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# Character Education And Spiritual Psychology In Suluk Sidanghukama Markum Pupuh Sinom Stanzas 1–21: A Literary Psychology Study

**Aswandikari**
Universitas Mataram, Mataram, Indonesia

Corresponding Author: aswandikari1@unram.ac.id

**Abstract**

*This study aims to examine the values of character education and the dynamics of spiritual psychology in Suluk Sidanghukama within Markum Pupuh Sinom stanzas 1–21 through a literary psychology approach integrated with a Sufi perspective. This research employs a qualitative descriptive-analytical method using text analysis techniques, symbolic reading, and hermeneutic interpretation of data in the form of poetic excerpts such as "nuntut girang pawikanan/jelo malam ndeqna pgat", "turun lendang taek gunung tinggi", "macan gajah si lawan snuk", "manjing metu dengan zikir", and "intan laduni rahasia." These data were analyzed to reveal the structure of personality development, inner transformation, and character values embedded in Said Sidanghukama's spiritual journey. The results of the study indicate that Markum Pupuh Sinom stanzas 1–21 represent a gradual process of spiritual psychology, beginning with initial awareness or iradah, followed by the journey and transformation of identity within the stage of tarekat, inner conflict symbolized by creatures as representations of nafs, spiritual struggle through mujahadah, self-surrender through tawakal, deepening consciousness through dhikr, and culminating in ma'rifatullah and ilmu laduni. These stages demonstrate that the Markum text contains not only literary and aesthetic values, but also functions as a medium of spiritual education that teaches discipline, perseverance, self-control, ethical conduct toward teachers, patience, tawakal, and transcendent awareness. From the perspective of Sufism, the protagonist's journey reflects the process of purification of the soul and the formation of Divine consciousness (Al-Ghazali, 2005; Al-Qusyairi, 2007; Knysh, 2017; Nasr, 2017). Meanwhile, from the perspective of character education, the metaphors and symbols within the text function as instruments for internalizing moral-spiritual values relevant to the formation of modern human character (Lickona, 2012; Burhanuddin, 2020; Fadil et al., 2025). Therefore, Suluk Sidanghukama can be understood as a model of character*



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*education based on spiritual psychology within the Sasak Sufi literary tradition.*

**Keywords: character education, spiritual psychology, Suluk Sidanghukama, Markum Pupuh Sinom, Sasak Sufism.**

## INTRODUCTION

The study of literary psychology views literary works as representations of inner experience, psychological dynamics, and the development of human personality expressed through characters, plot, conflict, symbols, and narrative structures. From this perspective, literature is not merely regarded as an imaginative work, but also as a symbolic space that records the movement of human consciousness in emotional, moral, and spiritual dimensions. Wellek and Warren (2014) assert that literary works can be examined as expressions of complex human experience, while Endraswara (2011) considers literary psychology as an approach that investigates the relationship between literary works and the psychological phenomena reflected within them. Therefore, the literary psychology approach is relevant for examining the personality dynamics of Said Sidanghukama in *Markum Pupuh Sinom* stanzas 1–21.

In the context of Sufi literature, the psychological dimension becomes more complex because it is closely related to spiritual experience. Sufism, as a spiritual tradition in Islam, emphasizes the process of transforming the soul from the domination of ego and desire toward Divine consciousness. This process unfolds through spiritual stages such as the pursuit of knowledge, *riyāḍah*, *mujāhadah*, *tawakal*, *dhikr*, *fanā'*, and *ma'rifat*. Al-Ghazali (2005) positions purification of the soul as the essence of the spiritual journey, while Al-Qusyairi (2007) explains that the journey of a *sālik* is always associated with inner discipline, ethical conduct, and spiritual guidance. In modern Sufi studies, Knysh (2017) emphasizes that mystical experience constitutes both a historical process and an inner transformation that shapes human awareness of transcendent reality. Thus, Sufi texts can be interpreted as representations of humanity's spiritual psychological journey toward God.

