



IMPLEMENTATION OF SUFISTIC EDUCATION VALUES OF QADIRIYYAH WA NAQSYABANDIYYAH TARIQA

Kafaa Ainul Aziz

Pascasarjana Universitas Islam Malang, Indonesia

Email: Kafaa01@gmail.com

Abstract

By sunnatullah every creature experiences a period of birth, development, maturity, aging and then death, including humans. Old age or old age is actually a natural process, but specifically for humans, this period leaves many problems both for those concerned and those around them, especially the problem of difficulties in adjustment and self-control. Based on the hadith of the Prophet saw. that every disease has a cure, except for old age, so old age, including diseases, needs to find a solution, primarily a solution so that the elderly (elderly humans) can have self-control to adjust to the life they live. However, often because of various impulses and other disturbances, how difficult it is to regulate self-control. To achieve complete mental health in humans, education for something must be carried out consistently and within a certain frequency to play a role as a means of self-control, as is often found in Sufistic education in the Qodiriyah wa Naqsabandiyah Order at the Miftahul Huda Islamic Boarding School, Gading, Malang.

Keywords: *Implementation, sufistic, education value, Qodiriyyah wa Naqsabandiyyah*

A. Introduction

If we examine the print and electronic media, several recent events show that we, as citizens of this nation, are not educated and civilized. Mass media incessantly presents insults, defamation, slander, jealousy, criminal acts, corruption, killings, rape, drugs, student conflicts, and the loss of humanity. The current education model in this country, which prioritizes intellectual intelligence alone while neglecting mental intelligence, may be one of the reasons. Consequently, the knowledge acquired cannot be effectively applied and utilized.

We feel that the current education model is far from the original purpose of education in Indonesia. The purpose of education in Indonesia, as stipulated in the existing laws, is actually and genuinely aimed at bringing oneself closer to Allah SWT and elevating the dignity of humans from ignorance. However, it has shifted towards producing a generation that craves worldly luxuries. Consequently, the current educational orientation is more focused on finding jobs and pursuing material positions, so that from such a paradigm comes the thought that education must prioritize skills that are more

intellectualizing the brain, as a result spiritual education is less considered. The consequence of this is the emergence of students who are intelligent in thinking but lack good character in their behavior.

In line with what KH. Said Aqil Siradj has stated, the tendency of modern humans in the field of education is to strengthen their intellect (ratio) while neglecting the potential of the heart (qalb). As a result, life becomes intelligent but dry. However, Islam has never created such a dichotomy; the potential of human beings, whether in the form of intellect (aql), taste (dzauq), or heart (qalb), should always be developed proportionally.

Ethical education and tasawwuf (Sufi education) are much needed by individuals and society because of their beautiful and equally felt positive influence. Just as their negative impact, when underestimated, spreads to individuals and society. The vertical aspect of sufistic education involves having good morals and worshipping Allah SWT, while the horizontal aspect entails having good morals towards every creature. Incidents such as student brawls, drug addiction, and a free and promiscuous lifestyle greatly concern the educated and educators. Therefore, sufistic education must be emphasized from the early stages of human development, starting from childhood. Ibn Qayyim said about this, "What children need the most is attention to their character".

B. Discussion

1. Values of Sufistic Education

If we look at the orientation, management, interactions within, leadership, and so on, it is clear that Sufi education is strongly reflected in pesantren (Islamic boarding schools). It is a comprehensive educational system where students must strive to apply everything they learn in pesantren in the form of behavior, such as fostering a sense of togetherness, developing sincerity, contentment, honesty, and a strong spiritual connection. This makes it difficult to separate Sufi education from pesantren.

This indicates that Sufi education exists within pesantren. In its development, pesantren is still referred to as a religious institution that teaches, develops, and spreads Islamic knowledge. It is the oldest center of Islamic propagation that emerged and grew alongside the spread of Islam in Indonesia. In its early establishment, pesantren was generally very simple. Learning activities were usually conducted in small prayer rooms (mushalla) or mosques by a kyai (Islamic scholar) with a few students coming to study.

Over time, these "study sessions" expanded as the number of students increased and the learning space expanded, eventually becoming an institution known as pesantren.

In line with that, the tradition of tasawuf (Sufism) reflected in gatherings of remembrance, as it exists in reality, is evidence of the presence of spiritual education manifested in the development of Sufi teachings over time. The Sufi momentum, as we know it, was proclaimed by Hujatul Islam Al-Imam al-Ghazali, and it was during this time that the Sufi movement based on noble character (akhlakul karimah) emerged, with methods such as riyadlah (spiritual exercises), mujahadah (spiritual striving), and collective remembrance (dzikir).

