




# Islamic Education Curriculum Design Based on Sufism

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## ABSTRACT

The curriculum is like a spirit in learning, so it needs to be designed, implemented and evaluated to adjust to the times. The Islamic education curriculum needs to develop to meet needs. This study aims to determine the concept of the design of the Sufism-based Islamic education curriculum at the Pondok Pesantren Mahasiswa Jagad 'Alimussirry and its implementation. The type of research used is descriptive qualitative with a case study approach. The data collection techniques are through interviews, observations, and analysis of relevant documents. The results of this study indicate that the Sufism-based Religious education curriculum is very much needed to cultivate the spiritual aspects of students to balance the hegemony of the rationality aspect. A unique fact found is the implementation of the curriculum at the Jagad 'Alimussirry Islamic Boarding School which collaborates between the semester credit system and the tarekat system in the boarding school. Tarekat is the main part of the curriculum or compulsory courses that must be taken by all students. So that those who graduate from formal college also graduate from non-formal college and have carried out tarekat or spiritual journeys. Students who graduate from S1 will continue their S2 non-formally. By practicing this motto, it is hoped that the Jagad 'Alimussirry Islamic Boarding School students can get closer to Allah and achieve Allah's pleasure. Therefore, this study argues that Islamic education based on Sufism is a primary need to equip students in controlling themselves in the dynamics of life.



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## A. INTRODUCTION

The curriculum is a set of guidelines and planning of educational activities that include objectives, materials, guidelines, and learning practices. As the core of the learning process, the curriculum must be designed, implemented, and evaluated continuously so that it is always in line with the times (Sucipto et al., 2023). The curriculum is not only about learning, but also how the

learning can be received and understood by students and can be used to determine the benchmark for student learning success (Fidayani & Ammar, 2023). If curriculum planning is carried out effectively and optimally, it will help the education process well, conversely if it is not carried out effectively, it is certain that education will fail and not be in accordance with the desired goals (Zakariyah et al., 2022). In order for the implementation of education in an institution to have a clear direction and be well coordinated and systematic, proper curriculum management is needed so that the desired educational goals can be achieved (Aprilia, 2020).

The diversity of curricula in Indonesia does not seem to be an effective solution in improving the quality of education. This can be seen from the education system that focuses more on physical and intellectual development, while spirituality still receives less attention (Sholeh, 2023). Sufism as a characteristic of Islamic education in Islamic Boarding Schools is still an urgent thing to do, so it is still relevant to be implemented today (Sholeh, 2023). The presence of Sufism in the world of education can bring a breath of fresh air to cool the current educational atmosphere. Sufism materials are very useful, at least in encouraging students to re-evaluate the values, intentions, goals, and achievements of education (Muhammad et al., 2024). Good integration between the curriculum and Islamic character will be able to produce a generation of *ulul albab* and perfect human beings and answer all the challenges of the times, because challenges and problems in life will be resolved by good people, namely perfect human beings and perfect human beings (Kuncoro, 2022). Thus, the application of Sufism values in the Islamic Religious Education curriculum in schools can form a young generation who have strong characters, noble morals, and are able to face the challenges of the times wisely (Maghfiroh, 2024).

In its application, Islamic education based on Sufism needs to integrate the practice of asceticism and *riyadhoh* into the curriculum. Thus, asceticism and *riyadhoh* programs can be designed in a structured and systematic manner to be implemented in Islamic boarding schools (Triana et al., 2023). The tradition of Sufism which is used as a general educational curriculum can be in the form of learning materials containing Sufism values and books with Sufism nuances, such as in the curriculum of the Jagad 'Alimussirry Student Islamic Boarding School whose course studies are in the form of books with Sufism nuances, such as the book *Ihya Ulumuddin* by Imam al-Ghazali, *al-Hikam* by Sheikh Ibnu Attaillah as-Sakandari, *Qatrul waly ala haditsil waly*, *ar-Ruh* and so on. In these Islamic boarding schools, it is specifically for students only, so that in the practice of asceticism and *riyadhoh* they need it more than the level of education below.

