
Integration of Tarekat teachings in the Islamic education curriculum: a case study at the Miftahul Huda Gading Islamic Boarding School in Malang

Kamas Wahyu Amboro¹⁾

¹⁾Universitas Islam Malang, Indonesia

Email: kamaswahyu@gmail.com

Abstract: Islamic education in Indonesia is closely related to pesantren. Islamic boarding schools in Indonesia have varied styles. almost all pesantren have tasawuf values but not all pesantren teach tarekat. Even though the tarekat is something that becomes the teachings of Sufism. So that research on the integration of tarekat in the education curriculum is very important to study to find out how the integration of tasawuf is in the Islamic education curriculum. The approach used in this study is a qualitative approach. The data collection technique in this study was carried out with documentation and the data analysis technique used in this research was the Miles and Huberman model. The results of this study are that the tarekat taught in this pesantren is the qodiriyah wa Naqsabandiyah tarekat, there is formal and non-formal education, and there is integration of the tarekat's teachings into the Islamic education curriculum. Teaching tarekat is carried out outside of formal learning such as sunnah recitation, dhikr 165 times after obligatory prayers, khususiyah and manaqiban.

Keywords:

Curriculum; Islamic Education; Tarekat

Abstrak: Pendidikan islam di Indonesia sangat erat kaitannya dengan pesantren. Pesantren di Indonesia memiliki corak yang variatif. hampir semua pesantren memiliki nilai-nilai tasawuf tetapi tidak semua pesantren mengajarkan tarekat. Padahal tarekat merupakan sesuatu hal yang menjadi ajaran tasawuf. Sehingga penelitian tentang Integrasi tarekat dalam kurikulum Pendidikan menjadi sangat penting diteliti untuk mengetahui bagaimana Integrasi tasawuf dalam kurikulum pendidikan islam. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif, Teknik pengumpulan data pada penelitian ini dilakukan dengan dokumentasi dan Teknik analisis data yang digunakan dalam penelitian ini adalah model Miles dan Huberman. Hasil dari penelitian ini bahwa tarekat yang diajarkan dipesantren ini adalah tarekat qodiriyah wa Naqsabandiyah, terdapat Pendidikan formal dan non formal, serta terjadi integrasi Ajaran tarekat dalam kurikulum Pendidikan islam. Pengajaran tarekat dilaksanakan diluar pembelajaran formal seperti pengajian sunnah, dzikir 165 kali setelah solat wajib, khususiyah dan manaqiban.

Kata Kunci:

Kurikulum; Pendidikan Islam; Tarekat

DOI: <https://doi.org/10.15575/ath.v8i2.25167>

Received: 05, 2023. Accepted: 10, 2023. Published: 10, 2023.

INTRODUCTION

Islamic education in Indonesia is closely related to pesantren. It can be said that Islamic boarding schools are original institutions from the archipelago, an education system that does not originate elsewhere (Idrus Latif, 2020). In its implementation, Islamic boarding schools combine the bandongan and sorogan systems, as well as madrasah as the formal education system (Anita et al., 2022). Islamic boarding schools in Indonesia have a variety of styles, some focus on book learning, some focus on learning foreign languages, some have a Sufism style and others. However, there are very few Islamic boarding schools with a Sufism style. most pesantren have tasawuf values but not all pesantren teach tarekat. Even though the tarekat is the teachings of Sufism which is one of the core of Islam.

So far, the teachings of the tarekat have become foreign teachings to Muslims. Few practice it and not a few also consider it heretical. Even though the teachings of the tarekat are an inseparable part of Islam. KH. Hasyim Asy'ari defines aswaja in the formula *the rule of law* (Basic Constitution). According to him aswaja is a religious understanding that adheres to the opinion of Abu Hasan Al-Ash'ari and Al-Maturidi in the field of aqeedah, adheres to the opinion of one of the four madhhabs (*madzhabul arba'ah* – Imam Hanafi, Imam Malik, Imam Syafi'i and Imam Hanbali) in the field of fiqh, and adheres to Imam Junaid al-Baghdadi and Abu Hamid Al-Ghazali in the field of Sufism or morality (Nur Sayyid Santoso Kristeva, 2012). One of the teachings of Imam Al-Ghazali's tasawuf is the importance of a Sufi with an order (Abdul Kadir Riyadi, 2016). In Indonesia, tarekats have developed, where before they were just associations with murshid and salik members, now many tarekats have created educational institutions. So Islamic boarding schools that also teach tarekat and the Sufism approach have a distinct distinction as well as distinct advantages compared to pesantren that do not teach tarekat (Sofyan Rofi et al., 2019). The tasawuf-based educational model is a model that combines sharia and nature. This means that the implementation of education and programs must use the Shari'a and nature approach (Nashihin et al., 2022).

In mapping the epistemology of Islamic education, Muhammad Abid al-Jabiri, a contemporary thinker from Morocco, has played a major role in making this epistemology a scientific study. In his book 'Takwin al-'Aql al-'Arabi (1989) (Formation of Arabic Reason). Islamic thought has three structures, namely bayani, burhani and irfani. Bayani has a conservative approach that focuses on religious texts, Burhani with a philosophical approach and Irfani with a mystical approach (Hasyim, 2018). Referring to Abid al-Jabir's opinion, it is clear that Sufism is recognized as a science in Islamic education.

Sufism is one of the values shared by the Aswaja community, where a servant focuses on building a spiritual relationship with Allah SWT and takes a spiritual journey by continuing to improve morals. In its history, Sufism was originally a school of Islamic thought, centered on zawiyah. This Zawiyah is a place used to accommodate the poor, take a spiritual journey and focus on dhikr. In its development, zawiyah, which was originally a place for dhikr and taking a

spiritual journey, developed into a boarding school, and because of that, Sufi practice (amali) can be preserved until now (Hasan, 2021). According to Dr. Nursamad Kamba tasawuf is divided into three meanings namely tasawuf as individual experience, second tasawuf as knowledge and third tasawuf as a congregation. This is the practical embodiment of both perspectives. In tarekat there is tasawuf as knowledge and tasawuf as experience (Muhammad Nursamad Kamba, 2018).

