

Educational Sufism Model in Islamic Boarding School of Bulusari, Gandrungmangu District, Cilacap Regency



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ABSTRACT: This research is motivated by how is being close to Allah so that one gets the world that one aspires to, and in the form of questions about how to purify the heart, achieve the level of ihsan, and get closer to Allah not to ask for the world. The answer to this question is to follow the methods in the sufism education model. The purpose of the study is to analyze the sufism education model at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Cilacap Regency. This study found that the educational sufism model of ihsan seen from the teaching approach, social interaction, and daily life community is an intensive when compared to the sufi, traditional, and urban models. The special approach of the caregiver to be ready to lose for the benefit of the institution and his patience enabling him to maintain the quality of sufism education. The next is to direct the students to be comfortable living in the islamic boarding school on achieving the level of ihsan.

KEYWORDS: educational sufism, ihsan model, sufistic model, traditional model, modern model

A. INTRODUCTION

Islamic Boarding School has a traditional role in three aspects, first as a center for organizing the transmission of traditional Islamic knowledge, second as a guardian and maintainer of traditional Islam, and third as a center for the reproduction of ulama (Siregar, 2021, p. 162). Implementation of educational sufism is the key to achieving excellence of the traditional roles (Fuad, 2023). This excellence is manifested in the application of Sufism education in Islamic boarding schools.

Islamic Boarding School of Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari, Cilacap Regency is a place for fostering marginal students to learn religion and find themselves through therapy and activities in the rehabilitation process. Because in Islamic boarding schools, this process will not be far from the Islamic religious approach. The approach of obedience to worship in daily life in Islamic boarding schools will forget old habits on the streets or using drugs. This is a form of practicing the values of Islamic teachings.

The research method is phenomenology and data collection method are interview, observation, and documentation. The research problem is formulated as follows: How is the model of Sufism education in the values of Ihsan with the integration of Islamic and Faith teachings at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu District, Cilacap Regency?

B. ISLAMIC BOARDING SCHOOL AS EDUCATIONAL SUFISM MEDIA

Sufism is emptying from every sin, and filling it with all goodness, traveling to closeness and relationship and it is the development of man. (Ibrahim, n.d.). Development in every thought, word, work, intention, and in every human life in general. Sufism education is a deliberate and systematic effort to mobilize all resources to teach, instill, apply noble morals, purity of heart only to Allah and have the awareness to obey worship.

Every Islamic boarding school generally has elements in it, such as mosques, boarding houses where students stay, the house of the kiai or caretaker and other supporting facilities such as study rooms, and the kiai in it is a person who is very trusted because of his knowledge and depth of religion so that society feels the need for his guidance. The Islamic boarding school educational institution is an open system that does not can reject external influences and have an influence on the outside world while becoming a system within itself. The elements that form it are a unified system that will interact with other systems to form a harmony of life that moves forward and develops.

Islamic boarding schools have shifted their role from being traditional islamic boarding school institutions to educational institutions that still maintain Islamic traditions in the Islamic boarding school style. In its learning activities, Islamic boarding schools use a commonly used method in the form of sorogan, the kiai reads the book and the students listen and take notes. The

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progress of the students is determined by the level of difficulty of the text studied during the learning session. Thus, the level of the book studied by the students indicates the level achieved by the students.

It can be further said that Sufi education is also related to efforts conduct good teaching and learning, because there are obligations for teachers and also for students. Both must be able to play their roles as well as possible. Imam Ghazali believes that the most correct path is Sufism. This is as stated that ... for al- Ghazali the Hereafter is the ultimate goal of education, as it is also the final goal of Muslim life, consequently, the whole process of education must lead to the attainment of this ultimate aim (Asari, 1998).

The goal of education is life in the afterlife, meaning that education makes students into humans who can practice the commands of Allah both physically and mentally. This goal of education is what is called Sufi education. In general, salafiyah or traditional Islamic boarding schools teach the learning of Sufism books like that.

There are number of opinions about the division of types of Islamic boarding schools in Indonesia. Although there are various Islamic boarding schools, for example, seen from the learning facilities, the way the kiai and santri carry out teaching and learning. However, in general In general, Islamic boarding schools can be divided into two, namely *Salafiyah* and *Khalafiyah* or modern as stated by Asegaf and Wardi Bakhtiar, although there are differences between the two, namely the madrasah or classical system is included in the Salafiyah type of Islamic boarding school because it is to facilitate teaching to replace *sorogan*.(Anwar, 2011).

Salafiyah Islamic boarding schools are characterized as Islamic boarding schools that focus on *tafaquh fi ad-din*, the study of classical books, with the bandongan, sorogan, and classical methods. Learning with a Sufi approach seen from the application of teachings in Al-Ghazali's books is a practice generally carried out by Islamic boarding schools in Banyumas Regency.

Religious experience is an event that exists in students. The word santri has a narrow and broad meaning. Nurcholis Madjid put forward two opinions that can be used as a reference to see the origin of the word santri as quoted by Ali Anwar that first santri comes from the word satri from Sanskrit, which means literate, second that the word santri comes from the Javanese language *cantrik*, meaning someone who serves a teacher then the next evolutionary process becomes kiai-santri (Anwar, 2011)

Islamic boarding schools are Islamic educational institutions that have a big role in preparing the younger generation in the development of the Islamic religion. Learning to purify the heart or heart is an action that includes things that are clearly stated in the books on *Tazkiyatun Nafsi*. There are many things that can be done to purify the heart and can be summarized as 1) faith and monotheism, 2) following *Rasullullah ﷺ*, and 3) carrying out what is *fardhu*, obligatory and sunnah; types of heart worship include 1) loving Allah, 2) fearing Allah, 3) hoping in Allah, and 4) trusting in and asking for Allah's help. (Ahmad, n.d.).

