The Character Education for Cosmological and Ecological Awareness in Pesantren

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Abstrak

Kata Kunci: Pendidikan Karakter, Relasi Kosmologi, Krisis Ekologi, Pesantren

Abstract
This paper aims to formulate a model of character education in shaping students’ awareness about the balance of cosmology and ecological continuity based on its implementation at As-Suffah Institute Rembang. The research method used is a qualitative case study. The data was obtained from in-depth interviews using snowball sampling, participant observations, and reference studies related to character education, pesantren, cosmological relations, and ecological crisis. The collected data is analyzed using the Miles and Huberman interactive analysis model, consisting of data reduction, data presentation, and data verification. The result of this study is As-Shuffah Institute
developed a character education model based on the concept of Islamic Cosmology reflected from Suluk Syahadatina Sheikh Achmad Mutammakin and practical experience of KH. Ubaidillah Achmad in the assistance of the community Tolak Semen Kendeng. Character education steps used include four strategies, namely Uswah hasanah, the study of the yellow book riyaḍah, and Sufistic counseling. Therefore, students can be aware of the central identity in religion, such as how much monotheism and faith can produce the broadest possible benefit for humanity (the gift of the universe).

**Keywords:** Character Education, Islamic Cosmology, Ecological Crisis, Pesantren

**INTRODUCTION**

Environmental issues currently interest academics and environmental activists, including the attention of several religious circles (Purnomo, 2020:27). We can see this phenomenon from problems such as the conflict in the cement industry in Tegaldowo Village, Gunem district, Rembang Regency, Central Java. The first ring community in the cement industry establishment site is a Muslim community thick with Islamic values and religious traditions *Nahdlatul Ulama*. Therefore, in this conflict, many influential Ulama or Kiai in the Rembang community are involved. The Rembang Community asked for advice and consideration related to the community's response to the existence of the cement industry.

One of those who actively assist in this conflict is K.H. Ubaidillah Achmad (Abah Ubaid), caregiver of As-Shuffah Institute Rembang Central Java. The involvement of Abah Ubaidillah Achmad during the community conflict is interesting to be examined, especially his views on the sustainable environment from an Islamic perspective. He provides a mentoring model that reinforces the importance of Muslims maintaining ecology and maintaining a sacred relationship with God, humanity, and the environment (Achmad, 2016; TV Kendeng, n.d.). Abah Ubaid often conveyed these three relationships to the students in As-Shuffah Institute and the assisted community.

In Indonesia, the preservation and control of environmental pollution is an obligation for every citizen (Nopyandari, 2014). However, the environmental quality index has not shown any significant changes during the last six years. So far, environmental management in Indonesia has focused more on utilizing environmental resources rather than improving the quality of the environment (Kementrian Lingkungan Hidup dan Kehutanan Republik Indonesia, 2018:44). Some cases of nature exploitation
have not been resolved, like the Lapindo mud case in Sidoarjo. Even recently, we have also been surprised by the investigation of the deliberate burning of forests in Papua to accelerate the expansion of oil palm plantations (Greenpeace Indonesia, 2020).

Islam teaches that humans are caliphs. Therefore, everything in the heavens and the earth is subjected to the benefit of humans. However, exploiting nature is an unjustified act. *Bahtsul Masail NU’s* 29th Congress in 1994 decided that the law of polluting the environment is haram and it is a criminal act (*jinayat*), if it causes damage (*ḍarar*), whether it is air, water, or soil pollution (Lembaga Bahtsul Masail (LBM) PBNU, 2019:20). In the concept of Islamic cosmology, Allah, Man, and Nature are inherent in one cosmological relation (Achmad, 2016: 260-261). When humans destroy the environment, it is the same as destroying God. Thus, there is a need for efforts to form human spiritual awareness. So that human values can rise again to filter out the negative influence of Science and Technology, such as through education. It integrates religious education and environmental education to form individuals who have ecological piety (Fua, Nurlila, Gunawan, & Wekke, 2018:2-5).