In Sufism, the station of a *salik* is different. *Maqam* is the position or position of a servant before Allah who is steadfast in that position and tries to always improve to a higher level. The *maqamat* according to Imam al-Qusyairi are (1) Repentance, namely the initial stage for people who will practice Sufism is that they must do it seriously in repenting (Aziz et al., 2024). (2) *Wara*, namely avoiding things that are not good, and in the Sufi understanding *wara'* means abandoning everything in which there is doubt (doubt) about the halalness of something (Hanafi, 2020). (3) *Zuhud*, namely devotion to the afterlife and abandoning worldly life (Azizah et al., 2023). The essence of *zuhud* is the refusal to let oneself be bound by material things, it can be used to fight the materialistic and hedonistic views that are so common in society today (Nur & Iqbal Irham, 2023). (5) *Tawakkal*, which is relying the heart completely only on the Almighty and the Almighty (Allah) (Arrasyid, 2020). (6) Patience, means refraining from complaining or something that is not liked. Patience in the spiritual perspective is interpreted as an attitude of restraining oneself and avoiding something that is not liked by Allah SWT. (Bakri, 2020). (7)

Ridho, which is willing to accept with pleasure, love, feeling sufficient, and having an open heart. Ridha can also be interpreted as you do something that makes Allah happy or pleased, and Allah is pleased with what you do (Azhar, 2022) .

Previous studies that are relevant to this study include: (1) The results of this study state that injecting Sufism values into the structure of the higher education curriculum is a primary need to equip intellectual intelligence to be able to control oneself in the dynamics of life (Muhammad et al., 2024). (2) The results of the study reveal that the concept of asceticism is an essential part of Sufism which must be the basis for implementing Islamic education in Islamic boarding schools (Triana et al., 2023) . The concept of Sufism in general functions to get closer to Allah through the purification of the soul and heart. To face life in the modern era today, Sufism education must be updated with a contemporary approach to remain relevant (Ahmadi et al., 2024) .

Therefore, this study aims to examine and analyze the implementation process of the Sufism-based education curriculum at the Jagad 'Alimussirry Islamic Boarding School. In this context, we will explore the concepts, principles, and practices of implementing the Sufism-based curriculum in the student Islamic boarding school, which is integrated with the college curriculum. Given its urgency and relevance, it is necessary to include Sufism education into the curriculum structure of Religious Education in Colleges (Azizah et al., 2023) . Then, this study aims to provide constructive recommendations for the improvement and development of the Sufism-based education curriculum at the Jagad 'Alimussirry Islamic Boarding School, in order to improve the quality of learning and learning outcomes in theory and practice.

**B. RESEARCH METHODS**

This study uses a qualitative research method with a case study approach. This research was conducted at the Jagad'Alimussirry Student Islamic Boarding School. The subjects in this study were people who were directly involved in Sufism education at the spiritual student Islamic boarding school. The subjects consisted of the main director, education director, and male students. Data collection techniques used in this study were interviews, observations, and documentation. Interviews were conducted with various parties, including the main director, education director, and students, to obtain information regarding the implementation of the curriculum. Observations were conducted to directly see the teaching methods used and the involvement of students in the learning process. Documentation was carried out such as lesson plans and syllabuses, analyzed to assess the suitability between objectives and practices in the field.

Tabel 1. Interview Outline With The Main Director, Director Of Education And Jagad 'Alimussirry Islamic Boarding School Students

No	Component	Question Item
1.	Jagad 'Alimussirry Islamic Boarding School Curriculum	How is the curriculum designed at Jagad 'Alimussirry Islamic Boarding School?
2.	Curriculum Implementation	How is the implementation of the Sufism-based Islamic education curriculum at Jagad 'Alimussirry Islamic Boarding School?
3.	Learning methods	What is the learning method at Jagad 'Alimussirry Islamic Boarding School?

4.	Educational goals	What is the aim of Sufism-based Islamic education at Jagad 'Alimussirry Islamic Boarding School?
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Tabel 2. Curriculum Observation Outline In Jagad 'Alimussirry Islamic Boarding School

