

SUFISM AND TEACHER IN THE PERSPECTIVE OF SULUK THE PEACE OF LIFE SUNAN BONANG

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ABSTRACT

In the book *Al arba'in fi ushul al din* it is said that perfect happiness is happiness that includes two dimensions, namely the world dimension and the hereafter dimension. Happiness in the world can be felt with a peaceful soul. Happiness in the afterlife is the happiness of meeting and communicating with Allah (Ahmad Faizur Rosyad, Pole: 2004) (Zairul, 73) . In Man's search for Meaning, Dr. Viktor E. Frankl, professor of psychiatry at the University of Vienna wrote, "Man's search for meaning in life is the main force in his life and is not a secondary rationalization of instinctual movement" (J. Maurus, Cinta Pena : 2005). Achieving happiness and peace of mind is actually not as simple as we think. Why is that ? Because to achieve it requires a series of efforts that always consider the needs, risks, and the sense of value created. Even the natural potential that we have, such as our psyche and our organs, is also taken into consideration. (Zairul, 74)

Keywords: Tasawwuf, Teacher, Sufism

1) INTRODUCTION

Suluk as an essay with a Sufism pattern which is delivered in the form of a song, has a great influence on the spiritual life of the Javanese people. Because it contains a lot of human soul or spiritual processing *pivulang* in achieving perfection. This is done through communication with God Almighty in unity and readiness of body and soul. On the other hand, the emergence of this great influence is due to the close relationship between the Javanese people and Suluk literature that creates a tribal identity that they are proud of. Denying the role of Suluk literature means denying the cultural reality of Javanese society. (Haq Zairul, 2012:73)

Between morals and characters in the world of education have similarities and differences in their meaning, but here we use the meaning of the similarities, so that readers better understand the breadth of an explicit or implied meaning. Indonesia has a large population among the countries in the world and has a plural society. This is Indonesia's main capital in carrying out development. The plurality of Indonesian society is not only due to the diversity of tribes, races, and languages, but also in terms of religion. In relation to religion, it can also provide a strong and very easy tool for provocation in causing tension between religious communities. This tension is caused by two things, namely: *first* , every religious community often acts as a "monopoly" on the truth of their religious teachings, while other religions are labeled

incorrectly. This attitude can trigger people of other religions to hold a "holy war" in order to defend their religion.

Second, religious people are often conservative and self-righteous (dogmatic) so that there is no room for critical dialogue and tolerance towards other religions. Two such religious attitudes have implications for diversity without caring about the diversity of others. This attitude will also cause rifts in inter-religious relations which make it difficult to build harmony between them. Starting from the thinking above, the urgent need that needs to be considered by the Indonesian people is to reformulate a good, correct, and tolerant attitude of diversity in a pluralistic society. This is an important agenda so that the plurality of religious communities, which has become a necessity for the Indonesian people, does not cause tensions, conflicts, and rifts in society. What the Indonesian people need to pay attention to is reformulating a good, correct, and tolerant attitude of diversity in a pluralistic society. This is an important agenda so that the plurality of religious communities, which has become a necessity for the Indonesian people, does not cause tensions, conflicts, and rifts in society. As is known, several conflicts between religious communities in Indonesia do not only occur between one religious community and another, even among Muslims themselves. It is ironic indeed why this conflict can occur. Islam which teaches safety and peace is not a guide for its people to build peace and tranquility between them. Differences in theological schools (aqidah), madzhab (Islamic law), tarekat (morals), mass groups, political parties, and other interest groups are the main triggers for the creation of disharmony among Muslims in Indonesia.

2) DISCUSSION

In general, the quality of the characters in the Islamic perspective is divided into two, namely the noble character (*al-akhlak al Mahmudah*) and reprehensible character (*al-akhlak al-madzimumah*). Judging from the scope, the character of Islam is divided into two parts, namely the character of the Creator (Allah SWT.) and the character of the creatures (other than Allah SWT.). Character towards Allah SWT. is the attitude and behavior of humans in carrying out various activities in order to relate to Allah (*hablum minallah*). Meanwhile, the character of creatures can be further broken down into several types, such as the character of fellow humans, the character of living things other than humans (such as plants and animals), and the character of inanimate objects (the environment and the universe).

