The third stage, as written in the document given by the leader of Bahrul Lahut, is about the procedures for practice, namely by breathing from the *sulbi* to the faint building, which is more magical and continues to the crown and *ngepen*, which means closing with the intention, with the provision of eliminating the two sentences (*Hu Allah*) as well as the occultation of our bodies and our spirits up to the seven heavens and the earth, that is, there is only Allah, there is nothing else. Only His Essence alone stands alone. This is what is real.

Based on information from students who have reached this position, other requirements that students must fulfill are that students must fast for three days and bathe at 12.00 at night. After being able to master this third stage, students must do *wirid* on certain nights, namely the nights of the 1st, 14th, 15th, 16th and 21st of each month, which they call the full moon *shidiq*. Apart from that, a thanksgiving is also held as a sign of the completion of the lesson. From the researcher's observations, it is found that at this stage the students' practice was not like in the previous stages. The *Kyai* only did the conditioning once, after that everyone was silent, engrossed in their own practice. According to the students' information, it is as follows:

In this third stage, the number of students is smaller. Meanwhile, practice starts at 12 at night after the other stages have been completed. In carrying out the practice, the students were sitting cross-legged facing the *Qibla*. Back straight, legs crossed not overlapping, hands loose in the lap. Eyes open but it's like there's nothing to see. Observing the breathing movements of the *sulbi* as a means to see oneself.

Based on the explanation from the leadership of Bahrul Lahut, there are several things that students must understand, including:

- a) In doing the practice, students must depart from intention, meaning intention because of Allah. Selfishness has disappeared. In this condition, students have reached the perfection of *firaq*.
- b) Remove two sentences (Hu Allah). Verbally saying the *lafadz*, but the *lafadz* sank and no longer had a form. The letters and sounds disappeared.
- c) Body and spirit have disappeared to the seven heavens and earth, meaning that body and spirit have disappeared completely.
- d) Only His own essence stands alone, meaning only "I AM" remains.

Efforts taken to overcome obstacles are by giving motivation to students to always actively participate in study in order to understand the materials correctly. This obstacle arises because most students are busy with family, work and so on. For this reason, students need to always be reminded to manage their time and continue to attend the study

2. Discussion

a. The Concept of Moral Formation through Internalization of Tawheed Values

From the explanation above, it can be seen that the concept of moral formation through the internalization of tawheed values in Bahrul Lahut Ta'lim Council includes three things. First is understanding. In this case, the effort made is to introduce and understand the science of tawheed to the students through general study using the lecture method. Students are required to understand tawheed correctly. To be able to practice the values of tawheed, one must first understand the concept of tawheed correctly, so that they will not be trapped in mere *rububiyyah* tawheed which only acknowledges that everything comes from Allah without any real proof in the worship process that is in accordance with the guidance of the *Shari'ah*. This is in line with research conducted by Hamid (2016) which states that the internalization process can be carried out by teaching moral material as well as implementing the habit of having good morals, both in relation to Allah, oneself and others (Hamid, 2016).

Tawheed is the basis of morality. Without knowing and understanding the science of tawheed, the foundation of a person's behavior will be shaky and will not be solid. The measure of good and bad behavior is determined by the extent to which a person understands the concept of morals. Not just from verbal statements, but truly from the heart. As Imam Ghazali said, morals are an expression of a condition that remains in the soul, from which the soul can act easily without requiring prior thought and reflection (Suryadarma & Haq, 2015).

From the explanation above, it is explained that to be able to tawheed correctly, a person must know their origins and where to return. Based on the results of interviews with the leadership of Bahrul Lahut, it was explained that human origin is essentially from Allah. The purpose of human life is to return to Allah. What is meant by returning to Allah is returning to the nature of Allah or what is called *nurullah*. *Nurullah* is the nature of the Most Holy Essence. From this *nurullah*, all creatures including humans were created. *Nurullah* is also called the *Nur Muhammad* (essence of Muhammad), so the essence of humans is *Nur*

Muhammad because it comes from the essence of Muhammad. Nur Muhammad is always connected to Nurullah who is never separated from the Most Holy One. If someone wants to return to Allah, then they must eliminate their desires in order to return to being the light of Muhammad who is always in harmony with the essence of the Most Holy. The same thing was said by Al-Jailano, (1993), that humans must return to their place of origin, namely the *Lahut* realm which originates from the essence of Muhammadiyah.