This research aimed to describe a pesantren-based character education model oriented towards forming a balance of roles between 'abd and khalīfatu fī al-ard in santri (students) through qualitative case studies. The research was conducted at As-Shuffah Institute Rembang, Central Java, for 18 months from September 2019 to March 2021. In data collection, researchers used the Snowball technique to determine informants. Then, conducted in-depth interviews with key informants, namely Abah Ubaidillah Achmad and Umi Yuliyatun Tajuddin (Caregivers of As-Shuffah Institute). Researchers conducted participant observation and documentary studies related to the As-Shuffah Institute and references about character education to complement the data. From Geertz’s theory, the steps taken by researchers to formulate a character education model were by paying attention to the meaning of actions from events in the pesantren and understanding them through the values (culture) of the pesantren community (Sodiman, 2018:23).

Furthermore, collected data were analyzed using the interactive model of Miles and Huberman’s analysis through the stages of reduction, data presentation, and verification. To develop an understanding of the pattern of character education at the As-Shuffah Institute, researchers conducted a dialogue with the Concept of Ki Hajar Dewantara’s Character Education and Albert Bandura’s Social Learning Theory. The validity test of
the data used in this study were triangulation and prolonged and repeated observations. Through triangulation, data collected through interviews, observation, and document study were compared (Creswell & Creswell, 2018:290).

This research is vital because environmental problems have become a crucial issue for the global community. Pesantren-based character education is assumed to be a solution for the formation of environmental awareness in students. Many researchers have been write about character education in pesantren. It starts from the literature review on character education based on pesantren (See for examples: Arifin & Turmudi, 2019; Sakir, 2016) to empirical studies related to character values, methods, character education strategies in pesantren (See for examples: Anam, 2019; Baharun & Maryam, 2019; Fikri, 2019; Murtosiah, 2019; Saihu & Rohman, 2019). However, there has not been much research discussing the internalization of the values of cosmological balance and ecological preservation in the scope of pesantren. Therefore, this research will review the values of character education as the basis for shaping the awareness of santri about cosmological balance and ecological sustainability and their implementation in the As-Shuffah Institute Rembang. Thus, a character education model can be formulated.

THE OVERVIEW OF AS SHUFFAH INSTITUTE REMBANG

As-Shuffah Institute is located in Njumput, Sidorejo, Pamotan, Rembang. This pesantren was founded by K.H. Ubaidillah Achmad, MA. (Abah Ubaid). Abah Ubaidillah Achmad was the son of KH. A.Tamamuddin Bin KH. Abdullah Munji Bin KH. Ismail Muhammad. He is a descendant of Sheikh Ahmad Al Mutamakkin Kajen Pati, who has a genealogical relationship with Sheikh Rahmatullah (Sunan Ampel). KH. Achmad Tamamuddin Munji is Mursyid Thariqah Naghsyabandiyah Khalidiyah and Rais Syuriyah PCNU Nahdatul Ulama Rembang. The use of the word ‘Institute’ as the name pesantren is an effort of caregivers who want a transformation into a new era of pesantren in global development. The name is relevant with the vision of pesantren "Excel in at-Turats, guards in the relativity of science". Abah Ubaid used the name As-Shuffah because this pesantren stands next to the mosque. This resembles the residence of Sufis at the time of the prophet who lived next to the mosque. Hopefully, someday the students can follow the morality of the Sufis. (Interview with Umi Yuliyatun Tajuddin December 15, 2019)
The number of students living in the pesantren is currently limited to 25 male students and seven female students because pesantren is still developing. This pesantren also perpetuates religious traditions in the community around pesantren. Every Sunday night, this pesantren held a lecture with residents and students. (Observation at As-Shuffah Institute Rembang, December 15-31, 2019.) This Pesantren emphasized three excellent study areas in his learning activities: Kalam Asy'arian and Maturididian Sciences; Fiqh madhab science "Al Arba'ah" and Shafi'i'an, and Sufism Imam al Ghazali and Imam Junayd al Baghdadi. In the learning activities, As-Shuffah Institute uses an approach that refers to the model of scientific genealogy that develops in the Nahdlatul Ulama pesantren and the study of Islam and Local Culture. From the excellent study above, Pesantren As-Shuffah began the study with the new students through the following scientific studies, the field of morality (Akhlak): Naẓam Alā lā Tanālul ‘Ilma Ilλa Bisittatin, Nazam al Maṭlab, Tanbih al-Muta’alim. Fields of Tawhid: Aqidah al-Awam, Al Kharidatu al Bahiyah, Bad’u al-Amāli, Jauharah at-Tauḥid. Tajwid fields: Hidāyatu alyibyān, Tuhfatu al-Atfāl, Matan al-Jazariyyah. Sharaf sciences: al-Amšilah at-Taṣrifiyah, Naẓam al Maqṣūd, Qawā’id al-‘Ilāl. Nahwu fields: Matan al-Jurūmiyyah, Qawā’idul ‘Irab, Naẓām al-’Imrāā, al-fiyyah Ibn al-Mālik. Field of Faraid: ‘Uddatul Faridli, Matan Raḥbiyah. Furthermore, Tafseer Science, Hadith Science, Mantiq Science, and Balaghah Science (Interview with Abah Ubaidillah Achmad, Rembang, September 15, 2019).