The text of *Markum Pupuh Sinom* stanzas 1–21, which narrates the journey of Said Sidanghukama, is one of the Sasak texts rich in Sufi symbolism. Outwardly, the text portrays a figure who seeks knowledge, undertakes long journeys, traverses valleys, forests, and mountains, encounters creatures such as tigers, elephants, snakes, and jinn, meets spiritual teachers, practices *dhikr*, and ultimately attains *ma'rifat* and *ilmu laduni*. Inwardly, however, all these events may be interpreted as a map of a *sālik's* spiritual journey. The study conducted by


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Aswandikari et al. (2022) demonstrates that the *Markum* discourse functions as a medium for learning Sufism within Sasak society. This strengthens the position of *Markum* as a local text possessing not only literary value, but also pedagogical and spiritual functions within the Sasak Islamic tradition.

The journey of Said Sidanghukama in the *Markum* text reveals systematic stages of spiritual psychological development. In the initial stage, the protagonist demonstrates a strong motivation to seek knowledge, as reflected in the expressions *"nuntut girang pawikanan"*, *"seneng laloqna laiq ilmi"*, and *"jelo malam ndeqna pgat."* Psychologically, these expressions represent the phase of awakening, namely the moment when an individual begins to realize the importance of a higher meaning of life. From the perspective of Sufism, this stage may be interpreted as *iradah*, namely spiritual intention that serves as the foundation of the journey toward Allah. *Iradah* is not merely ordinary desire, but an inner orientation directing all human actions toward Divine purpose (Al-Ghazali, 2005; Nasr, 2017).

The next stage appears in the motif of journeying, such as *"turun lendang taek gunung tinggi"*, *"tame lendang taek gunung"*, and *"telu bulan kelaeqna laiq gawah."* Psychologically, these journeys illustrate a process of identity transition in which the protagonist leaves behind an old condition and enters a phase of new self-formation. In symbolic anthropology, such a condition may be interpreted as liminality, namely a threshold state that enables self-transformation (Turner, 1969). From the perspective of Sufism, the journey represents the stage of *tarekat*, namely the spiritual path undertaken through practice, discipline, and direct experience. Symbols such as mountains, valleys, forests, and long journeys signify the spiritual ascent from a lower condition toward higher spiritual stations (*maqāmāt*) (Schimmel, 1975; Trimingham, 1998; Chaer et al., 2024).

Inner conflict within the text emerges through symbols of creatures such as tigers, elephants, snakes, and jinn. Outwardly, these creatures constitute part of the narrative events, but inwardly they may be interpreted as representations of desire, ego, fear, instinctive impulses, and personality conflict. When the text states *"slun slapuqna pade nyembah,"* it indicates that these wild forces eventually submit to the protagonist. In the Sufi perspective, this event may be interpreted as the success of controlling *nafs al-ammārah*, namely the lower impulses that must be subdued through *mujāhadah* and *riyāḍah* (Al-Qusyairi, 2007; Ibn Qayyim al-Jawziyyah, 2001; Rauf, 2023). Therefore, conflict in the text is not merely narrative tension, but a mechanism for developing self-control and spiritual maturity.

In addition to inner conflict, the text also emphasizes the important value of ethical


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conduct toward teachers. This is reflected in the relationship between Said Sidanghukama and Said Sirbudiman as the spiritual teacher or saintly figure. Expressions such as *"mapan kaji sadya parek laiq kyai"* and *"tunas ilmu dowen pangeran"* indicate that the pursuit of knowledge is not carried out individually, but through the guidance of a teacher. In the Sufi tradition, the teacher or *murshid* plays an essential role in guiding disciples to understand the spiritual path correctly. Syahriza (2023) emphasizes that the relationship between teacher and disciple in Sufi orders involves not only the transfer of knowledge, but also the formation of ethics, morality, and spiritual personality. Therefore, the *Markum* text presents character education through attitudes of respect, humility, and openness toward guidance.