Islamic boarding schools are the development of the zawiyah system developed by Sufis, but not all pesantren are centers of the Sufism movement. Islamic boarding schools usually function as educational and teaching institutions, and can provide a beneficial environment for Muslims. In line with Hasan's opinion, many Islamic boarding schools teach books of Sufism such as *Ihya ulumuddin* and so on. But very few pesantren practice the teachings of the tarekat. Even though the teachings of the tarekat are part of the teachings of Sufism and part of Islamic Education. In fact, the existence of the tasawuf and tarekat movements cannot be stopped, because both of them have contributed to strengthening Islam in Indonesia (Abdurahman, 2018).

One of the Islamic boarding schools which in their education system uses a tasawuf approach is the *miftahul huda* Islamic boarding school Gading Malang. In it, students not only learn religious knowledge but are also taught about the practice of the tarekat. With the teachings of this tarekat, it is hoped that they will be able to form human beings who have noble character (Nur Yasin, 2020).

An educational institution requires a good curriculum to achieve educational goals. The curriculum is the key in education because the curriculum is very closely related to determining the direction, content and process of education. Ultimately this curriculum will determine the level of success of an educational institution (Almu'tasim, 2019). Curriculum change is a normal thing and a necessity in responding to the rapid development of society (Muhaimin, 2012). Muhaimin also explained that the curriculum is a very strategic educational component, because the curriculum has a set of plans and arrangements regarding objectives, content, and learning materials as well as the methods used as guidelines in carrying out learning activities to achieve certain educational goals. The curriculum is very important as a guide for interaction between teachers and students. When the congregation is integrated into the Islamic education curriculum, it will be an advancement for the development of the Islamic education curriculum.

The curriculum in Islamic education has characteristics. Adurrahman An-Nahlawi explained that the characteristics of the Islamic education curriculum are as follows (Candra Hermawan et al., 2020):

1. The curriculum must be in accordance with human nature. This is because the function of education is to save nature so that the child's nature remains "*Salimah*".
2. The compiled curriculum is directed to achieve the ultimate goal of Islamic education, namely the realization of human beings with Muslim personality.

3. The stages of the curriculum must pay attention to the periodization of the development of students according to their respective characteristics such as age, environment, needs, gender, and so on.
4. Besides having to pay attention to individual needs, the preparation of the curriculum must also consider the needs of Muslims as a whole. The point is that the Islamic education curriculum must pay attention to the obligatory sciences.
5. Overall the structure and organization of the curriculum is not contradictory and does not cause conflict and must lead to an Islamic lifestyle.
6. The Islamic education curriculum is a curriculum that is realistic, meaning that it can be carried out in accordance with the circumstances and conditions as well as the limits of the possibilities that exist in the implementing environment.
7. The Islamic education curriculum is a comprehensive curriculum which means it covers all aspects, both physical, intellectual and spiritual development.
8. The Islamic education curriculum is a curriculum that is built on the principle of continuity, meaning that each part of the curriculum is mutually sustainable both vertically and horizontally.

The author found several previous studies that encouraged the writer to examine the integration of tarekat in the Islamic education curriculum. Here the author describes some previous research:

The first, a journal entitled *Islamic Boarding Schools, Kiai Leadership, and Tarekat Teachings as a Portrait of the Dynamics of Islamic Education Institutions in Indonesia*, written by Anita, Mustaqim Hasan, Andi Warisno, M. Afif Ansori, and An. Andari. This research focuses on the history and dynamics of the role of the pesantren, the leadership of the Kiai and the teachings of the tarekat which shape the culture of society in Indonesia. This research uses literature study methodology. Research only explains that Sufism developed starting from zawiyah and then became a pesantren. It does not explain how the teaching process, congregational education in Islamic boarding schools, and the curriculum in Islamic boarding schools (Anita et al., 2022).

Second, a journal entitled *Integration of Sufism and Modernity in Islamic Education, Muhammad Fethullah Gulen's perspective*, written by Apap Nazihah and Ilham Habibi Maulana. This research discusses the design of Sufism education by Muhammad Fethullah Gulen. This journal describes the educational curriculum initiated by Fethullah Gulen from various aspects such as aspects of subjects, aspects of language, social programs (Nazihah et al., 2020).

Third, a journal entitled *Application of Sufism Values in the Moral Development of Santri at the Miftahul Huda Gading Islamic Boarding School in Malang*, written by Nur Yasin and Sutiah. This research is motivated by ethical shifts such as pornography, drug cases, and others. This research makes Sufism a solution to this problem which is implemented through education. This study

uses three stages formulated by Imam al-Ghazali, namely takhalli, tahalli and tajalli, and produces several applications of Sufism values, namely by getting used to wiridan, uswatun repertoire of teachers, and deepening tasawuf through formal and non-formal education. Here also explained the factors supporting the implementation of the values of Sufism in fostering the morals of students, namely the existence of the Qadiriyyah wan Naqshabandiyah Order in this pesantren (Nur Yasin, 2020). In contrast to this research, the title that the author takes discusses the integration of tarekat in the curriculum of Islamic education in a comprehensive manner.

From previous research, research related to the integration of tarekat in the Islamic Education curriculum is very important to research. This is to find out how the integration of tarekat is in the Islamic education curriculum. To examine this, the authors take several theories related to curriculum integration.

First, the author takes theory from Soetopo and Soemanto which Abdullah cited in his book entitled *Theory and Practice Curriculum Development* (Yulianti, 2020). It is said that curriculum integration can be divided into five forms, namely:

1. *The Child Centered Curriculum*, meaning that in curriculum planning, the child factor is the main concern.
2. *The Social Functions Curriculum*, the meaning is that this curriculum tries to eliminate school subjects from their separation from the main functions of social life which form the basis of organizing learning experiences. All subjects related to the environment around students are structured in such a way as to have consequences for protection, production, consumption, communication, transportation, recreation, aesthetics, and the expression of religious impulses.
3. *The Experience Curriculum*, meaning that in curriculum planning, children's needs are the main concern. The experiential curriculum will occur if it only considers the existence of students using the social function approach.
4. *Development Activity Curriculum*, really depends on the level of development of the child that must be passed.
5. *Core Curriculum*, the core is intended as important material that must be known by every student at all school levels.