As for the time of teaching, the yellow books are taught to adjust the situation and conditions. When a yellow book is finished, then continued with other yellow books, the daily learning routine in As-Shuffah begins at dawn. The Students are required to pray the Subuh congregation, after which then dhikr congregation and continued with the study of Tafseer. Starting at 06.00 the students prepare for school and breakfast. Between 07.00-12.00, the Students study in schools. After that, the asr prayer congregation and continued the study of the yellow book until 17:00. Then dinner, followed by Maghrib prayers congregation, dhikr together, then the study of the yellow book until the time of prayer Isha’. After the prayer Isha’ continued with the study of the yellow book until 21:00. Then the students can continue their activities and rest. The same routine is carried out by all students every day. On Sunday night, there is a routine recitation event with residents around pesantren. On Monday night, the students make a pilgrimage to the tomb of K.H.
Ahmad Tamamuddin Munji (*Observation at As-Shuffah Institute Rembang, December 15-31, 2019.*). In addition, in 2013 there were regular meetings of up to seven months at the As-Shuffah Institute. The meeting was held every Saturday to discuss the themes surrounding persimmon (cosmology) through the study of classical text on nature, the classical text was then also elaborated and how to contextualize it into environmental phenomena that occur in Rembang (*Interview with Abah Ubaidillah Achmad, November 27, 2019*).

**CHARACTER EDUCATION AT AS SHUFFAH INSTITUTE REMBANG**

The existence of a *pesantren* education system, making three central education can be optimal in developing the nature of students. *Pesantren* is a place that teaches the science and forms the character of students through 24-hour learning. Kiai figures who are not only educators but also concurrently as parents will also strengthen the family function. In addition, in *pesantren*, students also interact with the surrounding community so that students can develop their intelligence towards ethics. Thus, *pesantren* education can grow students who love their nation and have a sense of humanity (Aini, 2018; Anam, 2019). Therefore, character education in *pesantren* can optimize students’ creation, feeling, and intention. Knowledge and appreciation of the value of noble character will cause encouragement in students to actualize it in real life (Baharun, 2017). Based on the search results on the fundamental values of character and character education strategies in the As-Shuffah Institute, it can be described in the following illustration figure 1:
Cosmological Relations as a Basis for Character Education

From figure 1, we can understand that the central vision of character education in As-Shuffah Institute Rembang is to form students who have an orientation to the afterlife by balancing the relationship to God and fellow creatures of God. To realize the vision, Abah Ubaidillah refers to the concept of cosmological relations. The practical experience of Abah Ubaid in mentoring cement conflicts, and the teachings of Suluk Syahadatain Sheikh Achmad Mutammakin inspires the concept of cosmological relations. Therefore, the character education model in As-Shuffah Institute is a model of character education oriented to religious values and local wisdom in pesantren.
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Abah Ubaid has described this Suluk Syahadatain Syekh Ahmad Mutammakin in a book he wrote with his wife, entitled "Suluk Kiai Cebolek dalam Konflik Keberagaman dan Kearifan Lokal." The book achieved an award as the Best Islamic Book in the Adult Non-Fiction category at the 2016 Islamic Book Fair Award (Zunus, 2016). In his book, he mentions six spirits or Suluk Syahadatain that must be achieved to achieve the dignity of Al-Insan al-kāmil. The Suluk consists of six stages: the Suluk of Intention, the Suluk of Unity, the Suluk of Transformation, the Suluk of Liberation, and the Suluk of Local Wisdom, and Tazkiyyatu an-Nafs (Achmad & Tajuddin, 2014:45). In the study of cosmology, we will find terms: macrocosm and microcosm. According to Javanese philosophy, the macrocosm is called the immense universe, which is in the form of the universe. Whereas the microcosm is called the little universe, which is in the form of humans (Haryati, 2017:174). Humans, as microcosmos, are very influential in this regard. If man is unable to move the divine nature and human nature according to the will and decision of God, then there will be damage in the universe. An ecology that is damaged will also result in the darkness of the human soul and damage the human character.

