

## ‘UZLAH PRACTICE TO ENHANCE SANTRI’S MENTALITY AND SPIRITUALITY

**Zaenal Arifin**

Institut Agama Islam Tribakti (IAIT) Kediri  
Jl. KH. Wahid Hasyim No. 62. Kota Kediri, Indonesia, 64114  
Email: [zae.may13@gmail.com](mailto:zae.may13@gmail.com).

**Mayashofa Rhoyachin**

Institut Agama Islam Tribakti (IAIT) Kediri  
Jl. KH. Wahid Hasyim No. 62. Kota Kediri, Indonesia, 64114  
Email: [rhoyacheen@gmail.com](mailto:rhoyacheen@gmail.com).

Received: 08, 2019. Accepted: 12, 2019. Published: 12, 2019

### ABSTRACT

This article aims to investigate how *santri* understood the concept of ‘*uzlah* in *pesantren* and how they participated in ‘*uzlah* activities to enhance their mentality and spirituality. ‘*Uzlah* is a form of self-isolation and an effort to detach from everything dealing with the world. Its purpose is to get closer to Allah. The research applied al-Ghazali framework theory to describe and elaborate students’ *uzlah* practice. The type of the research was qualitative applying phenomenology approach. The data collection technique were observation and focus group discussion for students to investigate their understanding on ‘*uzlah* practice. The data analysis process applied flow models as the followings: data reduction, data display, and conclusion. The research found that the *santri* understood concept of ‘*uzlah* as the way to perform activity and a treatment that position themselves to live with the Sufi attitude without ignoring their role as a member of society. Through the activity of ‘*uzlah*, *santri*’s spirituality and mentality were built as a form of integrity between religious activity and their factual life pattern in the society.

Keywords: Mentality, Spirituality, *Santri*, ‘*Uzlah*

### ABSTRAK

*Artikel ini menjelaskan tentang pemahaman santri terhadap konsepsi ‘uzlah di pesantren dan bagaimana santri melaksanakan kegiatan ‘uzlah sebagai upaya pembinaan mental spiritual santri. ‘Uzlah merupakan salah satu bentuk pengasingan diri dari setiap hal yang bersifat duniawi dengan tujuan mendekatkan diri kepada Allah. Penelitian ini menggunakan kerangka teori meditasi sufi al-Ghazali. Jenis penelitian kualitatif dan fenomenologi sebagai pendekatannya. Teknik pengumpulan data menggunakan observasi dan focus group discussion. Proses analisis data menggunakan model alir yang meliputi: reduksi data, penyajian data, dan konklusi. Temuan penelitian menunjukkan bahwa santri memahami konsep ‘uzlah sebagai bentuk kegiatan pengasingan diri sekaligus pembinaan terhadap mental mereka agar senantiasa hidup dalam perilaku sufi tanpa mengesampingkan posisinya sebagai makhluk sosial. Melalui kegiatan ‘uzlah, mental spiritual santri dapat terbangun secara tidak langsung dalam bentuk integrasi antara kegiatan religius dengan pola kehidupan secara nyata dalam masyarakat.*

*Kata Kunci: Mental Spiritual, Santri, ‘Uzlah.*

### INTRODUCTION

*Pesantren* (Islamic Boarding School) is one type of religious education institutions in Indonesia. *Pesantren* (Islamic boarding school) historically was established to provide learning space for *santri* (students in *pesantren*) learning religion. Through its development, It offers various program that enhance students’ religion knowledge and spirituality. Some *pesantren* have modified their educational program to adjust with government curriculum. Some of them

have been consistent in delivering Islamic traditional kitab as their own distinctions. Few pesantren features program that is in line with spirituality focus like sufism (Lubis, et.al., 2018).

Pesantren try their best to maintain their efforts to instill students' spiritual values. They provide several programs that cultivate good discipline and habit in forming students' characters and mentality. They design and implement this spiritual and mental activity under the guidance and leadership of the *kyai* (pesantren leaders) or their *ustadz* (pesantren teachers). This program should be well-designed and implemented to ensure that students learn the best to enrich and empower their spirituality. This is where the role of pesantren is very important in shaping the personality of students, especially in overcoming the problem of moral degradation of adolescents today (Lubis et al., 2018).

Pesantren has the ultimate mission to nurture spiritual and mental development for its santri. Spiritual mentality can be realized through a balanced personality between the elements of *'aqliyyah* (thinking framework) and *nafsiyyah* (behavioral framework) elements (Retnanto, 2011). Someone who is said to be mentally healthy must have a balance between these two elements. Mental health is a state of mind that is always calm and peaceful. To achieve this state, person ought to surrender fully to God (Jalaluddin, 2000). This is where the role of religion is needed in balancing one's mentality and serving as a controller for one's personality.

In relation with mental and spiritual development, al-Ghazali's offers theoretical framework of meditation which includes: *zuhud* (higher priority to God) resignation, fearlessness, patience, repentance, and love. The term *'uzlah* has been associated with this theoretical framework. It is one form of self-exclusion from everything that may causes person to disobey aim of obeying Allah. Every action a person does is based on a belief in the truth value of something he believes in and this condition is understood as a religious attitude (Alim, 2011).