According to Nasution there are five benefits of curriculum integration, which are as follows:

1. Everything that is learned in the unit is closely related. Children no longer learn loose facts that are soon forgotten, because they are not used functionally to solve problems that have meaning for students.
2. The curriculum must conform to modern ideas about learning. Students are faced with problems, which are really meaningful to their lives, so closely related to their experiences.
3. This curriculum allows a close relationship between the school and the community. Society is used as a laboratory where children collect

material to investigate a problem. Communities can be included in school efforts.

4. This curriculum is in accordance with the notion of democracy. Students are stimulated to think for themselves, work alone, assume responsibility, work together in groups. They are invited to negotiate and plan lessons. They don't just accept what the teacher says or what is written in the book, but critically compares information from various sources.
5. This curriculum is easily adapted to the interests, abilities and maturity of students, as a group or as an individual.

From the explanation above, the writer is interested in researching the Integration of Tarekat Teachings in the Islamic Education Curriculum: A case study at the Miftahul Huda Gading Islamic Boarding School in Malang. This research is very important to comprehensively know the teachings of the tarekat at the miftahul huda Islamic boarding school Gading Malang, the formal and non-formal learning curriculum at the miftahul huda Gading Islamic boarding school Malang, and to know the integration of the tarekat teachings in the Islamic education curriculum at the Gading Islamic boarding school Malang. The results of this study are expected to be useful for the development of Islamic education curricula, especially for Islamic boarding schools that wish to integrate the teachings of the tarekat into them.

RESEARCH METHOD

This study uses a qualitative approach. Qualitative research is methods for exploring and understanding the meanings that some individuals or groups of people derive from social or humanitarian issues. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. The final report for this research has a flexible structure or framework. Anyone involved in this form of research must adopt an inductive style of research perspective, focusing on individual meanings and translating the complexity of a problem (John W. Creswell, 2021).

Data collection techniques in this study were carried out with documentation. Data collection techniques with documents are records of past events. This document can be in the form of writing, for example diaries, life history (life histories), stories, biographies, regulations, policies (Sugiyono, 2021). Then the data analysis technique used in this research is the Miles and Huberman model. Where this analysis is carried out when data collection takes place, and after completing data collection within a certain period. At the time of the interview, the researcher had conducted an analysis of the answers interviewed. If the answers interviewed after being analyzed are not satisfactory, then the researcher will conduct another question, until a certain stage, data is obtained that is considered credible. Activities in qualitative data analysis are carried out interactively and continuously, so that the data is saturated. Activity in data

analysis, data reduction, data display, and conclusion drawing atau verification (Sugiyono, 2021). The research was located at Miftahul Huda Gading Islamic boarding school, Malang. Held on 5-11 April 2023.

RESEARCH RESULT AND DISCUSSION

Congregational Teachings at the Miftahul Huda Gading Islamic Boarding School

The teachings of the Tarekat at the Ivory Islamic Boarding School cannot be separated from the influence of the founder of this pesantren, namely KH. Muhammad Yahya. In his life, kiai Yahya tried hard to practice Sufism. This is because his life is thick in the Sufism tradition for many years. The Islamic boarding school that really shaped him was when he studied at Islamic boarding school cleric Ihsan, Jampes. Jampes Islamic Boarding School is known as a pesantren that is more powerful in teaching Sufism. It is this pesantren tradition that ultimately forms the personality of Sufism which can be seen from his attitudes and actions throughout his life (HM. Shibul Kahfi, 2019).

Kiai Yahya studied Sufism and *thariqoh* since he was young. When he studied at pesantren Mbungkuk, Singosari, he studied and deepened the knowledge of Sufism to *Al-Allamah Al-Masyhur bi-Waliyillah* Kiai Thohir, as well as *bai'at thariqoh Kholidiyah*. Feeling that it was not enough, he studied again with an expert in jurisprudence and Sufism, ie *Al-Allah* Kiai Abbas, an expert in jurisprudence and Sufism, who is also the nanny of Cempaka boarding school, Blitar. However, the deepest knowledge of Sufism he gained for the longest time was at Jampes boarding school which was nurtured by KH. Dahlan, Kediri.

In this book it is also told, once KH. Yahya came to Kiai Dahlan to ask for a dhikr degree to increase practice *thariqoh*-his. However, Kiai Dahlan did not give it, instead he said that it was the teacher *thariqoh* will come alone. After 30 years, he met a teacher *thariqoh* namely K.H. Zainal Makarim, a scholar from Boyolali. He said: "*I don't know you all*" (Javanese: I give my knowledge to you all). It was there that Kiai Yahya obtained his degree as a caliph and mursyid teacher *Tariqah Qadiriyyah wa Naqsabandiyah*. The position is strengthened by the leadership *thariqoh Mu'tabaroh* Indonesia at that time, namely Al-Mukarrom Romo KH. Muslih Mranggen, Semarang, on October 30, 1967.

According to KH. Hasyim Asy'ari, Mursyid is a scholar who fears Allah, has high knowledge, practices his knowledge, has a very high degree horizontally and vertically, and has al-karimah morals. Scholars like this are scholars who have reached the degree of marifat (Rubaidi, 2020). One's murshidan must have a clear sanad and not just anyone can become a murshid. In the following, the author describes the genealogy of Kiai Yahya's murshidism. This lineage shows that the Miftahul Huda Gading Islamic boarding school has a scientific Sanad of Sufism teachings that *mu'tabaroh*.