No	Observed Aspects	Observation Results
1.	Jagad 'Alimussirry Islamic Boarding School Curriculum	Based on observations, the curriculum at Jagad 'Alimussirry Islamic Boarding School is very good. Because it integrates the campus curriculum with the pesantren curriculum.
2.	Curriculum Implementation	Based on the observation results, the curriculum in Jagad 'Alimussirry Islamic Boarding School has been implemented effectively, but for the curriculum of asceticism, there are still many students who have not done it for various reasons, even though this asceticism is part of the curriculum. However, besides that, there are also many students who have started asceticism even though at the beginning they seemed forced to do it, but after that they did it according to their own wishes.
3.	Learning methods	Based on the observation results, the learning method in Jagad 'Alimussirry Islamic Boarding School is not much different from the methods on campus and in Islamic boarding schools. There are courses or schedules for discussions like on campus, namely making papers, ppts, and presentations. There are also those who only listen to lectures from kyai/ustadz/ah who convey their knowledge without any discussion. For asceticism/riyadhoh learning, all are guided directly by the Jagad 'Alimussirry Islamic Boarding School instructor/supervisor.
4.	Educational goals	Based on the observation results, the main purpose of education in Jagad 'Alimussirry Islamic Boarding School is to get closer to Allah. Everything that is done here must refer to the vision of Jagad 'Alimussirry Islamic Boarding School, which is to become a lover of Allah's guardian according to their respective professions. In addition, the motto of Jagad 'Alimussirry Islamic Boarding School is highly respected by the students, as the main goal when doing riyadhoh/tirakatan.

Tabel 3. Curriculum Observation Outline In Jagad 'Alimussirry Islamic Boarding School

No	Required Documentation	Information	
		Yes	No
1.	Documentation about the brief history of Jagad 'Alimussirry Islamic Boarding School	✓	
2.	Documentation about Jagad 'Alimussirry Islamic Boarding School's vision, mission, motto	✓	
3.	Documentation about the curriculum in Jagad 'Alimussirry Islamic Boarding School	✓	

4. Documentation about learning in Jagad 'Alimussirry Islamic Boarding School



The data analysis technique used by the researcher is the theory put forward by Miles and Huberman that the data analysis process is divided into three stages, namely reduction, data presentation, and drawing conclusions and data verification (Sugiyono, 2016). The researcher reduces the data by summarizing the data obtained and selecting the main data needed, so as to obtain clearer data and make it easier to obtain further data. Then the researcher presents the data that has been obtained, combines the data that has been compiled so that it is possible to draw conclusions and verify them.

## C. RESULTS AND DISCUSSION

### 1. The Concept of Sufism-Based Education Curriculum at the Jagad 'Alimussirry Student Islamic Boarding School

The curriculum design of education at Jagad 'Alimussirry Islamic Boarding School includes two aspects, namely theoretical and practical aspects. This aims to create a balance of Sufism education between conceptual and spiritual experience (practice and asceticism).

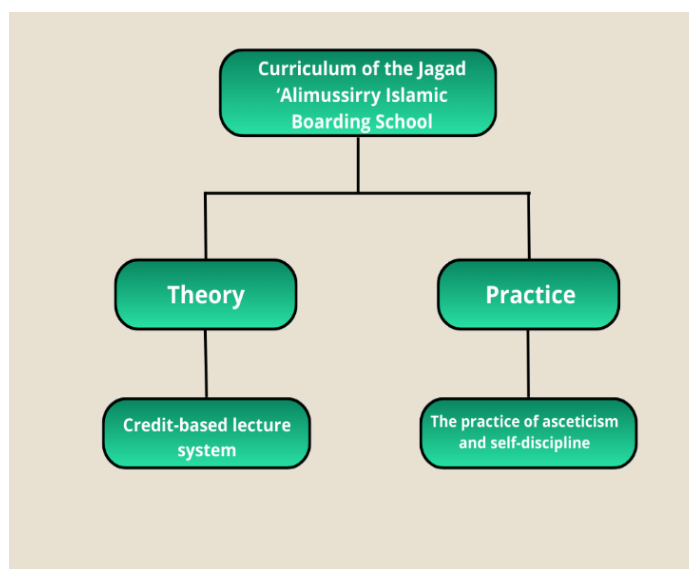


Figure 1 Curriculum of PPJA  
Source: Amaliyah Thariqah Jagad 'Alimussirry

First, Theoretical aspect: The theory in the Jagad 'Alimussirry Islamic Boarding School education curriculum is taught through the same system as lectures, namely based on the Semester Credit System (SKS). The courses designed in this education are certainly nuanced in Islamic Sufism. However, it does not leave behind the knowledge of fiqh, sharia, and other general knowledge. This was created to equip students or students with a strong understanding of Sufism and other Islamic knowledge. Integration of religious knowledge with social science and natural science is important to find the relevance of doctrine to the actual needs of society. Through a practical theological approach, the implementation of the integration of Islamic science can answer humanitarian issues (Yusuf, 2019). In this case, Islamic boarding schools develop strategies that are in accordance with the needs and potential of their students, so that they have succeeded in effectively integrating the Islamic boarding



school curriculum with the national curriculum. Islamic boarding schools have prepared graduates who are ready to excel in various fields of education (Wasehudin et al., 2023).