Understanding Suluk the Peace of Soul. In the Hadith of the Prophet that,

حد ثنا محمود بن غيلان , أخبرنا أبو أسامة , عن الاعمش عن أبي صالح , عن
أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " من سلك طريقا يلتمس
فيه علما سهل الله له طريقا الى الجنة "
(اه المسلم)

Mahmud bin Ghailan told us, Abu Osama told us, from Al-A'masy from Abi Salih, from Abu Hurairah said: Rasulullah SAW said: "Whoever enters in search of knowledge, Allah will make it easy for him the way to heaven". (H. R. Muslim). (Zuhri, 1992:94).

The word Suluk comes from the root word *salaka, yasluku sulukan* (**سلك يسلك سلكا**). From a fragment of a word in the Prophet's hadith including the word "Salaka" understood by the Testament commentators as "walking", while in other Suluk explanations namely: flower bouquets with Sufism motifs delivered in the form of songs, have a great influence on the spiritual life of the Javanese people. For processing piwulang it contains or

the human spiritual soul to achieve perfection, (Zaairul:73) So Suluk Katentraman Jiwa, Suluk The Peace of Life "Tombo ati" is a literary creation that Sunan Bonang in this song contains good deeds that are useful for increasing the heart middle sickness. This means that, Songs of Tombo Ati, Liver Medicine is a Walisongo Masterpiece which reflects their best Strategiest Method in spreading Islam in the archipelago.

"Tombo Ati" Medicine for anxiety and heart as a valuable asset

Suluk Katentraman Jiwa "Tombo Ati"

*Karya Sunan Bonang:
Tombo ati iku lima ing wernane
Kaping pisan maca Qur'an sak ma'nane
Kaping pindho, sholat wengi lakonono
Kaping telu, wong kang sholeh kumpulana
Kaping papat, weteng iro ingkang lumè
Kaping lima, dzikir wengi ingkang sunè
Salah sakwijine sapa bias nglakoni
Insya Allah Gusti Pangeran ngijabahi*

Translation:

*The medicine for the heart has five tranquilizers
The first to read the Qur'an and dive into its meaning
The second is the night prayer, build it
Third, gather with pious people
Fourth, fast
The fifth lingering dhiker night 15
Whoever is able to carry out one of them Insba Allah your prayers will be granted*

To start this discussion, we must at least ask first, what exactly is the heart? In various studies that have been carried out by scholars, the "heart" or *Al-qalb* has

two meanings:

1. *Al-qalb* with a physical understanding, then it is a lump of flesh in the shape of an elliptical located on the left chest, which medically has certain functions that are very useful for the survival of every human being. (Haq, 4)
2. *Al-qalb* with its understanding as the heart in a subtle sense that is not visible to the senses and is divine and spiritual but still has something to do with the heart in the physical sense. In this discussion, the heart or *al-qalb* in the second sense will be discussed a lot. It has been narrated that the heart is of four kinds:
 - a) A pure heart, in which it is as bright as a lamp, this is the heart of a believer.
 - b) The heart that is closed and tied to its closure, that is the heart of the disbeliever.
 - c) That's the heart of a hypocrite.
 - d) A multi-layered heart, in which there is faith and hypocrisy.