The next stages in the text are *tawakal* and *dhikr*. *Tawakal* appears in expressions such as *"ita mesrah leq Allah"*, *"dunie akhirat urip pati"*, *"srah pati urip"*, and *"takdir Allah pangeran luwih."* These expressions demonstrate that the protagonist surrenders his entire existence to Allah while continuing to strive through the pursuit of knowledge. Thus, *tawakal* in the text does not represent fatalism, but rather the integration of effort and surrender. Meanwhile, *dhikr* appears in expressions such as *"saqna nafas manjing metu"*, *"pujina ndeqna pgat"*, and *"manjing metu dengan zikir."* In this context, *dhikr* is not merely verbal recitation, but Divine consciousness united with breath itself. In spiritual psychology, this condition may be understood as a form of reflective awareness and inner control; meanwhile, in Sufism, *dhikr* serves as a means of purifying the heart and presenting Allah within human consciousness (Nasr, 2017; Rohmawati & Zulkifli, 2024).

The culmination of Said Sidanghukama's journey appears in the symbols *"awakna keliwat suci"*, *"langgeng garem laiq Allah si Agung"*, and *"intan laduni rahasia."* These expressions indicate the stage of *ma'rifat*, namely the attainment of inner knowledge of Allah. In Sufism, *ma'rifat* is not merely rational knowledge, but direct knowledge attained through purification of the soul, *dhikr*, *fanā'*, and Divine grace. Burhanuddin (2020) explains that the epistemology of *ma'rifat* is closely related to character formation because it directs human beings toward knowledge that purifies the soul. Fadil et al. (2025) also demonstrate that *ma'rifat* is relevant to modern character education because it instills higher moral and spiritual awareness. Therefore, the attainment of *ma'rifat* in *Markum* is not merely mystical, but also pedagogical.

Based on the above discussion, the text of *Suluk Sidanghukama* in *Markum Pupuh Sinom* stanzas 1–21 may be understood as a model of character education based on spiritual psychology. The text constructs a journey pattern that progresses from initial awareness, pursuit of knowledge, identity transformation, inner conflict, *mujāhadah*, ethical conduct toward teachers,



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*tawakal*, *dhikr*, and ultimately *ma'rifat*. Values such as discipline, perseverance, patience, self-control, courage, humility, ethical conduct, *tawakal*, and transcendent awareness are not taught through direct advice, but through the symbolic experiences of the protagonist. Therefore, this study is important in demonstrating that Sasak local literature contains not only aesthetic and cultural values, but also a system of spiritual education that remains relevant for the character formation of modern society.

**RESEARCH METHOD**

This study employed a qualitative descriptive-analytical method with a literary psychology approach integrated with a Sufi perspective. The qualitative method was chosen because the object of the study consists of symbolic, spiritual, and psychological meanings embedded within the literary text of *Suluk Sidanghukama* in *Markum Pupuh Sinom* stanzas 1–21. The research focused on understanding the dynamics of spiritual psychology, character education values, and the process of inner transformation represented through narrative structures, metaphors, and symbolic expressions within the text. In contemporary studies, the integration between spiritual psychology and Sufism is considered important in understanding human inner development and spiritual awareness holistically (Khofifah, 2025; Adien et al., 2025).

The primary data source of this study was the manuscript of *Markum Pupuh Sinom* stanzas 1–21, particularly the section narrating the spiritual journey of Said Sidanghukama. The data consisted of poetic excerpts, symbolic expressions, narrative sequences, and metaphoric language related to spiritual awareness, inner conflict, self-purification, *dhikr*, *tawakal*, and *ma'rifat*. Several important textual excerpts analyzed in this study included expressions such as *"nuntut girang pawikanan/jelo malam ndeqna pgat," "turun lendang taek gunung tinggi," "macan gajah si lawan snuk," "manjing metu dengan zikir,"* and *"intan laduni rahasia."*

Data collection was conducted through intensive reading, note-taking, and textual documentation techniques. The researcher repeatedly read the text to identify symbolic elements, psychological dimensions, and Sufistic concepts relevant to the objectives of the study. The selected data were then classified into several thematic categories, including spiritual awareness (*iradah*), identity transformation, inner conflict and *nafs*, *mujāhadah*, ethical conduct toward teachers, *tawakal*, *dhikr*, and *ma'rifatullah*.