In full, the genealogy of Kiai Yahya's apostasy is as follows: Sheikh Haji Muhammad Yahya, from Sheikh Al Arif Billah Zainal Makarim Karanggede, Boyolali Central Java from Sheikh Abdul Syakur Mustafa, Tapang, Susukan, from Sheikh Ibrohim, Kalitan, Surakarta, from Sheikh Abdul Karim, Banten

(lives in Makkah), from Sheikh Muhammad Murod, Makkah, from Sheikh Abdul Fatah, Makkah, from Sheikh Usman, Makkah, from Sheikh Abdur Rohim, Makkah, from Sheikh Abu Bakar, Makkah, from Sheikh Yahya, Makkah, from Sheikh Hisamuddin, Makkah, from Sheikh Waliyuddin, Makkah, from Sheikh Nuruddin, from Sheikh Sarofuddin, Makkah, from Sheikh Syamsuddin, Makkah, from Sheikh Muhammad Al Hataki, Makkah, from Sheikh Abdul Aziz, Makkah, from Sheikh Abdul Qadir Jaelani, from Sheikh Abi Sa'id Mubarak Al Mahzumi, from Sheikh Abi Hasan 'Ali Al Hakari, from Sheikh Abi Faraj Athurthusi, from Sheikh Abdul Wahid Attamimi, from Sheikh Abi Bakar Assibli, from Abi Qosim Junaidi Al-Baghdadi, from Sheikh Sari Asaqoti, from Sheikh Ma'ruf Al Karkhi, from Sheikh Abi Hasan Ali bin Musa Arridho, from Sheikh Musa Kadhim, from Sheikh Imam Ja'far Assidiq, from Sheikh Muhammad Al Baqir, from Sheikh Zaenal Abidin, from Sayyidil Husen bin Fatimah Azzahro, from Sayyidina Ali Karomallah Wajhah, from Sayidina Muhammad SAW, from the Angel Jibril 'alaihi greetings from Allah Rabul 'Alamin.

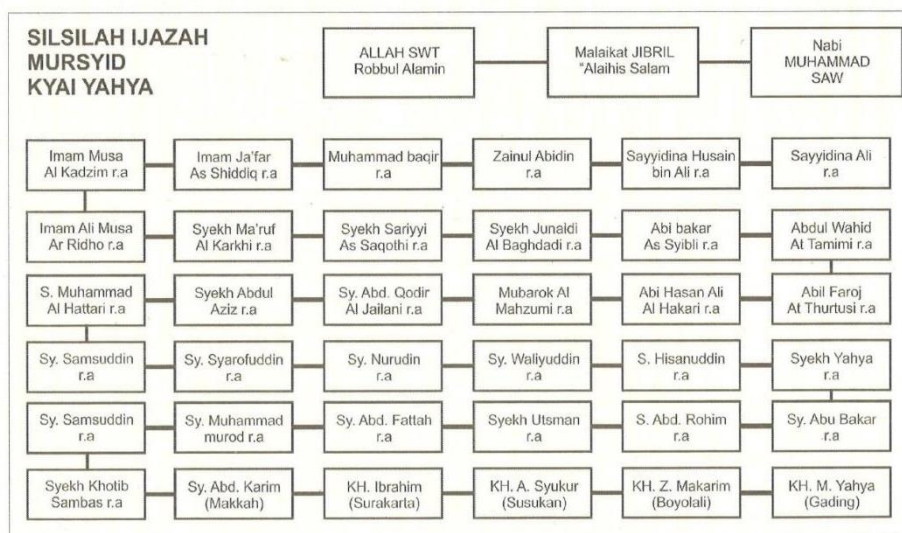


Figure 1. Genealogy of Kiai Yahya's Mursyid Certificate

Kiai Yahya is of the opinion that cleansing the heart of dirty nature is the duty of every human being. Because of *dhikr thoriqoh* aims to cleanse and save the heart, then follow the *pledgethoriqohis* a necessity (necessity). Therefore, people who do not ask for *Bai'at thoriqoh* the law is unlawful, if he is not able to cleanse his heart of *madzmumah* (reprehensible) attributes according to the ways that have been arranged by *advice*'. By *pledgethoriqoh*, one will have the weapon to reject satanic teachings or indulge the desires of lust. This opinion was reinforced by the decision of the Congress *Jam'iyah Thoriqoh Mu'tabaroh* in Tegalrejo, Magelang.

Practice remembrance *thoriqoh* what Kiai Yahya taught was *dhikr Thoriqah Qadiriyyah Wa Naqsabandiyah*. *Tariqoh* this is a blend of *dzikir tariqah*

Qadiriyyah and *Naqsabandiyah*. *Thoriqah Qadiriyyah* attributed to one of the Sufis known as *Sultanul auliya' wa quthubul auliya'*, namely Sheikh Abdul Qadir Al Jailani (471 H/1078 AD-561 H/1168 AD). Where as *thoriqoh Naqsyabandiyah* attributed to Sheikh Bahauddin Naqsabandi (717-791 H).

Reciting the tarekat dhikr *Qadiriyyah* is a sentence *TAYYEBAH "By God, Illallah"*. read 165 times. This number is based on the testimony of some scholars, if a person has the number of letters then it is obligatory. As for the number of sentences *Laa ilaaha Illallah* alphabetically there are 165 of them. Dhikr *nafi isbat*, means denying other than Allah and instituting (establishing) Allah while presenting the meaning of the dhikr in the heart.

M. Kautsar Zamzami (Part of the curriculum of Miftahul Huda Gading Islamic boarding school in Malang) said that until now this practice is still being carried out by students of Miftahul Huda Gading. Dhikr reading *Laa ilaaha illallah* it is recited 165 times after the obligatory prayers (M. Kautsar Zamzami, interview, 8 April 2023).

While dhikr *thoqiqoh Naqsabandiyah* is the second stage of dhikr after dhikr *capable*. This dhikr is called dhikr *ismu dzat*, namely dhikr with the word Allah in the heart (*dzikrul qalbi*). In its implementation, dhikr *naqsabandiyah* carried out according to the provisions according to its level. For example, the first level is called *Latifatul Qalbi* etc. In TQN this level is called the soft point or *Lathoif ar Robbaniyyah*. The subtle points consist of seven according to the number of human nafs. Here's the fine point; 1) *lathaif al-Qalb*, 2) *lathaif ar-ruuh*, 3) *lathaif as-sirr*, 4) *lathaif al-khafi*, 5) *lataif al-akhfa*, 6) *lathaif al-nafs*, 7) *lathaif al-qalab* (Sholihah et al., 2021).