Second is deepening. For students to have a correct and in-depth understanding, discussions and questions and answers are held. The findings in the field show that not all students understand the material presented. This requires separate handling so that the material can be received and well understood by students. Incorrect understanding causes students to be unable to carry out the teacher's instructions during practical guidance. Handling for students who are unable to understand the concept of tawheed like this is by holding discussions and questions and answer sessions. Students are encouraged to express their difficulties freely. By holding discussions, problems are quickly resolved and solutions can be found immediately.

Third is living the values. Apart from being required to understand monotheism correctly, the students receive direct guidance in *mujahadah* and *riyadah* using the *firaq* method. *Firaq* is a way to escape the influence of lust and worldly desires. With practical guidance in the form of *firaq*, there is a combination of theory and practice. For students to be able to live the values of tawheed correctly, students are encouraged to do dhikr both collectively and individually. Joint dhikr is done by practicing *zikr al-gafilin*. By doing dhikr, awareness of God will slowly form. By making the habit of dhikr, the heart becomes calm. With a calm heart, all life's problems will be easily resolved. Actions, thoughts and emotions become controlled so that they do not disturb other people. The same thing was said by Kastolani (2016) that the role of tawheed in life is to form and maintain a healthy mental. With a healthy mental, the soul will be calm.

b. The Implementation of the Internalization of Tawheed Values

From the explanation above, it can be seen that the implementation of the internalization of tawheed values at the Bahrul Lahut Ta'lim Council was carried out through three stages. The first is value transformation. The implementation of value transformation at Bahrul Lahut was carried out by holding recitations which are attended by all students once a week using the lecture method. Each teacher had the task of providing material according to the field of study that had been determined by the leadership of Bahrul Lahut. The material provided was limited to fiqh, morals (Sufism) and tawheed.

The priority of the teachings was the issue of tawheed which was supported by fiqh and Sufism. The three were combined into one inseparable whole, so that it was hoped that they could form behavior or actions that reflect morality based on tawheed values. Behavior or actions that are far from the values of tawheed cannot be called moral behavior, because in Islamic teachings, tawheed is the concept of *aqidah* and is the basis of all values and norms in Islam. Rakhman (2018) conveyed the same thing that all forms of worship related to God or good deeds

to fellow humans require appreciation which is not enough just by following religious norms regulated by *fiqh*, but it requires training and application of the correct mental attitude and inner awareness through Sufism.

Second is value transactions. The application of value transactions carried out at Bahrul Lahut is to provide separate time for the students to have discussions and ask questions accompanied directly by the *kyai*. Students are given the freedom to express their understanding or ask the *kyai* directly if there is a lesson they do not understand.

Third is the trans-internalization of values. At this stage, the teacher's appearance in front of students emphasizes their personality more than their physical figure. The implementation of trans-internalization of values in Bahrul Lahut is carried out by providing guidance and practice guidance directly from the *kyai*. The initial guidance given by the *kyai* was to do *firaq*. *Firaq* is done as a way to release the influence of lust and worldly desires on humans. Lust and worldly desires are the main obstacle for a person to be able to worship Allah. To be able to serve Allah requires inner and outer purity. This is in line with Rozikan & Fitriana (2017) who say that to achieve a divine soul state, it is necessary to do *takhalli*, that is cleansing oneself from the despicable qualities of lust.

Based on the explanation of leader Bahrul Lahut, if someone wants to return to Allah, then he must eliminate the despicable qualities within himself first. This self-cleaning is done by means of *firaq*. *Firaq* is done by realizing the focus point which is in the solar plexus. After being able to realize the correct location of the focus point, then he shall observe everything outside of himself with the focus point. After successfully putting everything into the focus point, then he shall observe himself with the focus point. The purpose of this *firaq* is so that oneself is not influenced by worldly desires. By observing oneself through a focal point, external influences or everything outside oneself can be conditioned. If external factors are not conditioned to one point, then they will be able to move thoughts and feelings. Thoughts and feelings that move based on desires that are driven by conditions outside themselves will give birth to actions that are based on worldly desires.