Education at Islamic boarding schools also includes role models from the ustads and caregivers at Islamic boarding schools. The relationship between the kiai and ustad in the Islamic boarding school with the students lasts 24 hours, meaning that the students can see the daily life of the caretakers in worship and living their daily lives. Students can have a spiritual relationship because of the close relationship during their education at the Islamic boarding school. This is also a form of da'wah in everyday life because da'wah consists of two forms, namely teaching and role modeling.

Islamic boarding schools have certain systems and channels to reach students in order to carry out educational activities in the form of knowledge transfer, training, practical assistance, habituation, learning, role models, and necessary restrictions. Based on the interaction between teachers and students, there are patterns that are usually implemented in implementing Islamic religious knowledge learning activities in Islamic boarding schools. In general, Sufism education is known as a journey taken by someone to cleanse their soul and get closer to Allah.

There are two important kinds of understanding in sufism, namely *hāl* and *maqām*. Hal is a state that is possessed. Maqam is a trait that remains in the practitioner of Sufism. In tahali, these traits are continuously the Sufi's concern to continue to strive or practice in order to have that position. The despicable traits that must be avoided can be *hasad*, *'ujub*, stingy, talking a lot of useless things, lying, showing off, gossiping, getting angry; while the praiseworthy traits include following the rules of valid repentance, avoiding sins, obedience, patience, asceticism, contentment, gratitude, *siddiq*, *riqā* and others.

Sufism education is taught in Islamic boarding schools through various models, patterns, methods and learning processes. One of them is contextual learning. Contextual means linking an activity to the real situation and conditions faced. Contextual learning is a process to help students see and find important meanings from learning materials with real life, meaningful work that is in line with the material being taught. This relates to the personal, social, and cultural contexts in the place where they are.

This requires certain rules that can lead students to the desired goals according to the existing context. To achieve these goals, learning is directed towards meaningful connections, meaningful work or activities, independent learning driven by oneself, collaboration, critical and creative thinking. Another important thing is helping individuals to develop and grow, and achievement with high standards. It can be said that contextual learning encourages students or learners to find themselves. Students can understand the location of their potential and advantages to be developed.

Sufism learning as experiential learning in Islamic boarding schools in general and Sufism education in particular are influenced by the prospects mentioned above, such as integration of knowledge, orientation of establishment and types of Islamic boarding schools. The choice of perspective or analytical tool for Sufism education as experiential learning because the

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characteristics of student learning are faced with independence and the ability to organize experience as a basis for mastering the role and application of knowledge in everyday life.

C. MODEL OF SUFISM EDUCATION IN THE VALUES OF IHSAN TEACHINGS WITH THE INTEGRATION OF ISLAMIC AND FAITH TEACHINGS

A model is a pattern of an activity that is designed and planned intentionally so that it can achieve the goals of something. The model of Sufism education is a pattern of education that is designed and planned intentionally so that it can achieve the goals of sufism education. One example is the education model as implemented in Islamic boarding schools and schools. Another example is the activity of studying yellow books containing knowledge of morals, characters and sufism. The model of sufism education is not limited to that alone but also includes the relationship between teachers and students, advice and stories of sufism scholars and the pious and pious. In general, the function of education, Islamic da'wah, and community development carried out by Islamic boarding schools is a series of activities so that the concept of Islam-Faith-Ihsan is practiced.

1. The Meaning and Values of Ihsan's Teachings in the Sufism Education Model.

Ihsan is the key to Sufism as stated by Qusyairi that Ihsan is the final series of a person's journey on the path of Sufism. It is explained in the Qusyairiyah treatise that the characteristics of the human Ihsan are if he is in a worship is like seeing Allah. If you cannot see Allah then Allah sees him worshipping.

It is like the Islam-Faith-Ihsan Paradigm that has been realized and understood by Muslims as an understanding that is interconnected and cannot be separated from one another. Every follower of Islam is not abash without faith, and faith without ihsan is not perfect. Based on the explanations of the scholars, it can be said that the three terms are not only related but even overlap so that each of the three terms contains the meaning of the other two terms.

The application of the Sufism education model in the values of the teachings of Ihsan with a learning model based on the study of yellow books is carried out with a system of tutors reading books and students listening and matching the readings in the books used. This is to show material related to a series of Sufism education activities. Social and experiential learning is intended to produce students' awareness of a series of external, internal and special worship. This is summarized into Islam, faith and ihsan.

Then is it an awareness that becomes a religious phenomenon, both individually and collectively. This educational model is related to Sufism as a series of Islam-Iman-Ihsan as stated by A. Schimmel below:

Out of this nucleus of pious people around Muhammad has emerged a definition that was adopted by the Sufis: that is, the three-fold attitude of Islam, Iman, and Ihsan. The Koran speaks of Islam and Iman; Islam is the complete and exclusive surrender of the faithful to God's will and his perfect acceptance of the injunctions as preached in the Koran, whereas Iman, "faith," constitutes the interior aspect of Islam. Muslim needs not to be a *mu'min* "one who has faith," but the *mu'min* is definitely a Muslim. (Schimmel, 1978).

It is mentioned in explanation above that outside the nucleus of pious people around *Muhammad ṣalallahu 'alaihi wassalām* has emerged a definition that later became the teachings of Islam used by the Sufis, namely the three values of the teachings of attitudes and behavior of worship contained in Islam-Iman-Ihsan.