From a normative perspective, as stated by Abdullah Hadziq (2005:18), the emergence of Sufi behavior is influenced, among other factors, by: Firstly, the emphasis of Islamic teachings on positive psychological conduct. Secondly, the religious teachings' encouragement to always perform worship while considering the inward aspect, which Amin Syukur refers to as behavior based on tasawuf.

The implementation of Sufi moral values serves two simultaneous objectives, as stated by Zayadi. The values that apply in human society are categorized into two types: divine (ilahiyah) values and human (insaniyah) values. According to Zayadi, divine values are related to fundamental values such as repentance, sincerity, patience, asceticism, piety, gratitude, and contentment. On the other hand, human values are the effects of divine values, such as maintaining good relations, brotherhood, justice, positive assumptions, generosity, humility, honesty, trustworthiness, nobility, discipline, and forgiveness.

2. Implementation of Sufistic Education Values of Tarekat Qodiriyyah Wa Naqsabandiyah

Sufism, as a scholarly discipline, focuses on purifying character or cleansing the heart, mind, and behavior, which results in inner tranquility and leads individuals towards activities that connect them with God. The goal of Sufism is to achieve a spiritual level of ihsan, which is the highest form of worship to Allah SWT, and to come as close as possible to Allah. According to K. Permadi, the goal of Sufism is to experience "fana" (annihilation of the self) in order to reach "makrifatullah" (gnosis of God), where the personal self merges into the pride of Allah, and the sense of human individuality disappears, leaving only a sense of divinity.

Those who truly delve into Sufism will undoubtedly practice the values taught by Sufism in their daily lives, both within their families and in other social environments.

Sufism encompasses various streams with different approaches, but fundamentally, they share the same goal. Individuals who practice Sufism go through several stages to remove negative traits within themselves and embrace virtuous actions. These stages are known as takhalli (purification), tahalli (adornment), and tajalli (manifestation). The following is a process of implementing the values of Sufi ethics:

1) Takhalli (Purification)

According to HM. Amin Syukur, takhalli means purifying oneself from vices, impurities, and spiritual diseases that can cause harm. On the other hand, according to Mustafa Zahri, takhalli means emptying oneself of vices. The takhalli phase involves purifying one's character, mind, soul, and heart to cultivate virtuous and noble morals in everyday life.

There are five technical methods of takhalli: The first is to purify what is unclean, by doing istinja using soil or water carefully, properly and correctly. This first method relates to the limbs or dohir. Second, to purify the impure, by bathing or pouring water over the whole body. Third, purify the pure, by doing ablution either with water or dust. Fourth, purify the pure or fitrah by doing repentance prayers. Fifth, purify the most holy, by doing dhikr and monotheism of Allah SWT.

2) Tahalli (Adornment)

According to HM. Amin Syukur, tahalli means adorning oneself by cultivating good qualities, behavior, and actions. On the other hand, according to Mustafa Zahri, tahalli means adorning oneself with praiseworthy qualities. In its application, it involves developing one's personality to possess noble character traits and consistently engaging in spiritual exercises (riyadhah) until they become ingrained in one's personality.

The tahalli phase is closely related to the takhalli phase by implementing the process of emptying (takhalli) oneself from blameworthy actions and filling it with praiseworthy actions (tahalli). In its application, it does not immediately empty oneself of blameworthy actions, but rather involves gradually replacing blameworthy behaviors with praiseworthy ones. For example, when feelings of hatred or envy are eradicated, feelings of love are immediately cultivated. When traits like hypocrisy or arrogance are discarded, sincerity and humility are simultaneously embraced. When anxiety grips the heart and is gradually removed, it is replaced with a sense of contentment.

Among the important mental attitudes and virtuous actions that need to be instilled in the human soul are repentance, fear and hope in Allah, asceticism, poverty of material

attachment, sincerity, patience, contentment, seeking nearness to Allah, and reliance on Him. Once the negative traits have been eliminated and the praiseworthy traits have taken root within an individual, praiseworthy characteristics become part of their character. In line with this, the soul becomes pure and luminous, bringing one closer to their Lord.

The process of tahalli involves actively cultivating positive qualities, thoughts, and actions, leading to the development of a virtuous character and a closer connection with Allah.

3) Tajalli (Manifestation)

Tajalli refers to the manifestation of the unseen light. It is the shining of the divine light within the heart after going through several processes. Tajalli is the final or third stage of the takhalli, tahalli, and tajalli process in the ethical dimension of Sufism. The increase of the unseen light in the soul must be done with continuity or *istiqamah* (steadfastness) in practicing the three stages of ethical Sufism. The awareness of the divine presence in every activity leads to love and longing for Allah.