Cosmological relations are constancy and firmness of attitude in moving the energy of tawhid (monotheism). This passion for tawhid must always be actualized to create an integration that forms human functions before Allah. One way to actualize tawhid is through dhikr when Allah gives guidance to his servant's heart, who became the caliph. It will connect positive energy that makes people feel the pleasure of dhikr, carry out Allah's command, and maintain the harmony of cosmological relations between the elements of the universe (Interview with Abah Ubaidillah Achmad, Rembang, October 18, 2020). In other words, through the correct understanding of tawhid, one can reach ihsan so that he can present God in every daily activity. Through tawhid will also be formed human personality Al-Insan al-Kamil. Through tawhid awareness, man will be raised awareness related to his role as Imago Dei and his moral responsibility to nature (Nasihah, 2020:234). Therefore, in this case, tawhid has a strong thrust in the mission of giving birth to the benefit of all creatures of God, and Faith becomes a solid driver to do righteous deeds in the creatures of God.

The concept of character education applied in As-Shuffah Institute is relevant to Ki Hajar Dewantara’s Character Education, related to methods, principles of education, and learning the developed purpose character education. In his motto, Ki Hajar Dewantara
mentions that the purpose of ethical education is "Tri Hayu", namely "Hamemayu hayuning sarira, hamemayu hayuning bangsa, hamemayu hayuning bawana." It means that education aims to improve the quality of ourselves. With education will give birth to quality people who are orderly and love their nation. This noble order and ethics will move us to prioritize preserving the survival of the universe (Subagya, 2016:6-7).

However, there is a difference between the concept of character education developed in As-Shuffah Institute and Ki Hajar Dewantara’s Character Education. As an Islamic educational institution, As-Shuffah put its foundation on the teachings of tawhid to form a human being with the personality of Al-Insan al-kāmil. Meanwhile, Ki Hajar Dewantara focuses on efforts to form the character of learners following the characteristics of the nation's personality based on Indonesia's noble culture. In the end, through the application of the concept of cosmological relations in character education, it will form a student awareness that everything in the universe is God's creation and is another manifestation of the signs of God's greatness. So, the student's character is formed through psychic symptoms that appear from the outside and the potential of human nature. Furthermore, there will be a student with behavior and principles of life based on the balance of soul elements and refers to the universal truth of God. Thus, the sublime character formed is not easily wavered because of worldly temptations.

**Fundamental Values of Character Education at As-Shuffah Institute Rembang**

Based on the observation and understanding of the pattern of action of the community Pesantren As-Shuffah illustrated in figure 1, it can be known some of the values of character education applied. These values include the value of tawhid, scientific value, the value of self-reliance, the value of discipline, the value of simplicity, the value of justice, equality, and humanity, family values, the value of tolerance and love of the homeland, and the value of love of the environment. The values instilled in As-Shuffah Institute are relevant to the Pancadarma Principle in Ki Hajar Dewantara Character Education. *Pancadarma* principle consists of nature, independence, culture, nationality, and humanity (Agus, 2017:54). In the first principle, Ki Hajar put the nature of the learners as a reference in education. It is relevant with the practice in the As-Shuffah Institute, namely tawhid as part of the *fitrah* / human nature that must be optimized in the educational process. The existence of scientific value, independence, discipline,
simplicity in As-Shuffah Institute is relevant with the second principle of *Pancadarma*, namely the principle of independence. Through the value of self-reliance, discipline, and simplicity, students will learn to control themselves while following the prevailing norms in their society.