Let us consider the following words of the prophet:

أ لا أنبئكم بخير أ عملكم وازكا ها عند مليكم وارفعها في درجاتكم وخير لكم من انفاق الذهب والورق وخير لكم من انتلقوا عدوكم فتضربو أعناقهم ويضربوا أعناقكم * قالوا بلى * قال ذكر الله عز وجل *

(حديث مسلم * إمام بزار)

"In the presence of the companions, the Prophet once said, "Shall I not tell you all about the best and cleanest acts of worship in the sight of Allah who is your king, also the deeds of the highest rank, which are better than the nafaqah of gold and silver? , which is better than for you to wage jihad against the enemies of Allah who caused you to cut off their heads or cut off your necks?" Then, the Companions replied, "Well, what kind of charity is that, O Messenger of Allah?" The prophet replied, "Dhikrullah: remembering Allah *'Aẓẓa wa jalla*. (Murtadho, 226)

Shaykh Muslih once quoted the advice of Shaykh Ali al-murshifi, which is in the book *Minah as-Saniyah*, which reads: "Even great teachers will find it difficult to give medicine for their students to radiate their hearts, except by preaching dhikr. Thus, dhikr is like a "grinding stone" which is useful for polishing copper because the benefits of dhikr can illuminate the heart. Meanwhile, deeds other than dhikr are like dab soap: they are still difficult to use to clean rust. (Murtadho, 227) Says the prophet:

إن صقالة وصقالة شئ لكل القلوب ذكر الله

"Indeed, everything has a purifier. While cleansing the heart is *dhikrullah*".

Heart as a valuable asset

How precious is the heart so that in the world of *Thoriqoh* a salik must pay attention to the Shari'ah seriously as well as the deeds of the qolbi (heart) also get serious attention. That's the *Thoriqoh*

Abuya Dimiyati says:

لها لاث ات : الصبر لى البلا الشكر لى الرخاء
الرضا القضاء

"*Thariqoh* has three characteristics, namely: 1) Be patient when disaster strikes; 2) Gratitude when you get spaciousness, and 3) Ridho to Allah's "decision"

In *Thoriqoh*, patience and gratitude are not attributes, but are more categorized into *maqam* and *ahwal* (heart deeds). Therefore, what Abuya Dimiyati actually meant was, a *santri* who is serious in taking *thoriqoh* should have patience, gratitude, and *ridho*. Patience and gratitude are like two inseparable coins. A servant can be patient if he is grateful, and it can be said that he is grateful if he is patient. Because, including the divine wisdom is that in every favor while a servant is still in the world, there are always hidden "disasters" and "tests". (Murtadho, 78) So, if a servant is not "patient" to accept the test in the form of this favor, he can fall into "kufr ni'mat. (Murtadho, 77)

Imam Ahmad Athailah has said in his book:

"Light is the army of the heart, just as darkness is the army of lust. When Allah wills to help His servant, He spreads the light that will become the army of the heart, and He cuts off the connection that will help the armies of lust by darkness."

Sick Heart

Likewise, like the human body, there are bodies that are healthy, sick, disabled, and dead. A healthy heart, as has been explained very simply, is a very valuable asset, because with a healthy heart all members of the body will always do healthy things, in the sense of following religious rules. He will be a servant who always tries to get closer to Allah, in order to fulfill the call to be pious. However, there is also a sick heart, namely a heart that is alive but it has a disability. Ibn Qayyim said,

That a sick heart is a heart that evades its original creation, namely to know Allah, love Him, long to meet Him, return to Him and prioritize all of that over all lust. If a servant knows everything, but he doesn't know his Lord, it's as if he doesn't know anything. If he gets all the world, its pleasures and desires, but does not have love for Him, it is as if he does not get delicacy, pleasure, and comfort at all. (Haq, 44)

As explained by Ibn Qayyim, that a sick heart is a heart that still holds two loves, namely love for Allah and for lust. In a sick heart, there is often a battle between good and evil. It was as if there were two people in his heart who were always trying to influence him. The first calls for goodness, while the second calls for immoral acts. So that sometimes the sick heart is tempted to answer the call of the second caller, sometimes it fulfills the call of the second caller, sometimes it fulfills the call of the first caller. Thus, this is a test for the heart to prove its faith in Allah.

First, a healthy and safe heart, namely a heart that always accepts, loves and puts the truth first. His knowledge of the truth is absolutely perfect, as well as always being completely obedient and accepting. He will be a strong fortress, which is always resistant to various attacks, and he will always prevent the entry of disobedience and impurity in his heart, and fortify it with the deeds of worship to Allah.