Second, the practical aspect: this aspect emphasizes the practice of asceticism and riyadhoh, namely deep spiritual practice. This practice is carried out in the form of fasting, wirid, prayer, and other practices regulated in the Tharekat Jagad 'Alimussirry. This asceticism not only functions as a ritual but also as a method to form spiritual discipline and get closer to God empirically and deeply. This Sufism practice functions as a tool to purify the heart and soul, and is often considered as a path to achieving direct closeness to God (ma'rifatullah). Hal ini menunjukkan bahwa praktik asketisme dalam tasawuf adalah jalan yang sah untuk mencapai pencerahan spiritual dan kedekatan dengan Tuhan. This indicates that the practice of asceticism in Sufism is a legitimate path to attaining spiritual enlightenment and closeness to God (Al-Kaisi, 2021). Therefore, asceticism and riyadhoh which have become the characteristics of Islamic boarding schools must receive more attention, so that asceticism and riyadhoh activities can become a planned and systematic program implemented in Islamic boarding schools (Triana et al., 2023).

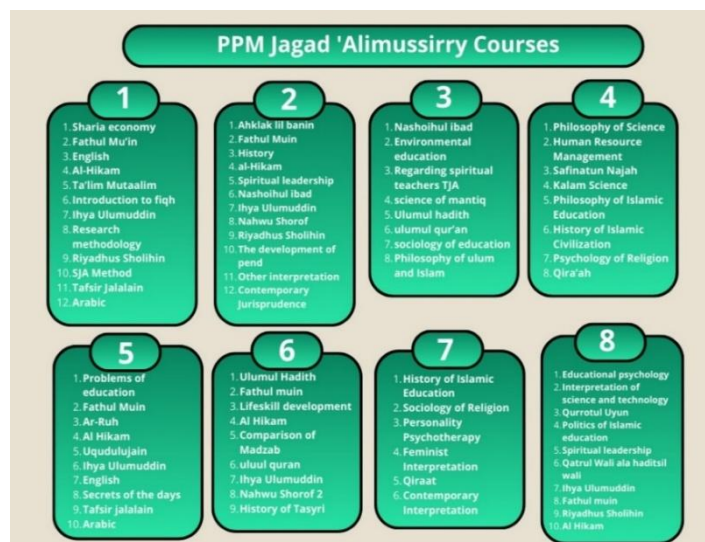


Figure 2 Jagad 'Alimussirry Islamic Boarding School Course  
Source: Amaliyah Thariqah Jagad 'Alimussirry

The credit-based curriculum structure at the Jagad 'Alimussirry Islamic Boarding School is completed in 8 semesters or 4 years. At each semester level, there is a different arrangement of collaborative disciplines, such as Sufism, fiqh, economics and business, educational psychology, and general. At each level, it is arranged to provide students with an in-depth understanding of Islam. With the concept of integration between universities and Islamic boarding schools, it is hoped that students can easily adjust to education at the Jagad 'Alimussirry Islamic Boarding School. This integrative approach aligns with the model implemented curriculum comprising 146 credits is designed to be completed in eight semesters, fostering a balanced education that encompasses both Islamic and general knowledge (Iqbal et al., 2024).

In terms of practice, asceticism and riyadhoh must be part of the curriculum. As in the Jagad 'Alimussirry Islamic Boarding School curriculum which makes asceticism and riyadhoh part of its curriculum. Each type of asceticism has a religious and spiritual value to get closer

to Allah SWT. In this pesantren curriculum, there are various asceticisms that have been programmed in the Jagad 'Alimussirry Order. Asceticism at this level is a basic asceticism taken by students who are taking their S1 study period. After the students have completed all of these basic asceticisms, the students will continue to the S2 level asceticism. (Hartono, 2018).