In addition, through the values of justice, equality, and humanity, family values, the value of tolerance and love of the homeland, and the value of cooperation, As-Shuffah Institute embodies the third and fourth *Pancadarma* principles, namely the principle of culture and nationality. From these values, students are invited to live their own culture and interpret it dynamically to foster a sense of love for their nation. This principle of nationality is certainly not allowed to contradict the principle of humanity. The principle of humanity should guide the duty of human devotion derived from the noble mind in man. As-Shuffah Institute taught this nobility through the value of humanity and love of the environment. So, students have a love for fellow human beings and so love for fellow beings of God, including this universe.

**Character Education Process at As-Shuffah Institute Rembang**

Based on figure 1, the step of character education implemented by As-Shuffah Institute includes four strategies: (1) The *Uswah hasanah* (moral modeling) strategy provides examples of actualization of cosmological and ecological awareness at pesantren. (2) The strategy of the study of the yellow book as a means to provide understanding related to cosmological and ecological awareness in students (moral knowing). (3) The strategy of *Riyadah* as a means to foster the appreciation (moral feeling) of the value of cosmological and ecological awareness, as well as actuality in action (moral acting). (4) Sufistic counseling is a means of strengthening cosmological and ecological awareness in students through group guidance (moral counseling). The four strategies will be described in bellow:

**Uswah Hasanah Strategy**

When reviewed from The Social Learning Bandura Theory, the As-Shuffah Institute uses the *Uswah hasanah* modeling strategy as the primary approach. The existence of Kiai figures in pesantren has excellent potential in instilling cosmological and ecological awareness. Because humans prefer modeling figures, who have a higher status, more competent, stronger than them (Lesilolo, 2018:186-202), the main potential
of pesantren is the existence of Kiai authority, both in the mastery of science and charisma among students and society. In Pesantren, Kiai is the central figure in charge of religious education and forms the character of students (Rofiq, 2018). As for the practice of character education in As-Shuffah to instill cosmological and ecological awareness, students also observed from the mentoring conducted by Abah Ubaid in the Tolak Semen Kendeng conflict in Rembang. The mentoring conducted by Abah Ubaid aims to realize a principle that emphasizes how important the balance of cosmology and ecological sustainability is in religious perspectives.

Abah Ubaid's role in the assistance of Tolak Semen Kendeng includes: First, to be a loyal listener and justify the aspects of humanity that have been reflected and championed by the Kendeng community. Second, strengthen the principle of love for the sustainable environment that has been embedded is a principle that must always be maintained and championed. Third, reaffirm how important the right of citizens to maintain the balance of cosmology and ecological sustainability. Fourth, reminding the people of Tolak Semen Kendeng that there will be a negative impact on the development of culture and public belief in the sanctity of religion in the Industrial Revolution.

But the use of this modeling strategy is not entirely the same as the concept of modeling in Bandura's social learning theory. The modeling in As Shuffah refers more to modeling in Sufism, and students are not seen as blank 'white papers' that receive full learning inspiration from modeling figures. However, students are seen as a creature of God who has had basic potentials. So, the role of Kiai (modeling figures) is as a companion that shows the path or efforts that students must make to move the goodness potential in reaching the level of nafs muthmainah. Thus, the modeling strategy at As Shuffah Institute is closer to the Tri Among System in the Concept of Ki Hajar Dewantara’s Character Education, where educators have a role among, ngemong, and momong students.

*Tri Among* in pesantren context: First, Momong, Kiai must take care of students with compassion through good habituation. Second, Among Kiai gives examples of good and evil without having to force/take students' rights. Third, Ngemong, Kiai nurture students by observing, caring, looking after so that the fostered and cared for students can grow (Agus, 2017:55-59). Thus, Kiai can optimize the potential of students to develop
themselves, responsible and disciplined under their nature. These three systems are adapted to the stages of student development.