Second, a hard heart, namely a heart that does not accept and obey the truth. Third, a sick heart, if the disease is recurring, then his heart becomes hard and dies, and if he overcomes his heart disease then his heart becomes healthy and safe. Sick hearts are often plagued with negligence in remembering Allah. Sometimes he even has difficulty remembering Allah, because there are so many worldly temptations that he cannot resist. He is always attracted to worldly pleasures, and does not realize that in fact he is gradually falling into the valley of error. He is sick, but does not feel pain, because the worldly cradle has given an anesthetic that makes the heart "unconscious". In his unconsciousness, he often interprets worldly peace as the ultimate peace that has been ordered to hunt him down. He is like a lamp whose light looks dim, because it is full of dirt that covers it.

Therefore, a diseased liver must be treated immediately with liver medicine (Tombo Ati), so that it does not die. Because when the heart has died, there is no medicine that can cure it, except guidance from Allah. Because a dead heart will no longer be able to distinguish between good and evil. (Haq, 52).

Liver Disease

City park rangers often put up banners that read: "Clean is beautiful!" Not much different, tariqoh teachers always try to keep the garden of the heart. For them, purity, cleanliness, purity (tajrid) is a way of life. Shaykh Dimyathi said:

ولها طهارة باطنة وهي من الحرص والحسد والحقد والكبر ونحوها
وظاهرة وهي طهارة البدن والثوب والمكان

"In Thariqah, clean is very emphasized. Clean the mind that is clean the heart from diseases such as greed, lust, "uneg-uneg", arrogant and the like. And also clean dzahir,

remembering the message of syara' about cleanliness of the body, clothes, and place to live" (Murtadho, 80)

The human heart must have felt pain, considering that they are creatures who cannot be free (infallible) from sin and guilt. Thus, every human being should maintain the health of his heart from all traits that can make him dark and sick. To that end, it is necessary to understand the various kinds of heart disease, to be treated early, before *penyak* it that makes the heart to die. (Haq, 19). Because a sick heart still has a chance to heal, while a dead heart no longer has a chance for healing, except only with guidance from Allah. Likewise, it is very fortunate for people who can know every heart disease that is in him, and immediately give medicine to cure the disease. On the other hand, it is indeed a loss for a person who cannot detect every disease in his heart, and he is not immediately aware of it.

Diving into the Ocean of the Song "Tombo Ati"

The song Tombo Ati by Sunan Bonang can be said to be his personal struggle to find peace in his life journey. In fact, the human struggle to get this pleasure is very diverse, ranging from contemplating, dreaming, fantasizing, singing, to poetry. (Haq, 71-71). In fact, they often have to be willing to be swayed by feelings just to fulfill this one pleasure. But then that doesn't mean they are the type of people who don't have goals and views on life, but they use art to fight for and achieve their life goals. Art that is believed to provide value added and its own satisfaction for them.

Love is the root of happiness and tranquility in life, so it is suspected that it was inspired by this that Sunan Bonang composed the song Tombo Ati. The allegation is also strengthened by a saying he thought the same love with faith, intuitive knowledge (*gnosis*), and adherence to the Allah 'Almighty or *haq al yaqqin*. He conveyed his teachings popularly through art media that the public liked, including through songs, *suluk*, and so on.

Achieving happiness and peace of mind is actually not as simple as we think. Why is that? Because to achieve it requires a series of efforts that always consider the needs, risks, and the sense of value created. Even the natural potential that we have, such as our psyche and organs, is also taken into consideration.

The Tombo Ati song actually has several main advices and commands to be conveyed to us, namely:

1. About the command to read the Koran
2. About the command to pray at night (*tahajjud*)
3. About the order to gather with pious people.
4. About the command not to overeat or in other words the command to increase fasting.
5. About the command to *dhikr* to Allah.