The data analysis employed textual analysis, symbolic interpretation, and hermeneutic reading. Textual analysis was used to examine narrative structures, poetic language, metaphors, and symbolic expressions within the text. Symbolic interpretation was applied to uncover the


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deeper spiritual and psychological meanings represented through narrative symbols such as mountains, valleys, forests, creatures, journeys, and spiritual encounters. Meanwhile, the hermeneutic approach was used to interpret the relationship between outward narrative events and inward spiritual meanings within the framework of Sasak Sufi tradition. Hermeneutic interpretation in this study was also informed by philosophical hermeneutics and Sufi exegesis perspectives, particularly concerning symbolic meaning and spiritual interpretation within Islamic texts (Azizah, n.d.).

The literary psychology approach was utilized to analyze the protagonist's personality development, emotional dynamics, inner conflicts, and stages of spiritual transformation. In this context, the journey of Said Sidanghukama was interpreted as a representation of spiritual psychological development progressing from initial awareness toward transcendent consciousness. Simultaneously, the Sufi perspective was employed to interpret spiritual concepts such as *iradah*, *tarekat*, *mujāhadah*, *tawakal*, *dhikr*, *fanā'*, and *ma'rifat* based on classical and contemporary Sufi thought. The integration of Sufi values into character education is considered relevant for strengthening moral awareness, self-control, and spiritual maturity in modern society (Fadilah, 2025).

To ensure the validity of interpretation, the study applied theoretical triangulation by integrating perspectives from literary psychology, hermeneutics, character education, spiritual psychology, and Sufism. Interpretations of symbolic meanings were continuously compared with relevant theories and previous scholarly studies concerning Sufi literature, spiritual psychology, and Sasak literary traditions. Through this approach, the study aimed to produce a comprehensive interpretation regarding the structure of spiritual psychology and character education values represented in *Suluk Sidanghukama Markum Pupuh Sinom* stanzas 1–21.

## RESULTS AND DISCUSSION

### Initial Awareness as Psychological Awakening and Sufi Iradah

The initial phase of Said Sidangukama's spiritual journey in Markum Pupuh Sinom is marked by the emergence of an inner awareness to seek knowledge. This awareness is not merely intellectual curiosity, but represents the beginning of spiritual orientation toward Divine consciousness. The protagonist is introduced within a sacred and religious environment, as reflected in stanza 1 lines 1–8:

> *"Araq dakuq ling tuturan, Ceriten dengan alim, Aran Said Sidangukama, Desanenu aran Buruhani, aran bumina mula jati, Bumi Malikulkudus, bijan Said Murkabah, Said Markabah*


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*pengulun wali."*

The expressions "dengan alim," "Bumi Malikulkudus," and "pengulun wali" symbolically position Said Sidangukama as a spiritual seeker (sālik) whose life is connected to holiness, wisdom, and the lineage of sainthood. Thus, the text establishes from the outset that the protagonist's journey is fundamentally spiritual rather than merely narrative. This interpretation aligns with the study of Aswandikari et al. (2022), who argue that the Markum discourse functions pedagogically within Sasak society as a medium for transmitting Sufi teachings through local symbolic structures.

The awakening of spiritual consciousness becomes more explicit in stanza 2 lines 1–4:

*"Nuntut girang pawikanan, Seneng laloqna laiq ilmi, jelo malam ndeqna pgat, Beguru tuntut ilemi."*

These lines emphasize joy in seeking knowledge, love for learning, perseverance, and humility before a teacher. Psychologically, such conditions indicate an awakening stage in which the individual begins moving from ordinary consciousness toward reflective and transcendental awareness. Spiritual psychology views this process as the beginning of self-transformation through intrinsic motivation and existential searching (Wilber, 2000; Zohar & Marshall, 2000).

From the perspective of Sufism, this stage reflects iradah, namely spiritual intention directed toward Allah. Al-Ghazali (2005) explains that iradah constitutes the initial movement of the soul toward spiritual purification, while Al-Qusyairi (2007) emphasizes that spiritual journeys begin with sincere intention and disciplined seeking. Therefore, the protagonist's eagerness to learn symbolizes the awakening of sacred intentionality.

Semiotically, terms such as pawikanan, ilmi, and beguru function as spiritual signs. Knowledge symbolizes Divine illumination, while the act of learning from a teacher signifies humility and openness to spiritual guidance. According to Ricoeur (1995), symbols in spiritual texts operate multilayeredly, enabling literal and metaphysical meanings simultaneously. Consequently, the protagonist's educational pursuit represents not only intellectual development but also the beginning of inner transformation.