As to ihsan, it was added—according to most traditions by the Prophet himself—with the meaning "that you worship God as if you see Him, " for even though man does not see God, God always sees man, and the Koran asserts that "mercy is with those who practice ihsan [al-muhsinun, 'those who do well']" (Sura 7:54). With the addition of this third element the complete interiorization of Islam begins; to the believer has to feel that he stands every moment in the presence of God, that he has to behave with awe and respect, and must never fall back into the "sleep of heedlessness," never forget the all-embracing divine presence. (Schimmel, 1978).

Honesty is also a sign of sincerity. There are four things that are signs of sincerity. Being satisfied with oneself about what exists is one of the conditions for *Ikhlās*. Another requirement for sincerity is knowledge when doing good deeds or worshipping Allah. These things are recommended if you want to survive being deceived.

Models of sincerity in carrying out worship to Allah in Islamic boarding schools can emerge from caregivers and assistant caregivers as well as religious teachers at the Islamic boarding school. At the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic boarding school, Gandrungmangu, Cilacap Regency, it can be traced to the placement of caregivers and ustads who serve as references and models in worshipping Allah. The existence of this model is the center of attention that will be the material for students to truly understand what the model does for good behavior and morals that they will imitate.

Islam religion then start from the basics as told by Muhammad Ridwan below:

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So I also initially did not immediately, oh ngaji ... pray ngaji ... pray. Because I am honest, I also first started from Iqro. So because I really had zero basic Islam. When I wanted to come here, start from the beginning. (*Interview with Firdaus, 2021*).

Then Sufism education through a series of Islam, faith, and Ikhlas based on the theory of experiential learning in the process is certainly carried out in sincerity to carry out the study at the Islamic boarding school. Honesty in managing activities and being happy with what is obtained. In daily practice. Based on experience, of course, it can be in the form of an assignment to give a lecture on the theme of sincerity so that it is a motivation to gain knowledge about the science of Sufism. Together, learning Sufism in social theory and experience can together increase the acquisition of higher knowledge towards the science of Sufism.

Sincerity is the key or final series of Sufism but does not mean that it can eliminate the others. The three are an inseparable unity in the journey of students towards closeness to Allah. Students live peacefully in Islamic boarding schools as expressed by the following students:

Here we are really eeh... don't hold money... don't hold... I eat what is available. Together with friends, yes, we are still happy. Still calm... still peaceful. (*Interview with Firdaus, 2021*).

The awareness of students like this provides the strength to continue to move towards a more noble path by following religious guidance at Islamic boarding schools.

2. Model of Sufism Education in the Values of Ihsan with the Integration of Islamic Values and Faith

Completeness in the Islamic religion is not enough just to worship according to the Pillars of Islam, but religiosity must be complemented by faith according to the Pillars of Faith. Both of those things must then be complemented by sincerity in carrying out worship.

Program... David's fasting, maybe he also follows, sir. But still... there is already a program. But we don't prioritize the program that he must join but from the child's own will. But the David Fasting program is indeed... what is it? The David Fast is three years... and it turns out that the David Fast is indeed.... I know it's just fasting... one day fasting one day not. It turns out that the David Fast requires a certificate, sir.... it should be like that. Well, people, the mursyids are certain people who can give certificates. Oh I thought I... was just like the people in the past who fasted just by fasting. Oh, it turns out that the David Fast has a certificate, not just any teacher can do it.... I know that here... many people from outside ask for certificates here. Oh, it turns out it's like this, oh I'm doing the David Fast myself, inviting my family who can't. Because it's with my father later... whoever wants to join the David Fast later, maybe me too, what if my family wants to join, they can't, bro. Have to come and meet my father. The program is also intended as a guidance of sincerity if fasting is considered, the reward of which only Allah will determine. The concept of sincerity in the world of Islamic boarding schools is realized through fasting as part of the completeness of the Islamic religion. (*Interview with Ari, 2021*).

The goal is sincerity in worshipping Allah. But that cannot be achieved without Islam and prior faith teaching. Islam must be strengthened first.

It took a long time, sir, until I was maybe at the point, my comfort zone was two or three years there, praying the five daily prayers in congregation. Maybe I wanted to take the wisdom from that, my sins were one hundred percent. Now maybe I'm at point 70, Allah gave me a way, oh it seems like this child really wants this. I asked my friends at his office where you are already comfortable leaving your job, especially since the more you get here, the stronger the questions of the heart are, sir. Maybe you have experienced it, yes...(*Interview with Ari, 2021*).

Islam is carrying out physical worship, including prayer. Then faith applies as inner worship. That is when the heart has the strength to believe in what is in the pillars of faith.

External worship is worship that can be seen in everyday life such as prayer, zakat and fasting and hajj. The mention of external worship is not mentioned directly by the caretaker or administrator of the Islamic boarding school to the students. It is a term for people who take the path to get close to Allah. After repenting, the student or student who will undergo purification of the heart must first carry out the pillars of Islam.

In this case, there are different characteristics applied to the students at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu, Cilacap Regency. Special treatment is given to students of the Jeddah rehabilitation boarding school at the Metal Tobat boarding school. They, the rehabilitation students are not pressured to immediately recite the Koran and pray in congregation or do other activities related to strengthening worship such as reading the Koran and

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memorizing the material that has been studied. This only applies to new rehabilitation students and because they need time to adjust to the situation and circumstances at the Islamic boarding school. Regarding this, Ustad Ari stated clearly that those who enter the rehabilitation boarding school, "if those who are rehabilitated are indeed... in fact they enter the rehab... they do not immediately follow the rules in the rehab boarding school (*Interview with Ari, 2021*)."

Then the next is special worship indicating the level in the term given by Imam Abu Hamid Al-Ghazali as the mukasyafah stage. This is marked by the opening of the veil of things that cover the heart from dirt so that it cannot witness the light of Allah.