In the interview, M. Kautsar also explained, After completing their education, students are obliged to take allegiance *Thaqiroh Qadiriyyah*. Currently *the Naqsabandiyah Tariqat* not given. Because his practice is at a higher level. The new students want to take Bai'at *thoriqoh Naqsabandiyah* after already *istiqomah practice Tariqah Qadiriyyah*. The nanny once said that bai'at is the same as making a promise to Allah, if the bai'at is playing around, then we are just playing with Allah. Therefore, when a santri wants to take Bai'at, the murshid will ask him if he is serious. Even though bai'at is only required after graduation, many students have already taken bai'at while still in the educational process (M. Kautsar Zamzami, interview, 8 April 2023).

Formal and Non-Formal Learning Curriculum at Miftahul Huda Gading Malang Islamic Boarding School

Miftahul Huda Gading Islamic boarding school formal education is called madrasah diniyah. In this madrasah diniyah there are 3 levels. Namely Ula level (Basic Level Education), Wustho level (Middle Level Education), Ulya level (Upper Level Education). Ula is taken for 4 years consisting of Ulya I, II, III, and IV, Wustho is taken for 3 years consisting of Wustho I, II, and III, and Ulya is taken for 3 years consisting of Ulya I, II, and III.

The classification of students sitting in the Ula, Wustho and Ulya classes was determined during the initial boarding test. Does the santri have to start from

Ula or can it be direct wustho or Ulya depending on the students' mastery of the material. This is due to the different backgrounds of the students. This classification is in line with Adurrahman An-Nahlawi's opinion that the stages of the curriculum must consider the development of students (Candra Hermawan et al., 2020). Thus, the subjects in this pesantren are very adapted to the abilities of the students. The following is a table of subjects in madrasah diniyah at each level.

Table 1. Ula Level Subjects (Basic Level Education)

Ula I	Red II	Red III	Ula IV
Reading the Quran and Prayers.	Imla' wrote Arabic, Tajwid (Tuhfatul Athfal), (Safinatun Java), (Khulasoh Yaqin).	Tajwid (Jazariyah), Fiqh Najah), (Aqidatul Sharaf (Al-Amsilatun at-Tashrifiyah), Practice reading the Qur'an (Juz amma).	Fiqh (Sullamutaufiq), Tauhid (Bad'ul Amali), Sharaf (Al-Amsilatun at-Tashrifiyah), Nahwu (Jurumiyah).

Table 2. Wustho Level Subjects (Middle Level Education)

Wustho I	Wustho II	Wustho 3
Nahwu (Imriti I), Sharaf (Kailani), Fiqh (Fathul Qarib I), Tafsir (al-Jalalain), Hadith (Abi Jamroh), Arabic (Al-Arabiyyah I).	Nahwu (Imriti II), I'rab (Qawaidul I'rob), Fiqh (Fathul Qarib II), Tafsir (al-Jalalain II), Hadith (Bulughul Maram I), Arabic (Al-Arabiyyah II).	Nahwu (Fathu Robbil Bariyyah), Balaghoh (Qowaidul Lughoh al-Arabiyyah), Fiqh (Syawir Fathul Qorib), Tasir (Al-Jalalain III), Hadith (Bulughul Maram II), Faraidh (Syarah Nadhom Ar Rohbiyyah).

Table 3. Ulya Level Subjects (Upper Level Education)

Ulya I	Ulya II	Ulya III
Fiqh (Fathul Muin I), Ushulul Fiqih (Al-Mabadiul Awwaliyyah), Nahwu (Alfiyyah Ibnu Aqil), Tauhid (Ummul Barahin).	Fiqh (Fathul Muin II), Ushulul Fiqih (Faraidhul Bahiyyah), Nahwu (Alfiyyah Ibnu Aqil), Knowledge of Hadith (Manhaj Dzawin Nadhzor), Tauhid (Ummul Barahin).	Fiqh (Fathul Muin III), Nahwu (Alfiyyah Ibnu Aqil), Hisab (Sullamun Nayyiroin), Arudh (Mukhtar as-syafi), Balaghoh (Jauharul Makmun)

The non-formal education of the Miftahul Huda Gading Islamic Boarding School contains recitation of salaf books including the sciences of fiqh, tasawuf, monotheism and essence science which are cared for directly by the asatidz council. This study is carried out with the bandongan and sorogan system. This recitation is held after dawn, asr and maghrib (M. Kautsar Zamzami, interview, 8 April 2023). The following is the sunnah or non-formal recitation schedule at Miftahul Huda Gading Islamic boarding school, Malang.

المعهد الحديث الملتقى الإسلامي مفتاح الهدى مالانج 

**JADWAL PENGAJIAN DAN KEGIATAN DI MASJID BAITURROHMAN
PONDOK PESANTREN MIFTAHUL HUDA
GADING KASRI, KOTA MALANG**

SENIN		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
<i>Nasho'ihud Diniyyah</i> (Gus Muhammad Abdurrohman Yahya)	<i>At-Tibyan fi Adabi Hamalati Al-Qur'an</i> (Gus Umarul Faruq)	<i>Lubabu An-Nuqul fi Asbabi An-Nuzul</i> (KH. Ahmad Muhammad Arif Yahya)
SELASA		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
<i>Nasho'ihud Diniyyah</i> (Gus Muhammad Abdurrohman Yahya)	<i>Riyadhus Solihin</i> (KH. M. Baidhowi Muslich)	<i>Istighosah</i> <i>Bersama ;</i> (Gus Fuad Abdurrohman Yahya)
RABU		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
<i>Durrotun Nasihin</i> (KH. M. Baidhowi Muslich)	<i>Durrotun Nasihin</i> (KH. M. Baidhowi Muslich)	<i>Al-Asybah wa An-Nadhoir Imam Suyuthi</i> (KH. Ahmad Muhammad Arif Yahya)
KAMIS		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. <i>Fathul Qorib</i> 2. <i>Mau'idhotul Mukminin</i> (KH. Ahmad Muhammad Arif Yahya)	<i>Tajridu As-Sorih</i> (Gus Umarul Faruq)	<i>Tahlilan di Pesarean</i> <i>Bersama ;</i> (Gus Fuad Abdurrohman Yahya)
JUM'AT		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. <i>Ziarah Pesarean Kyai Yahya</i> 2. <i>Pengajian Kampung : Tafsir Al-Ibriz & Mau'idhotul Ufuriyyah</i> <i>Bersama ;</i> (KH. Ahmad Muhammad Arif Yahya)	<i>(Khususiyah)</i> <i>Bersama ;</i> (Gus Muhammad Abdurrohman Yahya)	<i>Al-Isti'dad Li Yaumul Ma'aad</i> (Gus Muhammad Abdurrohman Yahya)
SABTU		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. <i>Fathul Qorib</i> 2. <i>Mau'idhotul Mukminin</i> (KH. Ahmad Muhammad Arif Yahya)	<i>Ta'lim Muta'allim</i> (Gus Fuad Abdurrohman Yahya)	-
AHAD		
BA'DA SUBUH	BA'DA ASHAR	BA'DA MAGHRIB
1. <i>Mukhafadzoh Lalaran / Setoran di MMH & Serambi Masjid</i> 2. <i>Khataman & Sholawatan (Insidentil)</i> <i>bersama; (KH. Ahmad Muhammad Arif Yahya)</i>	-	<i>Al-Asybah wa An-Nadhoir Imam Suyuthi</i> (KH. Ahmad Muhammad Arif Yahya)