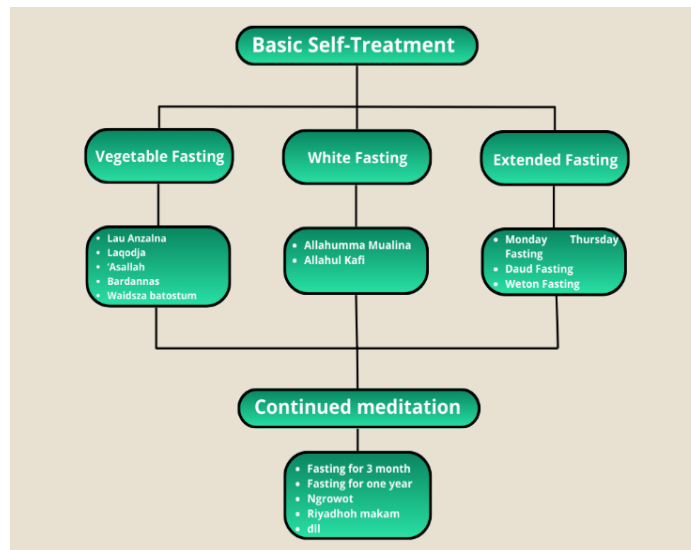


Figure 3 Basic Self-Treatment  
Source: Amaliyah Thariqah Jagad 'Alimussirry

Wirid and Prayer: practices such as "*Lau Anzalna*", "*Laqodja*", "*Asallah*", "*Bardannas*", "*Waidza Bathostum*", are wirid readings that are practiced accompanied by a three-day fast starting from Tuesday, Wednesday, and Thursday. During this fast, the perpetrator is not allowed to eat food containing animals, such as chicken, meat, eggs, and milk. In addition, the "*Lau Anzalna*" and "*Laqodja*" asceticism uses water in a bottle or small container that is recited, then on the last day after the wirid, the water is used for a repentance bath, with the aim of cleansing animal desires in the self, and cleansing physical and spiritual dirt. Meanwhile, the wirid "*Allahumma mu'allina*" and "*Allahul kafi*" are wirid readings that are practiced accompanied by a 3-day fast (Tuesday, Wednesday, Thursday) and only consuming white rice and water ( *mutih*). On the last day (telasan), the perpetrator is not allowed to sleep starting from after dawn until dawn again before being allowed to sleep (Hartono, 2018) .

Fasting: David fast, Weton fast, Monday-Thursday fast. David's practice of fasting was carried out for 3 months without fail. David's fast was done by fasting one day and not fasting one day. David's fast is one of the fasts that Allah SWT likes. As in the hadith Rasulullah SAW said (Abror, 2021a) :

إِنَّ أَحَبَّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا

Meaning: "*The most favored fast in the sight of Allah is Dawud's fast, and the prayer most favored by Allah is the prayer of the Prophet Dawud. He used to sleep in the middle of the night and wake up in the last third of the night and he slept again in the last sixth of the night.*"

Meanwhile, he used to fast one day and break the fast the next day" (HR al-Bukhari and Muslim).

Then fasting weton is fasting that is done when it coincides with the day of birth, a combination of the Gregorian calendar day with the Javanese calendar calculation. For example, fasting weton on Saturday Legi. So according to Javanese beliefs, the person can do fasting weton on Saturday Legi. Although there is no evidence and hadith that clearly teach this fast, many Javanese people still often do this fast on the day of birth (Rahmah, 2021). This fast is done for 9 months without fail, if it fails then you have to repeat from the beginning (one). Next is fasting Monday Thursday, fasting Monday Thursday is a sunnah fast that is done on Monday and Thursday. In the hadith Sayyidah 'Aisyah ra. Once said,

كَانَ النَّبِيُّ ﷺ يَتَحَرَّى صَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ

Meaning: "The Prophet ﷺ always maintained the Monday and Thursday fast" (HR Tirmidhi and Ahmad).

Dr. Wahbah Az-Zuhaili in his book *Fiqhul Islami Wa Adillatuh* page 1641 explains that scholars agree that the law of fasting is sunnah. This means that if it is done, you will get a reward, if it is left, you will not get a sin (Abror, 2021b). This fast is carried out for 3 months without fail. Although it looks easy, the challenge in carrying out this asceticism has a significant impact on the students. In addition to those programmed in the SKS curriculum as above, sometimes students get special assignments from the mursyid or kyai to perform riyadhoh. Such as pilgrimage to the tombs of waliyullah, ngrowot (not eating food made from rice), asceticism mlaku, *mbisu* (not talking), and others. If asceticism is at the S1 level, students can perform asceticism at the S2 level with direct guidance from the mursyid. A study highlights that the Daqu method, which encompasses seven pillars such as congregational prayer, tahajjud (night prayer), dhuha (forenoon prayer), memorization of the Qur'an, almsgiving, teaching and learning, as well as cultivating sincerity, patience, and gratitude, is applied to internalize Sufi values in the daily lives of students (santri), thereby fostering strong spiritual resilience (Fitriyani et al., 2024).