To deepen and maintain a sense of closeness to God, the Sufis teach the following practices:

- a. *Munajat*: It means to worship and glorify Allah with all one's heart. It involves engaging in intimate conversations and supplications with Allah, expressing deep devotion and seeking His guidance.
- b. *Muhasabah*: As mentioned by Al-Ghazali, it means constantly reflecting upon one's actions and contemplating what has been done and what will be done. Through *muhasabah*, a Sufi constantly reflects upon their mistakes, recognizes the shortcomings in their worship, and contemplates their interactions with others.

3. Miftahul Huda Islamic Boarding School

Pondok Pesantren Miftahul Huda (PPMH) in Malang was founded by KH. Hasan Munadi in 1768. PPMH is also known as Pondok Gading because it is located in the Gading Kasri neighborhood, Klojen District, Malang City. In fact, the latter name is more well-known among the community. KH. Hasan Munadi passed away at the age of 125. He led this Islamic boarding school for almost 90 years. He left behind four sons: KH. Isma'il, KH. Muhyini, KH. Ma'sum, and Nyai Mujannah. During that time, Pondok Gading had not experienced significant development. After the passing of KH. Hasan Munadi, Pondok Gading was taken care of by his eldest son, KH. Ismail. In carrying out his duty of nurturing and developing the Islamic boarding school, the second generation was assisted by his

own nephew, KH Abdul Majid. As KH. Ismail did not have any children, he adopted one of KH. Abdul Majid's daughters named Nyai Siti Khodijah. He later married her to one of the alumni of Pondok Pesantren Miftahul Huda, Jampes Kediri, named KH. Moh. Yahya, who came from the Jetis area in Malang.

KH Moh. Yahya was entrusted by KH. Ismail with the responsibility of overseeing and developing Pondok Gading. KH. Ismail passed away at the age of 75 after leading Pondok Gading for 50 years. As the third-generation leader, KH. Moh. Yahya renamed the Islamic boarding school to "Pondok Pesantren Miftahul Huda." He allowed his students to pursue formal education outside the pesantren, which was a bold and relatively uncommon policy at that time. It turned out that with this policy, Pondok Gading experienced rapid growth.

Throughout his leadership of Pondok Gading, KH. Moh. Yahya always reminded his students not to have misguided intentions. The message he conveyed, which is still carried on by his sons in nurturing the students, is "Niatmu ojo keliru. Nomer siji niat ngaji, nomer loro niat sekolah. Insya Allah bakal hasil karo-karone" (Do not have misguided intentions. The first intention is to study religious knowledge, and the second intention is to pursue formal education. God willing, both will be successful). On the 4th of Syawal, 1391 Hijri or November 23, 1971, KH. Moh. Yahya passed away, precisely 37 days after the death of his eldest son, Kiai Ahmad Dimyathi Ayatullah Yahya. After the passing of KH. Moh. Yahya, Pondok Pesantren Miftahul Huda was collectively managed by his sons. His sons are KH. Abdurrahim Yahya, KH. Abdurrahman Yahya, and KH. Ahmad Arief Yahya, in addition to his sons-in-law KH. Baidhowi Muchlih and KH. M. Shohibul Kahfi.

Currently, KH. Ahmad Arif Yahya and KH. Baidhowi Muchlih are the caretakers of Pondok Pesantren Miftahul Huda Gading, as the other three caretakers have passed away. In addition to the two of them, there are two sons of the caretakers who also assist in nurturing Pondok Pesantren Miftahul Huda: Gus Muhammad Nuzulul Mubarak, the son of Abdurrahman Yahya, and Gus Fuad, the son of Abdurrahim Yahya.

4. Thoriqoh Education Center in Malang City

Pondok Pesantren Miftahul Huda is a boarding school that focuses on tasawuf (Sufism). This is evident in the daily lives of the students and the environment, which are imbued with the values of tasawuf, shaping the students' noble character and morals. Particularly, the Thoriqoh Qodiriyyah Wa Naqsabandiyah education in Malang is emphasized. The educational background in tasawuf, which was explored by Kiai Yahya from various pesantrens, has shaped his personality and provided him with insight into

the importance of both outward and inward knowledge. Mastery and practice of religious sciences (aqidah and sharia) are not enough without understanding and practicing the knowledge that regulates the inner strength, purifies the soul, nurtures faith, and leads to a state of contentment and sincerity solely for the sake of Allah. Therefore, education in tasawuf sciences and practical training becomes crucial as the main preparation for the students in their future lives. Purifying the soul, nurturing the inner self, and attaining closeness to Allah are priorities in the education of Pondok Gading, in addition to the mastery of aqidah and sharia, which are fundamental in Islam. As for skills, professions, and worldly activities, they are individual matters for the students, based on their talents, skills, aspirations, and the family and environmental systems that surround them.