After successfully mastering the first stage, students are trained for *mujahadah* in the second phase. In this second method, students sit cross-legged facing the Qibla. The eyes must not be closed. Closed eyes will trigger the emergence of fantasies and thoughts. According to the explanation from leader Bahrul Lahut, the second method uses a focus point that is different from the first. The first focus point is in the solar plexus, while the second focus point is in the neck, the part that is felt when swallowing. Students are directed to use the focus point to condition their speech, smell, sight and hearing to be centered on the focus point. The benchmark for success in this second stage is if the students have a spiritual body, no longer a physical body. By focusing our words, smell, sight and hearing to the focus point regularly, the spiritual body will automatically become aware. Physical existence will neglect itself.

To reach the third stage, students must master the first and second stages first. In this third stage, students sit cross-legged in a relaxed state physically and mentally. Consciousness flows from the *sulbi* (tailbone) to the crown in harmony with natural breathing using the remembrance of *hu* Allah and stops right at the

crown. Based on information from Bahrul Lahut's leadership, the condition achieved at that time is the disappearance of ego and the perfection of *firaq*. Physical and spiritual have disappeared completely. Only the I AM remains, which is not bound by conditions or circumstances. The three stages above are in line with what Al-Ghazali (2013) said in the book *al-Munqiz min al-Dalal* that a person's stages in taking the spiritual path can be done in three stages, namely *tazkiyyah al-nafs*, genuine dhikr of Allah, completely united with Allah.

Apart from being trained to control their desires in ways determined by the kyai, the students are also accustomed to carrying out certain dhikr individually or collectively. Dhikr is done with the heart or verbally with the aim of raising awareness of Allah. This is also in line with Rurung et al., (2019) who say that the journey towards God begins from eliminating worldly desires by means of *mujahadah* until achieving union with God's will. By being united, it means that we have united. Our spirit has returned to God. To become a true believer, we must have tawheed *uluhiyyah*, which means we must truly serve Allah. Servantism to Allah is reflected in all behavior that originates from Allah's will, not from one's own will. One's own will has disappeared into God's will.

Judging from the explanation above, it can be seen that the implementation of the internalization of tawheed values at Bahrul Lahut Ta'lim Council is carried out in three stages, namely value transformation, value transactions and value trans-internalization. Value transformation is carried out by holding public study which are attended by all students. Value transactions are carried out by holding discussions and questions and answers session, while value trans-internalization is carried out with guided practice and carrying out dhikr both collectively and individually in accordance with the kyai's direct instructions. This is in line with Muhaimin in Syukri & Halik, (2019) who said that the value internalization process can be carried out in three stages, namely value transformation, value transactions and value trans-internalization. The same thing is also said by al-Ghazali in Rohayati, (2011) who stated that moral education can be done by means of *mujahadah* and *riyadah*, getting into the habit of doing good deeds and doing them repeatedly.

CONCLUSIONS

From the explanation above, it can be concluded that the concept of moral formation through the internalization of tawheed values carried out at Talim Bahrul Lahut Council includes three things. First is understanding. At this stage, the lesson material focuses on the issue of tawheed. Students are introduced to the tawheed values by using Sufism paths. Santri are required to understand how to return to God. Second is deepening. This stage aims to determine students' understanding of the material. Students are required to express their own understanding through free discussions between students accompanied directly by Bahrul Lahut's leadership. Third is living the values. This stage is carried out through practical guidance which is handled directly by the leadership of Bahrul Lahut. Apart from that, students are required to do dhikr together or individually according to the provisions set by the Bahrul Lahut leaders.

The implementation of the internalization of tawheed values at the Bahrul Lahut Ta'lim Council is carried out in several stages, including value transformation, value transactions and value trans-internalization. Value transformation is carried out by

providing material through general study. Value transaction is carried out by holding discussions and Q&A session accompanied directly by the Bahrul Lahut leaders. Meanwhile, the value trans-internalization is carried out in the form of practice guidance using the *firaq* method which is guided directly by Bahrul Lahut leaders. Students perform *mujadah* and *riyadah* as well as *dhikr* in ways determined by the leadership of Bahrul Lahut.

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