As has been explained that mysticism is from *salaka, yasluku, sulukan*

سالك يسالك سالكا From fragments of words in the Hadith of Rasulullah SAW, there is the word "salaka" which is interpreted by the mufassir agreement as "walking", while in another interpretation of *Suluk*, namely: Sufism-style essays delivered in the form of songs, have a major influence on the spiritual life of the Javanese people. Because it contains a lot of *pinulang* processing of the human soul or spirit in achieving perfection. Basically, morality is a fundamental thing, because morality is a manifestation of human attitudes and personality, and morality is also an outward will and if someone does it repeatedly, it becomes a habit. Good morals cannot be formed and society only with lessons, with instructions and prohibitions.

And the everyday meaning of the word "morals" is generally equated with ethics and morals. Although basically the three terms have different meanings, the word "ethics" comes from the Greek language, namely from the word " *ethos* " which means custom, while the term ethics is a science that investigates what is bad considering human deeds as far as can be known. minds. (Asmaran, 1994:67) The word "moral" from Latin is " *mores* " the plural form of the word " *mos* " which means custom. (Asmaran, 8-7)

So the similarity between morals, ethics and morals lies in the object of limitation, namely the determination of the value of human actions (good and bad). Islamic religious teachings.

The Teachings of Islam as a benchmark of morality because there is no other religion that discusses morals except Islam. Islam has three branches, which are interrelated with each other, namely *aqidah*, *shari'ah* and morals. *Aqidah* contains similarities, *shari'ah* contains procedures for worship, while morality is a spiritual state, which is reflected in behavior or in other words, namely an outward attitude which is the embodiment of an inner attitude, whether that attitude is directed to the Creator (Allah SWT.) human. (Anwar, 1990:46)

People also often identify *ihsan* and morality, because in that *ihsan* lies the element of doing the best you can, as the understanding given by the Prophet Muhammad when answering the angel Gabriel's question about *ihsan*.

عن بن عمرين الخطاب قال ان تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك

"And Umar bin Khattab said: You worship: you worship Allah as if you see Him, and if you cannot see Him, then (you must be sure that) He sees you ... (HR. Muslim). (Al Husain, 1994:22)

However, noble character according to the contents of the treatise of the Prophet Muhammad is not only *ihsan*, but in all fields which also involve matters of faith and Islam, as a human obligation to Allah SWT and a human obligation to creatures.

Imam al-Ghazali views that morality is a place for the emergence of power without being preceded by certain motivations, the point is that the act is already an ideal character in him.

He defines morality as follows,

فالخلق عبارة عن هيئة في النفس راسخة عنها تصدر الافعال بسهولة
ويسر من غير حاجة الى فكر ورؤية

Meaning: "*Khuluk (morals) is a desire/nature that is embedded in the soul from which easy and easy actions are born without the need for consideration and thoughts.*" (Al Ghazali, 58)

Imam al-Ghazali views that morality is a trait that is embedded in the soul because if an action arises only from time to time because of a certain thing or interest, it is not called morality.

As for the condition that an action must arise easily, for example, a person who finds it difficult to give alms is not called a philanthropist. Likewise, a person who is silent because of some pressure when he is angry is not called a patient person. To be able to have good character requires a hard training, he criticized scientists who argue that human nature cannot be changed, they are considered lazy people and only surrender to fate. training and education. With training

and education can improve, perfect and change human character, according to him, animal instincts can be changed through exercises.

Analyzing from the outline, Suluk the peace of life in the view of Islam as Sunan Bonang is a teacher in this case is about moral education, namely morality to Allah SWT, morality to fellow humans, and morality to oneself.

Moral Education to Allah SWT

As mentioned in the previous chapter, Suluk is an essay with a Sufism pattern delivered in the form of a song, which has a major influence on the spiritual life of the Javanese people. Because in it contains a lot of piwulang processing of the human soul or spirit in achieving perfection. Of course the "perfection" in question is because it seeks the pleasure of Allah SWT.

Have faith and fear Allah SWT

Among the contents contained in this Suluk are reading the Qur'an, praying at night, fasting a lot, and dhikr at night. It is the practices of Worship that are so important that they must be carried out as people who claim to have faith and fear of Allah SWT.