This is also intended for servants of Allah who have reached the stage of sincerity. People considered to be at the level of sincerity are called ihsan. As stated by Anna Schimmel, there emerged an understanding held by the Sufis as a series of worship, that ... out of this nucleus of pious people around Muhammad has emerged a definition that was adopted by the Sufis: that is, the three-fold attitude of Islam, faith, and ihsan (Schimmel, 1978).

Indirectly, this special worship is a form of devotion to the Islamic boarding school and to the surrounding community. These include teaching students, preaching to the surrounding community, reciting the Koran and strengthening Islamic religious knowledge.

Students who are of age or have graduated from madrasah and still live in separate places. Being alone or giving permission to study religion specifically at the boarding school was not programmed. However, if it is intended for strengthening by attending general recitations.

Faith leads to piety and devotion becomes stronger. Piety is good deeds that a person does continuously and is only directed towards Allah. Taqwa is a person's act of carrying out all of Allah's commands and avoiding all of Allah's prohibitions, thereby giving rise to the hope of reward for carrying out these commands and the fear of violating His prohibitions.

A person is said to be a believer if he has pledged verbally and his heart confirms it. Verbal faith with this pledge is acknowledged by humans from those who hear it. But towards Allah it may not be accepted if the heart does not justify it. Likewise, if you agree in your heart but do not verbally pledge, then in front of people you are not considered a believer, whereas in Allah you are considered a believer.

This faith includes faith in Allah, angels, Allah's books, prophets and messengers, the Day of Judgment and in good and bad destiny. Faith must be followed by good deeds according to the meaning implied in faith. Islam means obedience, compliance and submission so that this religion teaches its people to obey Allah's commands. The command is as stated in the pillars of Islam. Submission to Allah is followed by the implementation of the pillars of Islam. Among the pillars of Islam are reading the two sentences of the shahada, establishing the five daily prayers, fasting in the month of Ramadan, paying zakat, and performing the hajj pilgrimage if you are able to pay for the travel costs.

A Muslim has the obligation to serve himself to Allah as worshiping all that is in the pillars of Islam. Worship means serving or serving sincerely. This servitude is visible from an external perspective. Worship such as saying the two sentences of the shahada is visible outwardly. Likewise, the five daily prayers are also visible in the external dimension. He went to and from the mosque to go home, this appeared to be an outward behavior. Fasting in the month of Ramadan, if seen from a physical perspective, appears to be fasting. And so on, up to paying zakat and going on the Hajj, both of which are acts of worship that are visible from an external perspective.

The level or stage of early followers of Islam was implementing the pillars of Islam, carrying out religious worship in the form of five practices. Then the practice must be based as a foundation on faith. Therefore, aspects of Islamic teachings would be incomplete without aspects of the teachings of Faith, and Islamic teachings and Faith would be incomplete without the teachings of Ihsan. To be muslim in a pure and perfect manner, it must include the teachings of Islam, Faith and Ihsan. The three are a series that complement each other.

Furthermore, faith is a belief or belief that is pledged verbally and then confirmed by the heart. This understanding is something that is generally considered to be the meaning of faith. However, a person's faith must also be accompanied by good actions and behavior as a reflection of strong faith.

Learning about faith through the teaching and learning process of books that discuss and contain material about faith. The material of faith is followed by worship as a service to Allah as in the articles of faith. The wisdom of the pillars of faith is like always remembering the Day of Judgment so that it increases enthusiasm for worship. Behaviors of faith ranging from the largest to the smallest, such as removing obstacles on the road that will disturb people passing by.

3. Characteristics of the Sufism Educational Model of Ihsan Teachings

Each educational model in it has indicated the completeness of education and learning needed to achieve the goals. It is related to how social interactions occur, learning approaches, and daily life in the education model. In the Metal Tobat Islamic boarding school with the guidance of caregivers and ustad, namely Sufism which aims to understand Allah or is called *ma'rifatullah*. This is done with direct disclosure or the method of al-Kasyf al-Hijab. This type of Sufism is already theoretical with a set of special provisions that are formulated systematically analytically. The third type of Sufism is Sufism with the aim of discussing how the

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system of self-recognition and approach to Allah. systematically philosophically. Then the study of the relationship between God and creatures, especially the relationship between humans and God and what it means to be close to God.

Improving morals is a part that important. It is also strengthened by the implementation of routine worship from the students. Students are pious people who are forged in everyday life into an effort to cleanse the heart. Sufism education with an approach more to the heart or practices of cleansing the mind from disease is an effort to deal with problems.

Students at the Jeddah Dormitory drug rehabilitation boarding school at the Salafiyah Safi'iyah Metal Islamic Boarding School Tobat Sunan Kalijaga Bulusari, Gandrungmangu District, Cilacap Regency have a different educational process from general boarding schools where the students' ages range from middle and high school age.

Through Islamic religious education, students at the Metal Tobat Islamic Boarding School are healed, made aware and their religiousness to Allah is awakened. Because the activities of the boarding school direct students who repent, the community gave the name Metal Tobat Islamic Boarding School. Then added with the name Sunan Kalijaga because the caretaker of the boarding school is a descendant of the Sunan.

The principle used by Abah in managing the Islamic boarding school is to devote all attention and time to the interests of the boarding school. He will even give to the boarding school if there is still something needed even though it comes from his personal side. He himself said, he is ready to lose, meaning losing time that is for the family is given to the boarding school. The interests of his family and himself are not fulfilled but he gives to the community and the people who need it. Likewise for other interests, Abah Sholeh is ready to lose for the interests of the boarding school and Muslims.