This section also demonstrates the pedagogical dimension of the text. Values such as discipline, perseverance, humility, and love of knowledge are conveyed narratively through the protagonist's actions rather than through direct moral instruction. Lickona (2012) argues that effective character education emerges through habituation and exemplary conduct. Similarly, Aswandikari et al. (2025) affirm that Sufi metaphors in Sasak spiritual traditions remain effective in transmitting abstract moral-spiritual teachings to contemporary society.

Thus, the first stage of Markum Pupuh Sinom establishes the spiritual and psychological



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foundation of the protagonist's journey. It signifies existential awakening, spiritual intentionality (iradah), and the beginning of character formation rooted in sacred knowledge and self-discipline.

**Journey as Liminality and Identity Transformation**

The psychological transformation of Said Sidangukama develops further through the motif of journeying. The journey represents not merely geographical movement but symbolic transition from ordinary identity toward spiritual maturity. This is reflected in stanza 4 lines 4–10:

*"jelo kelemna si lumbar, turun lendang taek gunung tinggi, lendang gawah luweq teliwatin, tame lendang taek gunung…"*

The continuous movement through valleys, forests, and mountains symbolizes the protagonist's transition from worldly attachment toward spiritual elevation. Anthropologically, this condition reflects liminality, namely an "in-between" phase where old identity structures are dissolved and new identities emerge (Turner, 1969). Burke (2016) similarly explains that transitional experiences play a crucial role in cultural and psychological identity reconstruction.

In Sufi interpretation, the journey symbolizes the stage of tarekat, namely the spiritual path traversed through discipline, struggle, and direct experience. Mountains symbolize elevated spiritual stations (maqāmāt), whereas valleys signify the lower condition of worldly attachment (Schimmel, 1975; Trimingham, 1998). The protagonist's movement from valley to mountain metaphorically reflects ascension from profane consciousness toward sacred consciousness.

The text further intensifies this liminal condition through difficult and dangerous pathways:

"mapan simbitna ndeqne jamaq… ndeqna betelah deside memargi…"

The difficult road symbolizes uncertainty, suffering, and spiritual testing. Yet, the protagonist persists. Psychologically, this persistence reflects resilience and identity reconstruction under existential pressure. Spiritually, it signifies riyadhah and mujahadah, namely disciplined spiritual struggle against the ego and lower desires (Rauf, 2023).

Semiotically, the journey functions as a symbolic map of spiritual transformation. Forests represent alienation and purification; mountains signify transcendence; dangerous animals symbolize internal obstacles and passions. Chaer et al. (2024) explain that travel metaphors in Sufi discourse often conceptualize spiritual movement through physical imagery. Accordingly, the protagonist's journey embodies the gradual transformation from worldly consciousness into Divine-oriented identity.

Therefore, the journey motif in Markum Pupuh Sinom functions simultaneously as psychological transition, liminal transformation, and Sufi spiritual progression. The text presents


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spiritual growth as a gradual and demanding process requiring endurance, discipline, and existential courage.

**Inner Conflict as a Dialectical Structure of Personality**

The protagonist's inner conflict emerges through encounters with wild animals and supernatural beings:

"macan gajah si lawan snuk…"

Although narratively these creatures appear as external threats, symbolically they represent internal psychological forces such as fear, aggression, ego, instinct, and uncontrolled desires. In Sufi interpretation, these figures correspond to nafs al-ammārah, namely the lower self that drives humans toward destructive impulses (Ibn Qayyim al-Jawziyyah, 2001).

The phrase:

"slun slapuqna pade nyembah"

indicates that these threatening forces eventually submit to Said Sidangukama. Psychologically, this demonstrates the protagonist's successful integration and mastery over internal conflicts. Spiritual discipline transforms destructive impulses into controlled and harmonized energies.

The dialectical dimension of personality becomes more explicit in stanza 7:

"aku sine manusia jati."

This declaration signifies identity affirmation. The protagonist no longer defines himself through fear or instinctual impulses but through spiritual self-awareness. In Sufi understanding, the "true human" (manusia jati) is one who recognizes the essence of the self beyond egoic attachment (Nasr, 2017; Ernst, 2016).