## 2. Implementation of Islamic Education Curriculum Based on Sufism at the Jagad 'Alimussirry Student Islamic Boarding School

Islamic education has a very important role in character formation, ethical development and strengthening the faith values of students, thus producing a generation that is knowledgeable, has integrity and is virtuous (Febrina & Seamiarai, 2024). In addition, Islamic education has been positioned as a major aspect in forming religiosity and good morals. Through good religious education, awareness will grow to develop positive traits in a person (Yusuf, 2019).

Jagad 'Alimussirry Islamic Boarding School is an educational institution that integrates the campus lecture system with typical pesantren learning. Although it has the status of a non-formal educational institution, the Jagad 'Alimussirry Islamic Boarding School offers a comprehensive curriculum, covering various disciplines as previously explained. The education system also adopts a mechanism like in universities, namely using the semester credit system (SKS). With this system, students who live in Jagad 'Alimussirry Islamic Boarding School are at different levels, from the first semester to the last semester. The



education period at Jagad 'Alimussirry Islamic Boarding School is also in line with the campus academic system, where students who have reached the eighth semester will undergo a pondok thesis exam as a graduation requirement before finally graduating. Then, at Jagad 'Alimussirry Islamic Boarding School it does not only stop at the S1 level, but there is also a S2 level with courses and ascetic practices that are more in-depth than S1.

The learning method in Jagad 'Alimussirry Islamic Boarding School adopts a diverse approach, similar to the lecture system on campus. In the teaching process, the ustadz and ustadzah use lecture methods, practice, and presentation and discussion. One of the commonly applied techniques is presentation with a projector to support the presentation of the material. In addition, some teachers encourage students to compile scientific papers and journals to be published in accredited journals. This step aims to provide space for students to discuss critically and train their courage in expressing their opinions. On the other hand, the lecture method is also still used, where the teacher delivers material or knowledge verbally directly to a number of listeners or students in one room, while the students act as listeners without being actively involved in the discussion (Wirabumi, 2020) .

The uniqueness of the Islamic education curriculum based on Sufism has elements that refer to the aim of wushul to Allah SWT. as its main goal. As is the vision of Jagad 'Alimussirry Islamic Boarding School, namely *"To become a center for the education of ulama, beloved scholars or guardians of Allah SWT"* . In order to achieve wushul to Allah SWT, Imam al-Qusyairi an-Naisaburi explained maqamat as the stages that a servant must go through to achieve wushul to Allah SWT. These stages are repentance, wara', asceticism, patience, trust, and contentment (Al-Qusyairi, nd) . Penance as an important part of Sufism must be the basis for implementing Islamic education in Islamic boarding schools, because Sufism cannot be separated from penance. In the context of Islamic education, the implementation of penance is a process of making people experience changes in behavior through various exercises and experiences carried out consciously and systematically. So, the essence of the teachings of tarekat/penance is to get closer to Allah SWT. and prioritize spiritual intelligence over intellectual intelligence and emotional intelligence (Munandar, 2020)

The *implementation* of Sufism as a curriculum at Jagad 'Alimussirry Islamic Boarding School refers to the thoughts of Imam al-Ghazali, who clearly states that there are three important elements in Sufism as an effort to get closer to Allah SWT, namely *takhalli*, *tahalli*, and *tajalli* (Yaumi et al., 2023) .

- a. Takhalli, is the main step for a Sufi. Takhalli is an effort to cleanse oneself from a terrible state. Takhalli can also be interpreted as freeing oneself from the nature of dependence on worldly pleasures. Takhalli refers to the act of purifying oneself from shameful traits, including physical and mental sins (Nur & Iqbal Irham, 2023) . In this case, Jagad 'Alimussirry Islamic Boarding School teaches students to perform a repentance bath as a form of purification of the external and internal, then continue with the repentance prayer as a form of purification of the soul to Allah SWT. Thus it can be understood that Sufism education is needed to cleanse the diseases of the heart that exist in the human soul, which can hinder closeness to Allah SWT. These diseases of the heart are envy, jealousy, showing off, hasud, arrogance, and others (Akhmad Rifqi, 2023) .