If it is from Abah, his system is that he wants to lose. In the sense of losing time, his family does not get time, losing himself, losing for others. (*Interview with Abah Sholeh, 2021*).

Rarely are people willing and ready to express it openly. Because it causes people to see in their daily lives at the boarding school.

The boarding school students were initially from street children, naughty children, drug abusers and children with social and family problems who wanted to repent. Some of them came to the boarding school with their families with the intention of submitting to the boarding school to be educated in religious knowledge, others came alone with a strong will to migrate to the path of goodness to the path that is approved by Allah. In educating them, Abah Sholeh was very patient and did not apply drugs when dealing with drug addicted students. When educating the students, he used an approach that was adjusted to the personal character of each student. The handling of students will differ from one another according to the type of problem faced.

Based on the results of the study above, it can be said that Sufism education at the Metal Tobat Cilacap Boarding School has a non-formal education pattern with direction from the caretaker of the boarding school and the ustads and the components of the boarding school. The role of parents and guardians of students and the community are also elements that influence the condition and success of Sufism education at the Metal Tobat Cilacap Islamic Boarding School.

The advantage is that the boarding school is very open to guests who come for a purpose to the boarding school, students, or to the caretaker, namely Abah Sholeh Ali Mahbub. This openness certainly requires manpower or senior students who are on duty at the secretariat at all times. There are officers from both male and female students. My first arrival was at the same time as a number of guests and parents of students.

Later, the guests will have different problems... later they will talk about politics... talk about this. Yes, I also have to follow... masyaallah. Not to mention other guests, other kiai, not to mention studying outside. It turns out that indeed... the scope of the boarding school has begun to progress (*Interview with Ari, 2021*)

The first thing to do is to make the students feel at home in the boarding school so that they can carry out their daily activities well at the Metal Tobat Islamic boarding school. Their level of adaptation to life in the boarding school is good so that they have started to follow worship activities and daily routines. If this can be achieved, then the students are given religious lessons according to their abilities. Between one student and another, it is different even though there are general activities together or studying the Koran with many participants. If the learning is needed individually, then one is appointed one ustad of the pondok to teach. For example, studying a particular book will have its own schedule.

In addition to the activities of reciting the Koran, there are also activities to channel the interests and talents of the students. What they want to do and in what fields, the pesantren provides and gives opportunities. The activities of the students are not only reciting the Koran and reciting the Koran but there are other activities such as additional assignments or adding skills and channeling interests and talents. Such a process continues and is a progressive movement that is getting higher and further. The students will increase their religious knowledge and life experience in the pondok will increase. In fact, if he has sufficient ability, he can move to a regular pondok santri which specifically studies religious knowledge more regularly and strictly.

The above is a typical life of students in a rehabilitation center for drug addicts and social problems which is different from a regular islamic boarding school. The rehabilitation center is behind its location, so the term for the regular pondok is the front

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pondok. The difference in approach between the two boarding school complexes is in the emphasis of different teaching and learning activities and reciting the Koran. Regular islamic boarding school emphasizes more on reciting the Koran and reciting the Koran, which can be carried out in class or outside the classroom. Meanwhile, in drug rehabilitation centers or mental and moral workshops, it is more about self-improvement, self-adjustment and reciting the Koran at a certain level. The boarding school administrators and caretakers will determine the books to be studied and the form of religious learning provided. For regular students, there is already classical learning with 6th classes.

The level is usually adjusted to the level of formal education followed by the students, while those who do not follow formal education are adjusted to their age and ability to master religious knowledge. Class levels start from class 3 to class 6. Regular boarding schools are indeed intended to provide a greater religious experience and are intended so that students can become kiai or ulama in their area. Students do not have to become great scholars but become people who are useful to themselves and their environment.

What if students still feel like they want to continue being at the boarding school to gain more knowledge? So, the boarding school provides the opportunity to study longer. These students will usually become ustad or become boarding school administrators. They serve the boarding school until they think it is enough or the boarding school gives them certain tasks. They will also occupy their own boarding school which is separate from the general or regular or rehabilitation boarding school. The place is in the form of a room, hut or *panggok* which gives them a quieter and freer atmosphere to study and recite religious knowledge.

The enthusiasm for learning and the breadth of gaining religious knowledge, peace and tranquility both physically and mentally are the charm and color of the Metal Tobat Sunan Kalijaga Bulusari Islamic boarding school. This, coupled with the dynamics of life outside the Islamic boarding school, which tends towards ugliness and hedonism, causes Islamic boarding school life to provide the best choices for the students. This process makes the big dream of the boarding school students become human beings with noble character who are useful for themselves, their families, the surrounding community and the wider environment. The family ties between the Islamic boarding school and its alumni students continue through the *Tareqat Qadiriyyah wa Naqsyabandiah* which regularly holds *tawajuhan* every week. Then a wider meeting includes all alumni from various parts of the city and region on *Pahing* Sunday every month.

With the continued development of the tareqat, Abah Sholeh's role as caregiver and murshid of the path is very important in maintaining Islamic traditions and the practice of Sufism through tareqatan activities. Boarding school activities continue to grow and the practice of sufism will continue to contribute to the development of Muslims in the Cilacap area and its far-flung surroundings.

The specific goals of the students at the boarding school are related to perseverance in gaining knowledge. Knowledge will bring goodness because knowledge is light and will also bring you closer to charisma. This means that the educational process does not apply time targets in the process of gaining knowledge at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu Cilacap. Progress in religious knowledge and stability in learning religious knowledge will cause students to have a very long stay at the boarding school if seen from the start of their time at the boarding school. It can be said that on average they live in the cottage for 25 to 30 years. Then if they were asked the question, how much longer would they stay at the Islamic boarding school, their answer would be that they don't know. Because as long as they need it, they will stay in the Islamic boarding school. Some of them even want to find a partner or have a relationship, family and live not far from the Islamic boarding school. The practice of Islamic religion in everyday life and the peace of finding the meaning of life by worshiping Allah, become a way out of the problems faced. Students want and the caregivers direct them so that they can continue to apply and develop their mastery of Islamic religious knowledge in everyday life. This piety has made them fearless and not sad in their lives. In this context, students can diligently worship and learn sufism, morals and practices at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu Cilacap.