**Yellow Books Study**

At As-Shuffah Institute Rembang, the study of the yellow book became a means to provide a basis for understanding the students about the values of the character of cosmological and ecological awareness. With the study of the yellow book, students experience cognitive processes, ranging from paying attention to modeling figures to deciding what is taught in the books to be imitated or not and storing representations of values in their memory. In studying the yellow book, As-Shuffah Institute uses the *wetonan/bandongan* method, memorization, deliberation, *sorogan*, and *majlis ta’lim*. At the As-Shuffah Institute, this method of *wetonan or bandongan* has been modified. The purpose of the modification is to focus the yellow book study on students' learning at the end of the teaching. One by one, students are asked to reflect on the material that has been studied (*Observation at As-Shuffah Institute Rembang, December 15-31, 2019*).

Reflective learning uses reflection as an intellectual and affective activity in which individuals are involved in exploring experiences to achieve value-based understanding and appreciation with a stack of supporting components that surround them, such as values, customs, and traditions in life. Reflection has a vital role in character education. Through reflection, students can reflect on what has been learned and relate it to the phenomena around them (Karyanto, 2017: 197). This kind of learning design will optimize the potential of students in facing the challenges of the 4.0 era that require literacy skills and high-level thinking skills. According to this, the reality is relevant with the concept of Ki Hajar Dewantara’s Character Education, which requires education to develop human beings' power in its entirety, namely creation, feeling, and initiative. According to Ki Hajar, these three dimensions are components of the human soul that students must educate to form an independent soul. (Hendratmoko, Kuswandi, & Setyosari, 2017).

**Riyaḍah**

*Riyadh* can be a comprehensive spiritual practice, covering all aspects of life, worship, and muamalah. Therefore, *riyadh* has the purpose of maintaining the
relationship between man and God, man each other and the man with his environment to run harmoniously. *Riyāḍah* can also be understood to cleanse spiritual and serve God with noble character (character) and always do good in life (Husen, Hadiyanto, Rivelino, & Arifin, 2014:17). Through *riyaḍah*, students are used to practicing character values that have been learned through the book and observed from *Kiai* as figure modeling. Forms of education through *riyaḍah* at As-Shuffah Institute Rembang include: getting used to students for and praying in a congregation on time, living simple, and persistent in studying. In addition, this *riyaḍah* is strengthened through *mujahadah* by familiarizing students with reading *aurad* and *shalawat* with particular patterns and general patterns. Through this concerning practice, students will learn about understanding and living the meaning of patience, gratitude, sincerity, and *rida*. *Pesantren* community believes through efforts to clear the mind and clear the heart, cosmological and ecological awareness will be easier to form.

The existence of this *riyaḍah* is consistent with the motto of Ki Hajar Dewantara, that in education, students should maximize the three areas commonly referred to as "Tri Nga," namely *Ngerti*, *Ngrasa*, and *Nglakoni* (Agus, 2017:15). It means, *Ngerti*, through education *pesantren* students get moral knowledge. *Ngrasa*, from the education of pesantren, students can understand and feel the knowledge through passion. *Nglakoni*, through the teaching of *pesantren*, students ultimately do what has been known and lived. Furthermore, through character education in As-Shuffah, students are taught by thinking positively and trained to value a noble habit. So that students can understand, feel, and do those noble values.

**Sufistic Counseling**

In the practice of character education in As-Shuffah, Sufistic counseling becomes a controller to guide students to achieve the standard of character that becomes the vision of As-Shuffah Institute. Counseling is a process of assisting with interviews between counselors to clients who have problems so that caregiver can solve the problem (Hidayat, Maba, & Herniswati, 2018). One of the characteristics of As-Shuffah Institute is the existence of counseling or mentoring to the students. Based on observation, As-Shuffah Institute students have two age range categories: the children's phase 9-12 years and the juvenile phase 13-19 years, and some over 20 years old. This reality of difference requires
intensive mentoring because, in that phase, an individual is developing, has emotions that tend to be unstable, and is in the stage of self-discovery (Yuliyatun, 2017).