Nb : Jadwal bisa berubah dan update sewaktu-waktu

Figure 2. Schedule of Sunnah/non-formal recitation of the Miftahul Huda Gading Islamic Boarding School in Malang (this schedule was taken on April 9, 2023)

The picture above is the schedule for sunnah or non-formal recitations at the Miftahul Huda Islamic boarding school in Gading Malang. In the table there is a special schedule for Friday Ba'da Asr, which is part of the teachings of Sufism

at this Gading Islamic boarding school. Apart from that, the table above makes it clear that the students of the Miftahul Huda Gading Islamic boarding school, apart from learning the practice of Sufism, also learn about the science of Sufism. M. Kautsar also explained the daily activities of the students. Santri get up before dawn, then perform the dawn prayer in congregation. After that, the reading of yasin fadhilah continued with the recitation at dawn until 06.00 WIB. Then from 06.00 WIB until Asr time there are no activities, usually students carry out schools outside such as high school or college. After ashar, there is a sunnah recitation, namely a hadith recitation. After that, students carry out mandatory activities, namely learning according to their level. After compulsory learning, activities depending on each complex usually have a deliberation on the science of fiqh. Especially on Thursday night, there are prayers for each complex, namely prayers for Burdah, Simtudurror, Barjan. Here the author summarize the routine activities of the students.

Table 4. Student activities

Time	Activity	Information
04.14-06.00	Morning prayer in congregation followed by morning study.	Must
06.00-14.50	Santri carry out activities outside the boarding school such as high school or college. Specifically for female students there are no activities because female students are not allowed to go to school outside the boarding school, either in junior high school, high school or college.	Sunnah
14.50-17.00	Asr prayer followed by hadith study.	Sunnah
17.30-18.40	Maghrib prayer and study.	Must
18.40-finished	Isya prayer, formal learning according to level, and continued with fiqh discussion in each complex.	Must

Integration of Tarekat Teachings in the Islamic Education Curriculum at the Gading Islamic Boarding School in Malang

The tarekat which is integrated into the curriculum of the Miftahul Huda Gading Islamic boarding school is the tarekat *Qadiriyyah Naqsabandiyah*. In the educational process, it is sunnah for santri to practice the teachings of the qodiriyyah congregation. The practice is in the form of dhikr 165 times after the obligatory prayers. New students are required to take allegiance after graduating from this pesantren. This bai'at is very important, because the law of bai'at for murshid and carrying out dhikr after bai'at is mandatory (HM. Shibul Kahfi, 2019). However,

many students have taken Bai'at before graduation. This is because Islamic boarding schools place great emphasis on nature, Shari'a and Sufism. So many students feel that they have had enough in terms of the essence and the Shari'a so that they continue to take the Bai'at of Sufism.

After graduating from the tarekat, only the tarekat are obliged to take bai'at *Qadiriyyah*. Meanwhile, the congregation *Naqsabandiyah* carried out by the students when the students feel ready. This is because of the tarekat *Naqsabandiyah* in his practice he is at a higher level, so that new santri pledge allegiance when he is committed to practicing the order *capable*.

Carrying out the practice of Sufism by these previous scholars was taught from generation to generation from the beginning of the establishment of the lodge, which was taught by Kiai Yahya. The practice is among; reading surat yasin and dhikr at night *Nisfu Sya'ban*, Pray *Last Wednesday*, read the manaqib of Sheikh Abdul Qadir al Jailani, especially (HM. Shibul Kahfi, 2019).

In the interview, M. Kautsar explained that the practice and learning of tarekat in this pesantren is carried out outside of compulsory learning. One of the activities is a special which is held on Friday afternoons. In this activity, students and the community gather and recite the tarekat practice *Qodiriyyah wa Naqsabandiyah*. Apart from Friday afternoons, this activity is also held on Sundays. What distinguishes it on Sundays is usually more participants because in addition to the students and the community, alumni also attend. Apart from the special, there is also manaqiban, which is held every 11th of the month of Qamariyah.

In Sufism, santri are taught in sunnah studies. Namely after Asr and Maghrib. Books taught such as *kifayatul Atqiya* and *Nashoihud'diniyyah*. In addition to studying the book, usually after studying the nanny gives a degree. After analyzing, the authors found the suitability of the application of tarekat integration in the curriculum at Miftahul Huda Gading Malang Islamic Boarding School with the theory expressed by Soetopo and Soemanto. The following are the results of the author's analysis and their breakdown in tabular form.