The sufism education model in the values of ihsan teachings with the integration of Islamic and faith teachings in its teaching and learning activities uses approaches that can facilitate students to understand the values of Islamic teachings, faith and ihsan. Learning based on yellow books, students together study yellow books about the values of ihsan, Islam and faith. In addition, it can be applied to learning *dhikr* and *riyadhah* and implementation in the lives of students such as developing morals, humble attitudes and diligently seeking knowledge. A special learning approach can be applied in the educational model of the values of the teachings of ihsan, such as those found in traditional and partly Sufi models. Appropriate approaches, strategies, methods, techniques, and tactics can be applied but those that are strict and long Sufi in nature are certainly not suitable for the age of students who are still young. Their experience and understanding are still limited so that the learning approach is aimed at achieving the level of ihsan in worship. Sufism education is intended so that students can achieve the goal of doing good deeds with an awareness of the presence of Allah in every activity they do.

Based on the phenomenon of Sufism education activities based on the use of experiential and social learning theories as realized by students, there are different levels in practice. Social-based Sufism education is practiced more than experience-based education.

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Social life and educational activities at the Salafiyah Safi'yah Metal Tobat Bulusari Islamic Boarding School, have developed with the increasing number of students and the presence of a new complex. This addition makes the social-based education process more numerous and complex. Forms of activities that promote social-based learning emerge and become processes that are carried out by students.

Then the experience-based Sufism education process can also develop well in the educational environment of the Salafiyah Safi'yah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu, Cilacap Regency. This can be seen from the existence of the *Cinta Famis* music group, activities carried out by students such as carpentry, animal husbandry, and other similar activities.

The phenomenon of social and experiential-based Sufism education in the adult education type of Islamic boarding school, especially in Metal Tobat Bulusari, is a process of gaining knowledge that demands maturity of the students and patience of the *ustad*. Both learning theories have great benefits in the effectiveness of achieving the goals of Sufism education in the institution. In its application, the theory of social and experiential-based learning at the Metal Tobat Bulusari Islamic boarding school, Gandrungmangu, Cilacap Regency is separated from each other. In addition, awareness of the application and purpose of the Sufism learning process has not been fully realized in the Islamic boarding school environment. Sufism education cannot be carried out using only a single pattern. But education is through religious learning as an education that is common to adults. Integration cannot be applied at the same time, but it can be applied during learning. In addition, it can be seen in the opportunities that students have in gaining Islamic religious knowledge. In Sufism education at Islamic boarding schools with a social basis, it can be in the form of models, peer tutors, groups and those who can provide examples. In experiential learning, students can receive assignments to practice a skill in Islamic religious knowledge. This will be a very valuable experience in relation to their education at the Islamic boarding school. Both learning theories indicate the existence of adult learning abilities that are obtained in everyday life through interaction with people around them in their daily life environment.

Awareness to integrate the process of experiential and social-based religious learning is the main capital for students to be able to gain the ability and skills to apply Islamic religious knowledge. The opportunities provided by Islamic boarding schools are an educational process that has been going on since the students first entered until they graduated from the *madrrasah* or left or returned to their homes which is termed *boyong* or moving out of the boarding school.

That is the importance of carrying out Sufism learning in various forms. As with the process of Sufism education, it must also be able to show social and experiential elements. The meaning of *Ihsan* is in the hadith of *Jibril*. *Ihsan* is doing good deeds sincerely only for Allah. When someone asked him about what *ihsan* meant, the Prophet Muhammad replied that *ihsan* is that you worship as if you can see Allah, and if you cannot see Him then know that Allah is watching.

That is the meaning of *ihsan* and is a guideline for Muslims. *Ihsan* becomes the peak of worship and virtue carried out by Muslims. The building of the Islamic religion with the stages or structure of *Ihsan* makes the building complete. If it is likened to a house building, then *ihsan* is designated as the roof. If the structure of Islam is the pillar and Faith is the foundation, then it is complete with the roof, namely *ihsan*.

Ihsan teaches people to serve and devote themselves solely to Allah with awareness and sincerity. An attitude to do something useful, both for oneself and for fellow human beings. This is done with full awareness that every action is a form of worship and servitude to Allah. To continue to do good deeds and sincerely because of Allah. *Ihsan* is the final result of the process of faith and Islam of a person as a Muslim. When someone has strong faith, he will show or practicing Islam in a perfect form wholly. It happens in every aspect of his life. *Ihsan* is the peak of that perfection, teaching to live with awareness and devotion to Allah in all things.

In the form of points of values that are part of the experience of the teachings of *ihsan*. The wisdom of the teachings of *ihsan* is to always be happy with the destiny given by Allah, be it good or bad destiny. Points like that are part of the wisdom that will be learned by the students. Therefore, it needs to be explored more deeply so that the students can have the provisions needed to navigate everyday life in society.

Abah Sholeh Ali Mahbub, the caretaker of the Salafiyah Safi'yah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu, Cilacap Regency is a *mursyid* in a broader sense is in the form of practice in *sufism* in the form of *tariqah*. Every Sunday *Pon*, *tawajuhan* is held for the extended family of the Islamic boarding school outside the vicinity of the Islamic boarding school. Those who have become alumni and established their own Islamic boarding schools have opportunity to return to attend the *tawajuhan*. The meeting is an opportunity to foster friendship and expand networks between fellow members of the *tariqah*.