Hermeneutically, the symbolic creatures in the text operate as metaphors of subconscious conflict. Ricoeur (2016) argues that symbols reveal hidden dimensions of human consciousness. Thus, the confrontation with animals symbolizes the protagonist's struggle against inner fragmentation and existential instability.

Ahmad (2025) explains that the process of fana in Sufism involves dissolving ego-centered consciousness in order to achieve spiritual awareness centered upon Allah. Therefore, the protagonist's victory over symbolic creatures signifies not physical conquest, but spiritual mastery over egoic impulses.

Consequently, inner conflict in Markum Pupuh Sinom functions as a dialectical process



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through which spiritual maturity is achieved. Psychological struggle becomes the mechanism of self-purification and character formation.

Mujahadah as Psychological Resilience

The arduous landscapes traversed by Said Sidangukama symbolize spiritual struggle and psychological endurance. Valleys, forests, cliffs, mountains, and dangerous paths collectively represent the process of mujahadah, namely spiritual striving against weakness and desire.

The phrase:

"ndeqna betelah deside memargi"

demonstrates perseverance despite hardship. Psychologically, this reflects resilience — the ability to endure suffering while maintaining purpose and direction. Spiritually, resilience becomes an essential aspect of riyadhah, through which the soul is disciplined and purified (Rauf, 2023).

The text further emphasizes courage in confronting mortality:

"ndeqna udi laiq pati"

This indicates liberation from existential fear. In Sufism, fear of death diminishes as attachment to worldly existence weakens. Eliade (1959) explains that sacred journeys often involve symbolic death and rebirth, enabling spiritual transformation.

The ascent toward the mountain peak symbolizes achievement of higher spiritual consciousness. Mountains universally signify transcendence and proximity to the sacred. Therefore, the protagonist's successful ascent metaphorically represents movement from existential vulnerability toward spiritual stability and Divine orientation.

Thus, mujahadah in the text operates as both psychological resilience and spiritual discipline. Suffering functions not as obstruction but as transformative energy leading toward purification and self-transcendence.

**Tawakal as Psychological and Spiritual Integration**

The stage of tawakal appears when the protagonist fully entrusts his existence to Allah:

"ita mesrah leq Allah, dunie akhirat urip pati…"

This expression demonstrates total surrender encompassing worldly life, the afterlife, life, and death. Psychologically, such surrender creates emotional stability and existential peace. Spiritually, it reflects complete trust in Divine providence after sincere effort.

Importantly, tawakal in the text does not imply passivity. The phrase:

"keras tuntut ilmi"



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shows that active striving remains essential. Thus, surrender and effort coexist harmoniously. This balance between action and reliance upon Allah represents mature spiritual consciousness (Al-Ghazali, 2005).

From the perspective of spiritual psychology, surrender reduces anxiety and egoic attachment while strengthening meaning-centered existence (Khofifah, 2025; Adien et al., 2025). Consequently, tawakal becomes both spiritual integration and psychological regulation.

Dhikr as Divine Consciousness and Inner Purification

The dhikr stage marks the transition from outward journey toward inward spiritual awareness. This appears in stanza 18:

"saqna nafas manjing metu, pujina ndeqna pgat, manjing metu dengan zikir."

Dhikr here transcends verbal repetition and becomes continuous awareness integrated with breathing itself. In Sufi understanding, this condition reflects hudhur al-qalb — constant presence of the heart before Allah (Al-Qusyairi, 2007).

Psychologically, dhikr functions as spiritual mindfulness directed toward Divine consciousness rather than mere self-awareness. It regulates emotion, stabilizes consciousness, and deepens inner tranquility (Wilber, 2000).

Semiotically, breath symbolizes life returned continuously to Allah through remembrance. Thus, dhikr unites body, soul, and transcendence into a holistic spiritual consciousness.

**Ma'rifat as Self-Transcendence and Divine Knowledge**

The culmination of Said Sidangukama's journey appears in stanzas 19–21 through symbols of purity, transcendence, and ilmu laduni.