Reciting Al-Qur'an

The first advice mentioned in the song Tombo Ati by Sunan Bonang is about reading the Qur'an accompanied by understanding its meaning. . (Surat al-Baqarah 2/2)

Prayer as 'Imaduddin (Pillar of Religion)

The abundance of material sometimes makes people nervous, far from peaceful, and always anxious, so that it seems as if they become "treasurers" and not "people who are guarded by wealth". The anxiety and anger that arise in the soul indicate that humans are falling into worldly pleasures produced by the capitalist and colonizing factories of life.

Sunan Bonang as "the enlightener" has given a second prescription as a heart-conditioning drug that is truly efficacious. He taught that the second cooling medicine is prayer, which is a ritual that emphasizes inner solemnity in order to achieve the closest relationship with the Lord of the Universe. Prayer as a very important worship, wants to answer various kinds of complaints including complaints as above. With its various virtues, prayer is able to form a healthy person, highly dedicated, and able to harmonize life and worship to Allah SWT. (Haq, 121)

Allah SWT has clearly and unequivocally called on His believing servants to always make prayer as a way of asking Allah SWT for help. The Word of God (Surah Al Baqoroh: 2/ 153)

Fasting a lot

The meaning of "weteng iro ingkang luwe" from the song Tombo Ati by Sunan Bonang is fasting. Fasting itself according to the language comes from the word al-Shiyam which means to hold back. Meanwhile, according to the term syara' is an act of worship that is carried out by refraining from everything that cancels and reduces the reward of fasting from sunrise to sunset accompanied by intentions because of Allah with certain pillars.

In terms of sharia, the purpose of fasting is none other than so that we as Muslims can become people who are always pious. This can be seen in the verse of the Qur'an: (Surat al-Baqoroh 2/183)

Extend the night dhikr

Dhikr to the heart is like water to fish. Without water, fish will die. (Ibn Taimiyah) . (Haq, 229) "Life is like people stopping by for a drink." In other words, the dimension of the life of this world is not something that is eternal (eternal), but only temporary. This requires awareness and wisdom in dealing with this mortal life. Especially for a servant of God who longs for a meeting

with Him, awareness of this is very important, because with awareness it will form a "heart worship" based on sincerity. Therefore, the last thing that Sunan Bonang wanted to convey in his song Tombo Ati was about night dhikr, or remembering Allah when most creatures were sleeping.

Moral education to fellow human beings

As a second relationship after the Khaliq is fellow human beings. Humans as social beings cannot be separated from other people's names. Therefore, morality towards him is a necessity in order to be able to achieve happiness, both in this world and in the hereafter. Because life in this world is the path to happiness in the hereafter. Below are some of the morals towards fellow human beings, namely:

Generous and compassionate to fellow human beings

In the contents of Tombo Ati, the number four "Ati Medicine" is fasting. Here fasting is an effort to withstand hunger, thirst, sexual intercourse, and as a tool to re-awaken human existence and the purpose of life, it will also have an impact in growing a generous and compassionate nature.

Viewed outwardly, holding back against eating and drinking, which results in the emergence of hunger and thirst, then as a logical consequence is to be able to measure the pain of hunger and thirst.

However, Imam al-Ghazali does not only look at the outward appearance, but the inner participation is absolute, because in essence the nature that comes to the surface as behavior is the product of an organism called character.

Imam al Ghazali views that fasting is very influential in growing the nature of love. Because according to Imam al Ghazali the stomach is a source of lust that always encourages things that are not good. Because the lust of the stomach is followed by the lust of farji and the ferocity of a vile lust for marriage, then the lust for eating and marriage is followed by being too happy with rank and wealth which for these two things is an intermediary for being satisfied in marriage and food, then increasing wealth. and that position is followed by various groups and various kinds of competition and envy. (Al Ghazali, 2001:216)

Departing from the above opinion, the hunger and thirst felt by fasting people, according to Imam al Ghazali is to subdue lust as well as narrow the paths of Satan, so that the work of lust can be guided to serve Allah SWT. Imam al-Ghazali asserted that "Hungry is therefore not attracted to being engrossed in the world and to choosing the world over the hereafter and it is not greedy for the world.