Abah Sholeh himself as the mentor always gives advice and counsel in the meeting every Sunday. The meeting is also for *dhikr* and strengthening the practice of *tariqah* in the Islamic boarding school. The phenomenon of *tariqah* is realized by the students and alumni, so they continue their activities after completing their education at the boarding school and establish their own boarding school or religious study group in their neighborhood, *tawajuhan* every month on the *Sunday Pahing* is a means of meeting, fostering friendship, recitation, and *tariqah* verses for the congregation of *Tareqat Qadiriyyah wa Naqsyabandiyah* at the Salafiyah Safi'yah Metal Tobat Sunan Kalijaga Islamic Boarding School. The meeting is held every week but is only held for the congregation of *tariqah* who are in the area around the Islamic boarding school. While the monthly *tawajuhan* is intended for the public and

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congregation who live far outside the city. The congregation comes from distant cities such as Boyolali, Sampang, Sidareja and Kawunganten in the context of tariqah studies from the teacher mursyid K. H, Abah Sholeh Ali Mahbub.

4. Diversity of Sufism Education Models: Sufism, Traditional, and Modern

The existence of several Sufism education models as described above shows the diversity of perspectives on Sufism education patterns and processes. The three models of Sufism education above are Sufism education models with their own characteristics, both in terms of advantages and disadvantages. Sufistic Sufism education indicate the existence of a Sufism behavioral approach that has distinctive characteristics in the form of spiritual practices and a mursyid guide as a giver of spiritual enlightenment. This is different from the modern Sufism education model which is more inclined towards efforts to achieve happiness by utilizing noble reason so that a balance is achieved between the world and the hereafter.

Furthermore, the traditional Sufism education model has the characteristics of direct experience activities in the pesantren environment, focusing on the community and intensive spiritual practices and close relationships with caregivers. Another variety of Sufism education models is the education model in the values of the teachings of ihsan. This education model still uses some of the practices of the Sufistic and traditional Sufism education models. However, the Sufism education model in the values of the teachings of ihsan emphasizes the practice of the teachings of ihsan which are integrated with Islamic teachings and faith.

It is an effort to cleanse the heart to gain closeness and knowledge about Allah. Cleansing the heart and approaching Allah uses practical methods in the form of dhikr practices and spiritual exercises to achieve these goals. This can be considered as an effort to gain direct experience in relating to Allah. It has been a practice in the Tobat Metal Boarding School such as sunnah fasting, David's fast, night prayer, and seclusion for spiritual purposes.

Sufism education uses a type of inner worship related to faith in Allah which if detailed as in the Pillars of Faith. This inner worship also includes inner behavior as a collection of noble qualities. This inner worship is in the realm of faith as in the Pillars of Faith. The Salafiyah Safi'iyah Metal Tobat Bulusari Islamic Boarding School, Gandrungmangu, Cilacap Regency fosters the faith of its students. This guidance is part of Sufism education that directs students to cleanse their hearts or become pious people.

Spiritual guidance and guidance are activities that are usually carried out in the Sufistic Sufism education model. In Islamic boarding schools with caregivers who are also *mursyid*, spiritual guidance and guidance activities are carried out in the form of directions in the practice of Sufism and advice on how to face spiritual and life challenges. This close relationship between the mursyid and the students will also lead to guidance for the development of personal and spiritual life. So that the students or salik will receive abundant blessings in their lives in the form of happiness in this world and the hereafter.

Some forms of inner worship are avoiding arrogance and implementing tawakal. That is what is included in inner worship and studying and implementing inner worship is a large part of Sufism. Therefore, in Islamic boarding schools, students are asked to always cleanse their hearts and be sincere in accepting happy or difficult circumstances when gaining knowledge.

Islamic boarding schools that implement the Sufistic Sufism education model will also conduct studies on classical books in the field of Sufism and Sufi texts that foster the behavior of students. At the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic boarding school, studies of Sufism texts such as *Ihya 'Ulumuddin*, *Na'saihu Al-'Ibad*, and *Al-Hikam* are conducted. This is intended to provide in-depth theoretical knowledge and practice of Sufism teachings.

Traditional Islamic boarding schools such as the Pondok Metal Tobat develop strong spiritual character and ethics. The main goal is to purify the soul from the impurities of the heart or anything that causes the heart to be unable to reflect the sensitivity of feeling and views that come from Allah. Community life and social ethics in the Sufi Sufism education model are also developed as part of the characteristics that build the model. Students often live in tight communities, with rules and a shared living environment that supports their spiritual and social development. Examples are Islamic boarding schools that emphasize the importance of togetherness and cooperation in spiritual practice, and support strong social relationships among students. The process of acquiring knowledge that occurs in adults requires certain factors or situations that can encourage the learning process to run well. The open and dynamic environment of Islamic boarding schools allows students to acquire religious knowledge through certain and unique channels that cannot always be found in general channels such as formal school classes. These factors are the appropriate experiential and social environment so that students can gain knowledge like that obtained by adults. These two factors are the main factors in the theory of knowledge acquisition so that the theory of experiential learning and the theory of social learning are known.

Understanding the individual and collective awareness of students towards the process of Sufism education can be seen from the perspective of social and experiential learning theory. The event of understanding the awareness of students towards Sufism education was carried out at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Bulusari Islamic Boarding School, Gandrungmangu, Cilacap Regency. Through interviews and observations at the location, findings were obtained regarding the awareness of Sufism education in students that grew from the process of acquiring knowledge within the framework of the Sufism education pattern that exists in the Islamic boarding school.