The background of caregivers also seems to influence the existence of this strategy. Umi Yuliyatun is a lecturer in psychology, while Abah Ubaid has a concentration on Sufism. From the experience of both, then implemented to do mentoring to students through Sufistic counseling. Sufistic counseling combines psychological counseling guidance methods with Sufism teachings that include takhalli, tahalli, and tajalli (Sabiq, 2016:352). Therefore, all learning activities at As-Shuffah Institute always consider the stage of psychic development of students based on the reading of psychic symptoms in psychological science and understanding the source of psychic symptoms through natural tendency relationships and potential human Sufism. The natural tendency, referred to here, is a form of essential potential that every human being has and has a meaningful relationship with tawhid awareness (Saryono, 2016).

In the implementation of Sufistic counseling, the caregiver applies several steps, namely: First, the caregiver emphasizes to the students of As-Shuffah about positive behaviors based on the atheism of Ahlu as-Sunnah wa al-Jamā‘ah an-Nahdliyyah that is habituated in the As-Shuffah neighborhood. Second, caregivers provide learning from a variety of sources that are in line with the vision of As-Shuffah so that students have broad insights and have an open mind, as well as democratic. Third, caregivers provide support and strengthening on positive behaviors (Akhlak Mahmudah) that have been in the students. Fourth, the caregiver emphasizes to the student not responding to different views based on momentary emotions. All actions taken in dealing with something should consider the benefit for the continuity of life (Tajuddin, 2018:145-146).

In practice, this counseling is done through group dialogue. The caregiver will provide insights about intellectual intelligence, emotional intelligence, and spiritual intelligence in the discussion. Then the students will be asked to convey their experiences on the issue. After that, the caregivers and students reflect between the caregiver's concept and the students' experience (As-Shuffah Institute, 2020a, 2020b, 2020c). Through this counseling, Students awareness is formed by maximizing the essential potential in divine nature and human nature. Counseling is also a means of motivating and strengthening the values of cosmological and ecological awareness that have existed in students.
Through *Uswah ḥasanah* strategy, Yellow book study, *Riyadah*, and *Sufistic counseling* caregivers internalize the sacred cosmological principles that Muslims must hold in managing and utilizing a sustainable environment. First, the principle of balance. God created everything with a level of the symmetrical and harmonious portion so that man is also obliged to maintain this harmony. Second, the principle of natural benefit. Allah has permitted a man to the extent that he may take advantage of the earth. Therefore Man must be democratic and unselfish towards nature. Third, the principle of general benefit. Utilizing natural resources and the environment should be beneficial for all parties, both for humans and nature. Fifth, the principle of responsibility because man has the mandate as His caliph on the earth not to do damage but to always take care of it (*Interview with Abah Ubaidillah Achmad, October 18, 2020*). From this, it can be concluded that awareness of the human position in cosmology relations can confirm its role as a caliph who has the awareness to maintain ecological continuity.

**CONCLUSION**

The model of character education in As-Shuffah Institute Rembang practiced based on cosmological relations on the concept of Islamic Cosmology reflected from *Suluk Syahadatain Sheikh Achmad Mutammakin* and practical experience of KH. Ubaidillah Achmad in the assistance of the community *Tolak Semen Kendeng*. The steps of character education of cosmological and ecological awareness conducted at As-Shuffah Institute Rembang include four strategies: 1) *Uswah ḥasanah* strategy provides examples (moral modeling) actualization of cosmological and ecological awareness in *pesantren*. 2) The strategy of the study of the yellow book as a means to provide understanding (moral knowing) related to environmental and cosmological awareness in the students. 3) The strategy of *Riyadah* as a means to foster the appreciation (moral feeling) of the value of ecological and cosmological awareness, as well as actuality in action (moral acting). 4) Sufistic counseling strengthens cosmological and ecological awareness in students through group guidance (moral counseling). Therefore, students can be aware of the central identity in religion, such as how much monotheism and faith can produce the broadest possible benefit for humanity (the gift of the universe).

The character education model formulated in this study is still an overview and simple. In order to obtain valid and practical research results, this study requires further
research to develop and test the effectiveness of the use of character education models at the As-Shuffah Institute through experimental research design. Learning from the education practiced in As-Shuffah, the educational institution should build ethics and make students sensitive to the problem that exists in the environment. Do not let education keep children away from their families and communities or divorce children from the culture of everyday reality. We can learn from As-Shuffah Institute's efforts to make education an alternative to forming environmental awareness in environmental exploitation in Rembang.

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