Table 5. Implementation of integration of Tarket Teachings in the Islamic Education curriculum at the Miftahul Huda Gading Islamic Boarding School

Theory	Explanation	Implementation in the Miftahul Huda Gading Islamic boarding school
<i>The Child Centered Curriculum</i>	In curriculum planning, the child factor is the main concern.	At the Miftahul Huda Islamic Boarding School there is a close relationship between the teacher or Mursyid and the students. Kiai Yahya and continued by the following generations until now have a tough task namely being responsible for the inner safety of the students (<i>Jama'ah thoriqoh</i>) and students. The

		<p>coaching was carried out through a fatwa when bai'at, personal and written advice (HM. Shibul Kahfi, 2019). M. Kautsar explained that usually after reciting the Sunnah, the caregivers would give them a diploma that the students could practice. In this pesantren, students are the main concern for caregivers.</p>
<p><i>The Social Curriculum</i></p>	<p><i>Functions</i> This curriculum tries to eliminate school subjects from their separation from the main functions of social life which form the basis for organizing learning experiences. All subjects related to the environment around students are structured in such a way as to have consequences for protection, production, consumption, communication, transportation, recreation, aesthetics, and the expression of religious impulses.</p>	<p>In this pesantren, apart from the main focus of learning on students, there is also an agenda that involves the community. The agenda that coincides with the community includes special. This special is held on a Friday afternoon. In this activity, students and the community gather and recite the tarekat practices <i>Qodiriyah wa Naqsabandiyah</i>. Apart from Friday afternoons, this activity is also held on Sundays. What distinguishes it on Sundays is usually more participants because in addition to the students and the community, alumni also attend. Apart from the special, there is also <i>manaqiban</i> which is held every 11th of the month of <i>Qomariyah</i>.</p>
<p><i>The Experience Curriculum</i></p>	<p>In curriculum planning, children's needs are the main concern. The experiential curriculum will occur if it only considers the existence of students using the social function approach.</p>	<p>One of the uniqueness of Miftahul Huda Ivory Islamic Boarding School is that when students enter, they will be classified based on their abilities. There are those who are still in high school but are already at the wustho level, there are also students who are starting from Ula II. M. Kautsar explained that starting this year, the first Ula I was held which consisted of reading the Koran and</p>

<i>Development Curriculum</i>	<i>Activity</i> very much depends on the level of development of the child that must be passed	<p>Fasholatan. This saw the need, it turns out that there are students who find it difficult when they directly enter Ula II.</p> <p>It can be seen in Tables 1, 2, and 3 above, that the students' learning is very much adjusted according to their respective scientific abilities.</p>
<i>Core Curriculum</i>	Important material that every student should know at all levels of school.	<p>Likewise in the practice of the tarekat, in this pesantren when they were still students they were not required to practice the tarekat. Only required when you have graduated from Islamic boarding school.</p> <p>There are many scientific materials which are all important to study in this Islamic boarding school. Such as books of fiqh, monotheism, interpretation, nahwu, sharaf, to tasawuf. But in this pesantren, the practice of the tarekat is very much emphasized for the santri.</p> <p>Kiai Yahya explained that science <i>thoriqoh</i> more important than other sciences. Because of science <i>thoriqoh</i> aims to cleanse the heart from despicable qualities, despicable according to syara', and bring the heart to ma'rifat As for the position of knowledge <i>thoriqoh</i> Among other sciences is the origin of every science. While the other sciences as a branch of science <i>thoriqoh</i> (HM. Shibul Kahfi, 2019).</p> <p>M. Kautar added that the santri here are emphasized on essence, shari'a and tasawuf. So that when students have mastered the nature and Shari'a, they will take the allegiance of Sufism. He added that the bai'at of the</p>

nanny should not be played lightly, because the bai'at is the same as making a promise to Allah, if the bai'at is playing around, then we are just playing with Allah.

The benefits of tarekat integration in the curriculum in this pesantren are from 5 theories according to Nasution, 2 of which are aligned. The first benefit This curriculum allows a close relationship between the school and the community. This relationship is illustrated by the presence of various activities. Among them are khusiyah on Friday afternoons and Sunday afternoons, manaqiban, and sunnah recitations which are also carried out with the community. With the tarekat in this pesantren, the relationship between the two became close. Plus, a salik and murshid have an inseparable relationship. The community also often prays to the clerics to ask for prayers to see solutions to the problems they are facing.

The next benefit of curriculum integration is related, namely that this curriculum is easily adapted to the interests, abilities and maturity of students, as a group or as individuals. In this pesantren curriculum, students are very adapted to their respective scientific stages. There are 3 levels of this pesantren. These levels are the Ula level (Basic Level Education), the Wustho level (Middle Level Education), the Ulya level (Upper Level Education). Ula is taken for 4 years consisting of Ulya I-IV, Wustho is taken for 3 years consisting of Wustho I-III, and Ulya is taken for 3 years consisting of Ulya I-III. Each student who will study at the boarding school will be adjusted according to their respective knowledge abilities.

Below the author describes the activities of Miftahul Huda Gading students related to the practice of Sufism in Islamic boarding schools which are the result of the integration of Sufism in the Islamic boarding school curriculum:

1. It is sunnah for students at the Miftahul Huda Gading Islamic Boarding School to practice the teachings of the tarekat *Qadiriyyah Naqsabandiyah*. The practice is in the form of dhikr 165 times after the obligatory prayer.
2. Reading Yasin letters and dhikr at night *Nisfu Sya'ban*, Pray *Last Wednesday*, read the manaqib of Sheikh Abdul Qadir al Jailani, this manaqib is performed every 11th of the month *qomariyah*.
3. Pilgrimage to Kyai Yahya's grave every Friday after dawn.
4. *Special* which is held on Friday afternoon and Sunday. In this activity, students and the community gather and recite the practice of the tarekat *qodiriyyah wa Naqsabandiyah*. Santri receive a diploma that needs to be applied from the Kyai after reciting the Sunnah. In this Islamic boarding school, students are the main concern of caregivers

CONCLUSION

After conducting research at the Miftahul Huda Gading Islamic boarding school in Malang, the authors conclude that the tarekat taught and practiced in this pesantren is the tarekat *Qodiriyah wa Naqsabandiyah*. During their education, students are not required to take orders. New students are obliged after graduating from Islamic boarding schools. The tarekat practices taught in this pesantren include dhikr *God bless you* as many as 165 times after the obligatory prayer.

In this pesantren there is formal education in the form of madrasah diniyah. This education consists of 3 levels namely Ulya (Ula I, II, III, IV), Wustho (Wustho I, II, III), and Ulya (Ulya I, II, III). Ula was taken for 4 years, Wustho was taken for 3 years and Ulya was taken for 3 years. The class categorization will be chosen when the students first enter the boarding school and the level will be adjusted according to the students' understanding. Then, non-formal or sunnah education in this pesantren is carried out after the Asr prayer in the form of book study.