Analysis and description of the process of Sufism education that becomes the individual and collective awareness of students are obtained from four patterns of Sufism education, namely the yellow book Sufism education pattern, the Islam-iman-ikhshan

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pattern, the Islamic wasilah pattern, and the classical pattern. The discussion is given a title in its description with the main theme or characteristics in each of the Sufism education patterns above.

Viewed from the teaching aspect carried out in Islamic boarding schools, the traditional Sufism education model is characterized by direct and spiritual experiences in the Islamic boarding school environment. Students intensively carry out worship activities and spiritual experiences through direct activities with the guidance of the caretakers and administrators of the boarding school. This is different from teaching in modern Sufism education which tends towards a more formal and technology-based approach such as seminars, classes and publications.

Activities in the metal tobat are direct and activities in the Islamic boarding school environment are aimed at providing spiritual experiences to students. Congregational prayer activities, dhikr, and night prayers are media to shape the Islamic character of students.

Viewed from the daily life of students in the traditional Sufism education model, they focus more on practicing Sufism teachings. Students are in a community that intensively studies religious knowledge and Sufism teachings. This also has an impact on the social interaction experienced by students in the traditional Sufism education model, which is more focused on relationships with caregivers or administrators of Islamic boarding schools. A close relationship with caregivers is also intended to obtain convenience and goodness in seeking religious knowledge in Islamic boarding schools. This includes obtaining and developing knowledge of the drip and practical science of Sufism.

Students at the Metal Tobat Islamic boarding school have not experienced or used learning facilities such as in educational activities in urban areas. This does not mean that they are not familiar with technological tools used as learning resources, such as computers, laptops and mobile phones or cell phones. However, learning activities are more colored by traditional learning approaches. This is evident in the existence of activities that are oriented towards direct teaching and spiritual experiences in the Islamic boarding school environment.

It can be said that students only know technology for individual interests and at certain times. The rest is the application of the traditional Sufism education model. Modern Sufism uses and adapts Sufism teachings to the lives of urban communities and modern challenges. They seek a balance between spiritual and professional life. Their opportunities to study and practice the teachings of Sufism are limited to affordable access. Activities such as special classes, and virtual meetings on Sufism in educational institutions that provide within a certain time frame become an option among the busyness of urban society. On that occasion they can take advantage of the exchange of ideas, discussions, and panel discussions on the teachings of Sufism.

Hamka stated that modern sufism seeks to shape human character with an Islamic character, namely a process in forming good human morals to avoid evil morals and mental illness or mental illness (Arrasyid, 2020). Modern Sufism tries in every way, both from the teachings of Sufism and the findings of modern psychology, to seek inner and outer balance according to *shari'a* to obtain happiness in the world and the hereafter. Happiness can be what if humans always hone and develop the tools that can be used to achieve happiness and those tools are religion and morals. Meanwhile, Metal Tobat students do not face such challenges. This situation provides an opportunity for Metal Tobat students to intensively focus on spiritual life practicing the teachings obtained from the pondok.

In the modern Sufism education model, it involves broader social interaction and religion in different circles. This happens because the complex problems of life with efforts to stay in the vortex of these problems and can escape or survive from the vortex. The characteristics of the problems are the same and are in the form of seeking balance and healing from worldly heart disease, so the interaction becomes broad and formal. Even sufism education opportunities can occur in structured activities such as in a company, higher education institution and certain professional communities.

Publication of sufism education activities such as those carried out by the social media section of Islamic boarding schools. This is done by recording and publishing Sufism book study classes or general Sufism book reading classes. The implementation time can be a specific schedule that is specifically intended for Sufism book study or at special times such as during the month of Ramadan. The published recordings allow students, alumni, and interested people to also learn Sufism even though they do not meet face to face with teachers or kiai.

The ability to access Sufism knowledge sources as part of educating themselves and strengthening Sufism knowledge depends on factors. Students with good economic capabilities will be able to access this by owning a smartphone and an internet connection or credit. Then the problem of time to listen to sufism studies is very limited of busyness such as working or studying material on branches of religious knowledge other than Sufism.

D. CONCLUSION

This study found that the model of Sufism education in the values of ihsan teachings with the integration of Islamic teachings and faith values. Becoming a variety of sufism education models that exist particularly in islamic boarding schools and islamic educational institutions in general, both formal and non-formal. Other varieties of Sufism education are the Sufi, traditional, and modern Sufism education models. The Sufism education models above have similarities and differences in at least three things, namely according to the learning approach used, the social interactions that occur, and the daily communal life that is taken. These

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three things are enough to provide a nuance of difference between the four Sufism education models. The first two Sufism education models, namely the Sufi and traditional Sufism education models, show higher intensity in these three things compared to the modern Sufism education model and based on the values of ihsan teachings with the integration of Islamic teachings and faith values.

The difference in the emphasis of the objectives of Sufism education in each Sufism education model can show the position of the Sufism education model based on the values of the teachings of ihsan with the integration of Islamic teachings and faith values. The emphasis of the objectives of the Sufism education model based on the values of the teachings of ihsan is that all educational efforts are aimed at achieving the position of ihsan, a position as taught by the Prophet Muhammad through his statement in his hadith which explains the meaning of ihsan.

Sufism education at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Islamic Boarding School has activities to study, internalize, and practice the values of the teachings of Ihsan. In a theoretical explanation, the education model requires teaching and learning activities to be operational. Thus, the values of the teachings of ihsan are attempted and expected to be achieved with the Sufism learning model held in educational institutions in this case at the Salafiyah Safi'iyah Metal Tobat Sunan Kalijaga Islamic Boarding School.

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