Kiai Yahya's wisdom in prioritizing tasawuf education for mostly young students has been criticized by some. In a meeting in Malang, a certain Kiai stated that young children do not need to be taught tasawuf, as it is knowledge and practice for the elderly. It is feared that young people who embrace tasawuf might lose their youthful characteristics of being active, critical, and energetic. Responding to this criticism, Kiai Yahya simply commented, "That's not right. Everyone needs tasawuf. The elderly also need its knowledge" (in Javanese).

Since tasawuf is a need for everyone, regardless of age, occupation, or wealth, the knowledge of tasawuf should be studied and practiced by anyone. Kiai Yahya disagrees with the opinion that tasawuf will only make people unproductive and pessimistic. A Sufi can pursue any profession as long as it is not in conflict with the provisions of Sharia. This perspective indicates that Kiai Yahya is a Sufi scholar who strives to socialize and actualize tasawuf in modern life. Contemporary researchers and scholars of tasawuf refer to this type of tasawuf perspective as the new Sufi movement or neo-Sufism.

Kiai Yahya's view on the essence of tasawuf, as taught, greatly assists the alumni of Pondok Gading, who have diverse professions (based on their fields of study in higher education), in practicing tasawuf without contradicting their chosen professions. According to Professor Dr. HM. Amin Syukur, MA, one of the characteristics of neo-Sufism is that it emphasizes purification and activism, which means constantly calling for the purity of Islam and eradicating moral, social, and religious deviations. It strives to change and build a better and more morally grounded society, rather than merely aspiring for guaranteed paradise, although these two aspects should not be separated.

Based on the information provided, it can be said that Kiai Yahya has turned Pondok Gading into a center for the education and teaching of tasawuf, as well as fiqh, and a center for the Thoriqoh movement in the Malang region. According to research by Professor Dr. Nurcholis Madjid, there are only a few pesantrens that serve as centers for Thoriqoh movements. Even fewer are those that specialize in tasawuf as the object of instruction. However, it seems that the development of Sufism in Indonesia is mostly limited to practical aspects, while contemplative thinking aspects are still lacking.

The formulated vision of Pondok Pesantren Miftahul Huda Gading Malang is to be an institution that cultivates taqwa (piety). The indicators of taqwa in this vision are: first, individuals with strong faith; second, individuals with noble character; third, individuals who continuously glorify their Lord; fourth, individuals with mature insight and knowledge. This aligns with the statement of Ust. Muhid, one of the senior students who has served for a long time, who said, "The vision of Pondok Pesantren Miftahul Huda Malang is to be an institution that cultivates taqwa. The indicators of taqwa that we emphasize in this pesantren are individuals (students) who are capable of embodying four important aspects taught in the Quran and inherited from the Prophet. These four important aspects are as follows: first, a deep understanding of the oneness of Allah and strong faith in Him; second, constantly remembering and being aware of the beginning of human creation from a clot of blood; third, having a high level of humility, and recognizing that only Allah possesses glory; fourth, having the spirit of learning and working as long as life continues, initially focusing only on religious knowledge such as tasawuf, fiqh, and the sciences of the Quran, but now expanding to include learning in the fields of science and technology, economics, and other disciplines."

C. Conclusion

The implementation of the Sufistic Tariqah of Qadiriyyah Wa Naqshbandiyyah at Pondok Pesantren Miftahul Huda Gading Malang actually emphasizes the practical aspects of tasawuf, which aims to transform individuals who are busy but free (by understanding personal desires). The physical body is seen as the vessel of desires and serves as a container for the spiritual aspect. In Islamic and spiritual literature, as well as in philosophical and Sufistic education literature, the term "nafs" (self) is often used interchangeably with "ruh" (soul) to refer to the inner self.

In the Sufistic education of the Qadiriyyah Wa Naqshbandiyyah Tariqah at Pondok Pesantren Miftahul Huda Gading Malang, the nafs is believed to be distinct from the soul, which is considered one of Allah's elements and understood as the basic instinct that distances humans from religious life, particularly known as hawa nafsu (personal desires). The Quran mentions the nafs using terms such as nafs al-lawwamah (self-reproaching soul), nafs al-ammārah (commanding soul), nafs al-muṭma'innah (tranquil soul), and nafs al-maḍlūmah (blameworthy soul). The implementation of the Sufistic education of the Qadiriyyah Wa Naqshbandiyyah Tariqah at Pondok Pesantren Miftahul Huda Gading Malang can be described through three main components, as previously explained: the component of devotion (kewadhifahan), nurturing (tarbiyyah), and Islamic symbols (syi'ar).

From these three components, a conceptual idea of Sufistic education emerges through the existence of elements, the chain of knowledge (asanid/silsilah), goals, functions, and the educational curriculum.

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