- b. Tahalli, is an effort to adorn oneself with commendable values. A heart like this will easily receive *the light of Allah*. Therefore, all actions and practices are always based on sincere intentions to seek Allah's pleasure. After doing emptiness or cleansing, it is mandatory to immediately fill it with good deeds, character, and behavior (Daulay et al., 2021). In this case, PP Jagad 'Alimussirry teaches his students to do *dikir*, fasting, and other practices to become better people.
- c. Tajalli, is the final stage in the Sufism method. Tajalli can be interpreted as the revelation of the divine *nur* (God's light) along with the disappearance of negative human traits in humans after *takhalli* and *tahalli*. Humans who reach this stage can be characterized by *mahabatullah*, *kasyaf*, divine inspiration, and *karamah* (Rahman, 2021).

In addition, KH Djoko Hartono, as the caretaker of Jagad 'Alimussirry Islamic Boarding School explained that Sharia is actually the practice of the Jagad 'Alimussirry Islamic Boarding School community, Thariqat is the path that must be taken, Hakikat is its *maqom* and *Makrifatullah* is the main goal to be achieved. The motto that must be held or practiced by Jagad 'Alimussirry Islamic Boarding School students is: *gak wedi luwe, gak wedi mlarat, gak wedi loro, gak wedi mati, gak wedi dilokno, gak njagakno/ gak arep-arep* (Not afraid of hunger, poverty, illness, death, being ridiculed, not hoping/waiting for gifts from other than Allah) (Hartono, 2018). The motto is based on the word of Allah:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Meaning: “Know that verily (for) the friends of Allah no fear shall befall them, nor shall they grieve.” (QS. Yunus: 62)

- a. *Gak wedi luwe* (Not afraid of hunger)

Not being afraid of hunger is implemented by fasting. As explained above, Jagad 'Alimussirry Islamic Boarding School has a special fasting program for students of *laku tirakatan*. The fasting starts from *lau anzalna, laqodja, asallah, bardannas, waida batostum, allahuma muallina, allahulkafi*, and *sunnah* fasting such as Monday Thursday fasting, David fasting, and *weton* fasting. The caretaker of Jagad 'Alimussirry Islamic Boarding School said that all *laku tirakatan* is only aimed at seeking the pleasure of Allah SWT. and trying to get closer to Allah SWT. When viewed from the level of *maqam*, fasting can also be called patience, because it refrains from eating, drinking and temptations of lust during fasting. When someone fasts, then in fact he is training his ability to adapt to pressure, so that he has endurance and patience in dealing with various pressures of life that exist (Syam & Fuadi, 2023).

- b. *Gak wedi mlarat* (Not afraid of being poor)

Not being afraid of poverty means that a person is not afraid of running out of wealth to fight in the way of Allah. This can be implemented by giving alms. In addition, the Jagad 'Alimussirry Islamic Boarding School instructor also teaches his students to learn to organize their hearts when paying *syahriyah* or paying for the *pondok*. As a student, they must be able to manage their hearts, that paying for the *pondok* or *syahriyah* is intended for alms, so that there is no feeling of *eman* in the student. When intended for

alms, God willing, the knowledge gained will be of blessed value. He said that Allah is all-rich, we should not be afraid of poverty just because our wealth is used to seek knowledge. In fact, Allah promises to raise the status of those who are knowledgeable and angels flap their wings to those who are seeking knowledge. When viewed from the level of *maqam*, not being afraid of poverty is included in the *maqam* of Fakir, because someone at this level does not ask for sustenance unless it is used to carry out his obligations and does not ask but also does not refuse when given (Arrasyid, 2020) .

c. *Gak wedi loro (Not afraid of pain)*

Not being afraid of getting sick means daring to do the prescribed asceticism. Because in fact, in doing asceticism, a student must restrain his lusts, such as not eating food made from rice, doing *ngrowot*, not eating food containing animals, only consuming *polo pendem* or a type of tuber, fasting *mutih* or only drinking water and white rice, and other forms of asceticism. When viewed from the level of *maqam*, not being afraid of getting sick is included in the *maqam* of *ridho* or willing, accepting happily, love, feeling sufficient, and having an open heart. *Ridha* can also be interpreted as you doing something that makes Allah happy or pleased, and Allah is pleased with what you do (Azhar, 2022)