The expression:

"awakna keliwat suci"

indicates complete purification of the self. Meanwhile:

"langgeng garem laiq Allah si Agung"

symbolizes immersion in Divine presence. In Sufi terminology, this condition approaches fana, namely dissolution of ego-centered awareness in God-consciousness (Fathony & Harahap, 2023).

The final stage appears in the phrase:

"intan laduni rahasia."

This symbolizes sacred inner knowledge granted directly through Divine illumination rather than rational acquisition. Al-Ghazali (2005) explains that ma'rifat emerges through purification,



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remembrance, and spiritual unveiling. Similarly, Fadil et al. (2025) argue that ma'rifat contributes significantly to character formation because it cultivates higher moral and spiritual awareness.

Psychologically, this stage represents self-transcendence, namely movement beyond ego toward universal and sacred consciousness (Wilber, 2000). Therefore, the protagonist's spiritual culmination reflects the integration of moral maturity, mystical awareness, and Divine intimacy.

**A Model of Character Education Based on Spiritual Psychology**

Overall, Markum Pupuh Sinom stanzas 1–21 can be interpreted as a model of character education grounded in spiritual psychology. Character formation is conveyed symbolically through the protagonist's spiritual journey rather than through direct didactic instruction.

The text systematically develops values such as love of knowledge, discipline, perseverance, humility, courage, self-control, sincerity, respect toward teachers, tawakal, dhikr, and transcendent awareness. These values are internalized through symbolic experiences and spiritual struggles.

The relationship between teacher and student particularly reflects the importance of ethical formation:

"sadya parek laiq kyai… tunas ilmu…"

This demonstrates humility and devotion toward spiritual guidance. Syahriza (2023) emphasizes that the teacher-disciple relationship in Sufi traditions functions not merely as knowledge transmission but as moral and spiritual cultivation.

The culmination of the protagonist's journey in ma'rifat indicates that the ultimate goal of character education is not intellectual achievement alone, but purification of the soul and Divine consciousness. This aligns with contemporary discussions concerning the relevance of Sufism for modern character education and social transformation (Rohmawati & Zulkifli, 2024; Fadilah, 2025).

Therefore, Suluk Sidanghukama may be understood as a spiritual pedagogical model within Sasak Sufi literature. Through metaphor, narrative, and symbolic structures, the text constructs a comprehensive framework of character education rooted in spiritual psychology and Islamic mysticism.

**CONCLUSION**

Based on the results of the analysis of *Suluk Sidanghukama* in *Markum Pupuh Sinom* stanzas 1–21, it can be concluded that this text represents a systematic and integrative model of


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personality development that combines psychological and spiritual dimensions. The protagonist's journey, which outwardly appears as a physical movement across spaces, actually symbolizes an inner transformation that unfolds through several stages: initial awareness (*iradah*), spiritual journey (*tarekat*), inner conflict (*nafs*), self-struggle (*mujahadah*), self-surrender (*tawakal*), Divine consciousness (*dhikr*), and ultimately the attainment of transcendent awareness (*ma'rifatullah*).

Textual expressions such as *"nuntut girang pawikanan… jelo malam ndeqna pgat…"* indicate the emergence of existential awareness as the starting point of transformation, while phrases such as *"memargi… taek gunung tinggi…"* represent a transformative process filled with challenges and struggles. The symbols *"macan gajah… lan jin…"* reveal the inner conflicts that must be confronted, whereas *"ita mesrah leq Allah…"* signifies the phase of surrender that produces psychological stability. The culmination of the spiritual journey is marked by the phrase *"intan laduni rahasia…"*, symbolizing the attainment of the highest spiritual consciousness.

From the perspective of literary psychology, these dynamics demonstrate that conflict and experience function as the primary mechanisms in personality development. Meanwhile, from the perspective of Sufism, the process represents a spiritual journey toward perfection and Divine realization. Therefore, the text illustrates the close relationship between psychological development and human spiritual transformation.

Furthermore, this study confirms that character education within the text is not conveyed through normative instruction, but through profound symbolic experiences. Values such as discipline, perseverance, self-control, patience, *tawakal*, and spiritual awareness are internalized gradually through reflective processes. Therefore, *Suluk Sidanghukama* can be understood as a model of character education based on spiritual psychology that remains highly relevant to the needs of modern education.