In this pesantren there is an integration of tarekat teachings into the Islamic education curriculum. In its implementation, it is in accordance with the theory of Soetopo and Soemanto, that in this pesantren, children or students are the main concern, this is evidenced by the close relationship between the teacher or murshid and the santri. Then this pesantren teaches community life, this is evidenced by the existence of a special agenda on Friday afternoons and Sundays where students and the community gather together at the mosque and practice tarekat remembrance. *Qodiriyah wa Naqsabandiyah*. Miftahul Huda Islamic Boarding School also adapts its learning to the needs of students as stated in the Madrasah Diniyah curriculum, students will study according to their level, both Ula, Wustho and Ulya. The thing that makes it different from other Islamic boarding schools is that this Islamic boarding school places great emphasis on knowledge I, because the students of Miftahul Huda Gading Malang Islamic boarding school are of the view that science *thoriqoh* more important than other sciences.

REFERENCE

- Abdul Kadir Riyadi. (2016). *Arkeologi Tasawuf: Melacak Jejak Pemikiran Tasawuf dari Al-Muhasibi hingga Tasawuf Nusantara*. Mizan Pustaka.
- Abdurahman, D. (2018). Islam, Sufism, and Character Education in Indonesia History. *TAWARIKH*, 9(2), 159-176. <https://doi.org/10.2121/TAWARIKH.V9I2.1013>
- Almu'tasim, A. (2019). Konsep Pengembangan Kurikulum Pendidikan Islam Perspektif Prof. Dr. Muhaimin, MA. *Pena Islam Jurnal Pendidikan Agama Islam*, 2(2), 54-67. <https://ejournal.uluwiyah.ac.id/index.php/pena/article/view/109>
- Anita, A., Hasan, M., Warisno, A., Anshori, M. A., & Andari, A. A. (2022). Pesantren, Kepemimpinan Kiai, dan Ajaran Tarekat sebagai Potret Dinamika Lembaga Pendidikan Islam di Indonesia. *Scaffolding: Jurnal*

- Pendidikan Islam Dan Multikulturalisme*, 4(3), 509–524.
<https://doi.org/10.37680/SCAFFOLDING.V4I3.1955>
- Candra Hermawan, Y., Iffah Juliani, W., Widodo, H., & Ahmad Dahlan Yogyakarta, U. (2020). KONSEP KURIKULUM DAN KURIKULUM PENDIDIKAN ISLAM. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 10(1), 34–44. <https://doi.org/10.22373/JM.V10I1.4720>
- Hasan, M. (2021). PRINSIP MODERASI BERAGAMA DALAM KEHIDUPAN BERBANGSA. *JURNAL MUBTADIIN*, 7(02), 110–123. <http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/104>
- Hasyim, M. (2018). EPISTEMOLOGI ISLAM (BAYANI, BURHANI, IRFANI). *Jurnal Al-Murabbi*, 3(2), 217–228. <https://doi.org/10.35891/AMB.V3I2.1094>
- HM. Shibul Kahfi. (2019). *Lentera Kehidupan dan Perjuangan Kiai Yahya (V)*. Inteligencia Media.
- Idrus Latif. (2020). PESANTREN, KYAI DAN TAREKAT (Potret Sejarah Pendidikan Islam di Indonesia). *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 6(2). <https://doi.org/10.35673/AJDSK.V6I2.1160>
- John W. Creswell. (2021). *Research Deisgn (V)*. Pustaka Pelajar.
- Muhaimin. (2012). *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*. Rajawali Press.
- Muhammad Nursamad Kamba. (2018). *Kidz Zaman Now Menemukan Kembali Islam*. Pustaka IIMAN.
- Nashihin, H., Aziz, N., Adibah, I. Z., Triana, N., & Robbaniyah, Q. (2022). KONSTRUKSI PENDIDIKAN PESANTREN BERBASIS TASAWUF-ECOSPIRITUALISM. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(01). <https://doi.org/10.30868/EI.V11I01.2794>
- Nazihah, A., Maulana, I. H., Negeri, I., Gunung, S., & Bandung, D. (2020). Integrasi Tasawuf dan Modernitas dalam Pendidikan Islam Prespektif Fethullah Gulen. *Tafkir: Interdisciplinary Journal of Islamic Education*, 1(1), 41–53. <https://doi.org/10.31538/TIJIE.V1I1.7>
- Nur Sayyid Santoso Kristeva. (2012). *Manifesto Wacana Kiri*. Eye On The Revolution.
- Nur Yasin. (2020). Penerapan Nilai-nilai Tasawuf dalam Pembinaan Akhlak Santri pada Pondok Pesantren Miftahul Huda Gading Malang. *Al-Musannif*, 2(1), 49–68. <https://doi.org/10.56324/AL-MUSANNIF.V2I1.37>
- Rubaidi. (2020). Pengarusutamaan Nilai-nilai Sufisme dalam Pendidikan Islam Indonesia Kontemporer. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 21–38. <https://doi.org/10.15642/JPAI.2020.8.1.21-38>
- Sholihah, M., Ma'arif, M. A., & Romadhan, M. S. (2021). KONSELING ISLAM DENGAN DZIKIR TAREKAT QADIRIYAH NAQSABANDIYAH: MENGATASI KEGELISAHAN JIWA DAN BATHIN. *Al-Afkar, Journal For Islamic Studies*, 4(2), 299–317. <https://doi.org/10.31943/AFKARJOURNAL.V4I2.143>

- Sofyan Rofi, Prasetya, B., & Agus Setiawan, B. (2019). Pendidikan Karakter Dengan Pendekatan Tasawuf Modern Hamka dan Transformatif Kontemporer. *Intiqad: Jurnal Agama Dan Pendidikan Islam*, 11(2), 396–414. <https://doi.org/10.30596/INTIQAD.V11I2.2658>
- Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Yulianti, A. (2020). Strategi Integrasi Kurikulum Pesantren Dan Kurikulum Madrasah Terhadap Perkembangan Karakter Peserta Didik. *Jurnal Fakultas Ilmu Keislaman Kuningan*, 1(1), 1–13. <https://www.jurnal.unisa.ac.id/index.php/jfik/article/view/32>