d. *Gak wedi mati (Not afraid to die)*

Not being afraid of death means being ready to face Allah SWT at any time with the permission of Allah SWT. Jagad 'Alimussirry Islamic Boarding School students are taught not to be afraid of death, remembering that all humans will experience death, so Jagad 'Alimussirry Islamic Boarding School students must be ready whenever the angel takes their lives. In this case, the provisions brought to face Allah SWT. is loving Allah SWT and His Messenger. In the hadith of the Prophet Muhammad SAW said, "*You will be with the one you love*". Therefore, Jagad 'Alimussirry Islamic Boarding School students are trained to love the Messenger of Allah SAW so that they can become his people and receive his intercession in the afterlife. When viewed from the level of *maqam*, not being afraid of death is included in the *maqam* of *tawakkal*, which is to rely on the heart completely only to the Almighty and the Almighty (Allah) (Arrasyid, 2020) . The Jagad 'Alimussirry Islamic Boarding School supervisor explained that death is good news, because you can meet your loved one directly.

e. *Not afraid of being ridiculed (Not afraid of being ridiculed)*

Not afraid of being mocked means not being afraid of being criticized or insulted when performing asceticism. Because in performing *riyadhoh* or asceticism, there are many actions that people see as violating the sharia, even though the asceticism that is performed is also based on the correct sharia. In this case, Jagad 'Alimussirry Islamic Boarding School also guides its students who perform asceticism, such as bathing in flowers for 40 days, drinking flower water, reciting *wiridan* at the tombs of the saints of Allah, bathing in the sea, reciting in springs, performing asceticism, and so on. This is solely to gain the pleasure of Allah SWT and to try to be close to Allah SWT. In terms of *dzohir*, this asceticism is indeed a bit *odd* , but all of it is intended only for Allah SWT. alone and not afraid of being mocked by humans. Because in the Qur'an it has been explained that it is forbidden for every believer to insult and mock other believers. In Ibnu Katsir's view, reproaches and insults will have a bad impact not only on those who are

insulted but also those who insult them (Putri & Syafieh, 2024) . This phase is very difficult because it is directly related to humans, so if you don't have strong faith you will be easily influenced by other people's words.

When viewed from the level of maqam, not being afraid of being criticized is included in the level of ridlo. Namely a spiritual maqam which means removing feelings of hatred from the heart, and filling it with feelings of joy . In this regard, someone at this level who performs *eccentric* asceticism must be able to control himself well, so as not to be easily carried away by the atmosphere. Even though he is criticized, he is not afraid because his goal is to get closer to Allah. willing to the events that befall him as the will of Allah SWT. He accepts and does not hate what has become the determination of His Allah (Gultom & Rambe, 2023) .

f. *Gak njagakno/gak arep-arep* (Not depending/hoping on humans)

Not depending on humans or not hoping for humans means total surrender to Allah SWT. the Almighty. In QS. Inshirah verse 8 Allah says: "*And only in your Lord should you hope*". This verse gives a signal that we as humans should not hope or depend on anything other than Allah SWT. If seen from the level of maqam, it does not depend on humans, including the level of the poor. In the Sufi view, fakir means not asking for more than what he already has. Not asking but also not refusing when given (Arrasyid, 2020) .

## D. CONCLUSION

Pondok Pesantren Mahasiswa Jagad 'Alimussirry, conceptualizes its educational curriculum based on Sufism. Its educational system collaborates the SKS system on campus with the asceticism and ritualism system in Islamic boarding schools. With the concept of integration between universities and Islamic boarding schools, it is hoped that students can easily adjust to education at PP Jagad 'Alimussirry. The presence of Sufism in the world of education can bring a breath of fresh air to cool the current educational atmosphere. Islamic education based on Sufism must include asceticism and ritualism as part of the Islamic education curriculum that is implemented, so that the asceticism and ritualism program becomes a planned and systematic program implemented in Islamic boarding schools. The maqamat of Sufism are repentance, wara', zuhud, patience, tawakkal, and ridho. Research indicates that the implementation of Sufism-based character education at Jagad 'Alimussirry is tailored to the tirakatan curriculum and daily behaviors, emphasizing the significance of Sufism in shaping students into devout individuals with noble character (Anwar et al., 2021). Furthermore, the application of Sufi teachings, including practices like fasting, remembrance (dhikr), and pilgrimages to saints' tombs, has been shown to enhance students' emotional intelligence, enabling them to manage their emotions effectively and exhibit commendable behavior (Hartono et al., 2023).

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## AUTHOR CONTRIBUTIONS

Author 1: Original draft, conceptualization, data curation

Author 2: Investization, project administration, writing review and editing

Author 3: writing review and editing, formal analyzed

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