## FUTURE DIRECTIONS

Future research on *Markum Pupuh Sinom* and Sasak Sufi literature should move beyond textual interpretation toward broader investigations concerning the continuity, transformation, and contextualization of Sufistic values within contemporary Sasak society. Subsequent studies are encouraged to examine more deeply how teachings such as *safar ilallah*, *zuhud*, *mujāhadah*, *tawakal*, *zikir*, and *ma'rifat* continue to function within modern religious and cultural life amidst globalization, urbanization, digital culture, and shifting patterns of religiosity among younger generations. Such investigations are important for understanding how local spiritual traditions survive, adapt, and negotiate changing social realities while maintaining their philosophical and


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ethical foundations (Azra, 2018; Bruinessen, 2019).

Future scholars may also investigate how Sasak communities reinterpret traditional Sufi texts in contemporary contexts without eliminating the spiritual and symbolic meanings embedded within them. This is particularly significant because local Sufi literature does not merely function as aesthetic expression, but also as a medium for transmitting ethical values, spiritual consciousness, and communal identity (Aswandikari et al., 2022). Through this perspective, future research may contribute to the development of broader analytical frameworks concerning the sustainability of local spiritual wisdom and the preservation of Nusantara Islamic traditions in contemporary society.

Furthermore, future studies should employ interdisciplinary approaches involving literary studies, cultural anthropology, semiotics, psychology, religious studies, linguistics, and philosophy. Variables such as spiritual consciousness, symbolic communication, collective identity, ethical transformation, religious acculturation, and intergenerational transmission of spiritual knowledge deserve more comprehensive scholarly attention. The present study demonstrates that *Markum Pupuh Sinom* functions not only as a literary text, but also as a symbolic and epistemological system reflecting the interaction between spirituality, religion, local wisdom, and cultural identity. Therefore, interdisciplinary approaches would significantly enrich academic discussions regarding the role of local literature in preserving spiritual resilience and moral values within modern society (Danesi, 2020; Eco, 1976; Ricoeur, 2016).

In addition, future research should consider applying phenomenological, ethnographic, hermeneutic, comparative, and reception-based research designs in order to capture the dynamic meanings and social functions of Sasak Sufi literature more comprehensively. Ethnographic studies, for instance, could explore how Sufi teachings in *Markum Pupuh Sinom* are practiced within contemporary tarekat communities, while phenomenological approaches may reveal the lived spiritual experiences of individuals who internalize these teachings in everyday life (Schimmel, 1975; Ernst, 2016). Comparative studies between Sasak Sufi traditions and other Nusantara Islamic literary traditions—such as Malay, Javanese, or Bugis Sufi texts—would also provide deeper insights into how universal Sufi teachings are localized in different socio-cultural environments (Trimingham, 1998; Knysh, 2017).

Another important direction for future inquiry concerns the practical implementation of Sufistic teachings contained in *Markum Pupuh Sinom* within educational and character-building contexts. Future scholars are encouraged to investigate the relevance of Sasak Sufi literature in strengthening moral education, spiritual intelligence, emotional resilience, and psychological well-


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being among students and younger generations. This is particularly relevant in contemporary educational discourse, which increasingly emphasizes holistic human development integrating intellectual, emotional, moral, and spiritual dimensions (Lickona, 2012; Wilber, 2000; Zohar & Marshall, 2000). The symbolic teachings contained in *Markum Pupuh Sinom* may therefore serve as a local pedagogical model for developing spiritual-based character education rooted in Nusantara Islamic traditions.

Moreover, future research should critically examine the influence of digital media, globalization, and popular religious discourse on public perceptions of traditional Sufi literature and local spiritual values. Digital platforms increasingly shape cultural orientations, religious understanding, and social interaction, particularly among younger generations. Consequently, understanding how communities negotiate between inherited spiritual traditions and contemporary cultural influences becomes highly significant. Such scholarly efforts would contribute not only to the advancement of Sufi literary studies and cultural humanities, but also to the formulation of cultural preservation strategies aimed at strengthening local identity, spiritual awareness, and the sustainability of Indonesian Islamic spiritual heritage in the modern era.

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