Affection appears and usually becomes human nature and personality when trained with habits. Imam al Ghazali emphasizes these habits in order to make it easier for the nature of affection to appear in any circumstances and at any time. He emphasizes that "even though the body is stubborn, but it is capable of taking orders and can be tamed with concern." (Al Ghazali, 1989:80)

The concern in fasting, namely by holding back hunger, thirst and other lustful desires is in order to educate lust to work according to the provisions of reason and religion, and to be trained to feel hunger and thirst experienced by others. Thus arises in the soul the nature of generosity and compassion.

Mutual cooperation among human beings

Gotong royong means "working together". (Soenarjo, 1989:271) Or work hand in hand in achieving the goals to be achieved. In social life, mutual cooperation is needed to facilitate and

use a job. This is described in the Qur'an about the benefits of such cooperation. (Surat al-Anfal/65)

The verse above clearly states that gotong royong can facilitate and lighten some work, especially for people who are patient.

In fasting, one of the lessons is to be able to grow the human soul with a full sense of sociality in brotherhood, because it sees equality under God's laws. This kind of spirit is a product that instinctively arises when we both fast, growing a sense of equality among Muslims because they carry out the same command with the same motive. Equality in carrying out His commands, will have an impact in our souls the growth of egalitarian values, or in other words to reduce or even eliminate the seeds of discrimination.

Fasting worship which according to Imam al-Ghazali is a tool to get closer to Allah SWT in the sense of being tied to nature, it is clearly contained in the effort to get this Robbaniyah nature. Fasting is essentially holding back lust and returning it to the limits of simplicity, so noble qualities will radiate, such as helping, holding back, respecting others, mutual cooperation and so on.

Moral to yourself

The number three "Energy of piety han pious people"

The third piece of advice contained in the song Tombo Ati by Sunan Bonang is about gathering with pious people. Why is gathering with them a tombo ati (liver medicine)? if we look more deeply, gathering with pious people can contribute various valuable benefits, especially those related to personal spiritual mental development. People who always gather and associate with pious people, automatically their lives are always colored by good and commendable things. A pious person is a person who always tries to make this life a golden opportunity to dedicate themselves to Allah SWT. needs of the world, but his heart always intends to serve Allah. Likewise, they always try to have a noble character.

Thus, to realize and form noble character which is an important part of Islam, it is necessary to incorporate noble values into humans based on and sourced from the Qur'an. The noble values in fasting that can be learned for oneself are physical and spiritual health education and discipline education.

Imam al-Ghazali, who emphasized fasting, as the worship of all members of the body, was in the context of training and educating discipline for the members of the body to always carry out their respective functions on the lines of Allah's provisions. he describes:

"Whoever wants to keep his mouth from cursing and speaking excessively, then he should always be silent, except from the remembrance of Allah SWT and important matters concerning religion, so that the lust for speech dies and disappears from him. So he does not speak except in good things. So that the silence of that person is worship and his speech is also worship. And from time to time the eyes get used to looking away at every beautiful person. (Al-Ghazali, 2001:180)

Thus fasting is an effective lesson towards moderation and forms a strong determination. A person who performs fasting well is able to discipline his passions. Therefore, fasting will form humans who have high character and personality, have strong determination and are steadfast in facing problems.

From the long description above, let us restrain ourselves in all things. As a Muslim, you must be able to control your desires, because all the damage on earth is the result of uncontrolled human desires.

3) CONCLUSION

It can be concluded that the main things that are closely related to a teacher or educator have many ways to give a good feel anywhere and anytime. So that Da'wah should be fostered on four basic principles, namely Al Hujjaj al- balaghah (right reason), al-asalibul Hakimah (words filled with wisdom), al-adabussamiyah (good and noble manners or manners), al-Siyasatul Hakimah (a strategy that wise).

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