In this modern life, *'uzlah* needs to be conceptually and methodologically redefined. *'Uzlah* has connotation with totality of self-alienation which is indeed incompatible with the development of modern times. It is seen as an activity that is not in accordance with the development of modern community life. Pesantren may implement this activity of *'uzlah* and it may be used as an effort to foster the spiritual mentality of students in the modern era today (Hasibuan, 2015).

Social Sufism is considered to be able to provide a balance of life. A balance will be created in viewing life in the world and the hereafter. Sufism as one solution to the problem solving of modern human life that is focused on the form of mental spiritual development. In pesantren context, students can be trained to practice social sufism which is aimed at training them to have moral values to prepare when they join real life in society (Achlamy, 2015)

To develop spiritual intelligence, the program can be classified based on the time of its implementation, including: daily activities, weekly activities, monthly activities. In pesantren spiritual activities can be carried out in the form of habituation of religious activities. One of the choices is to perform *'uzlah* in pesantren. This spiritual activity serves as a form of coaching activities that might look unfamiliar among the people in the society (Rahmawati, 2016).

One of the pesantren which offers *'uzlah* activity to develop santri mentality and spirituality is Pesantren HM Al-Mahrusiyah (hereafter PHMAM) Lirboyo, Kediri. This pesantren can be categorized into *salaf type* since it has preserved the Islamic traditional books (*kitab*) to be taught to santri as the core and the main feature of education. PHMAM can also be classified into *khalaf pesantren* (traditional Islamic boarding school) because it also combines both *salafi* curriculum and national curriculum from the government. This Islamic boarding school is located at JL. KH. Abdul Karim No. 9 Lirboyo Village, Mojoroto Subdistrict, Kediri City. It was founded in 1988 and it has several religious programs like *'uzlah* activity. *'Uzlah* is a

mandatory program for every student sitting in class XII Madrasah Aliyah (senior high school) and Al-Mahrusiyah vocational school. This form of Sufi behavior is administered as an effort in coaching the spiritual and mental of the santri that is held once a year.

Several studies have been conducted to investigate spiritual movement in Indonesia. The transformation of Islamic-hybrid spiritual groups in Indonesia in the sociological context of institutional transformation has been seen as changes in their spiritual orientation. In the midst of the process of modernization and the rise of Islam in Indonesia after the reform this spiritual movement has been the context of this movement. The study investigated the use of spirituality in responding to the pressure and fighting the challenges that exist in modern life (Muttaqin, 2014). However, research focuses on sufism in the field of education, especially coaching that can have an impact on the formation of one's mental and spiritual has not been widely reported.

Another study investigated Sufi behavior as an effort to overcome health problems. Saliyo (2016) in his article reported the search for meaning of life through the Sufi path in the modern era. The results of this study reveal that the Sufi path is a spiritual path. The spiritual path in Islam is between Sufi behavior. Sufi behavior can nourish the body, longevity and immunity and psychological well-being by strengthening and increasing worship (Saliyo, 2016). The study which focuses on mental and spiritual coaching through '*uzlab* is understudied.

Haque and Keshavarzi (2014) in their study investigated the integration of indigenous healing methods in therapy: Muslim beliefs and practices. This research reveals the nature of spiritual healing from an Islamic perspective based on the writings of early Muslim scholars, Islamic mystical traditions and discussion of traditional Muslim traditional healing practices that are useful for clinical applications (Haque & Keshavarzi, 2014). The study which is more directed at fostering the spiritual mentality of students through spiritual activities in the form of '*uzlab* has not been conducted.

There is a need to conduct a study focusing on '*uzlab* activity program in pesantren which is aimed at nurturing santri mentality and spirituality. This study fills the gap on the information of educational context which develop spiritual development program for its santri. In addition, the study also investigates '*uzlab* program which is administered in pesantren. In general, this study was aimed at investigating santri knowledge and understanding about the term '*uzlab* and how they perform '*uzlab* as one of the program administered by PHMAM.

## METHOD

This research used qualitative research and phenomenology as its approach (Dimiyati, 2000). Phenomenology was used to find out the experience of informants regarding the activities of '*uzlab* as an effort to foster mental and spiritual santri PHMAM. Data were collected using techniques namely observation, documentation and focus group discussion. Focus group discussion was applied to portray the meaning behind each phenomenon described by the research subject. In this activity informant discussed the purpose of what was told, clarified some terms the participants used. Focus group discussion (FGD) was important to get data that can be trusted and can be justified. In addition, observation and documentation techniques were also carried out in order to confirm what was discussed in the focus group discussion.

The process of data analysis applied a flow model that includes: data reduction, data presentation, and conclusions (Sugiyono, 2008). In this study the data analysis stage was carried out through: (a) data reduction, ie the researcher classified '*uzlab* activities based on the implementation time into the following three stages: the socialization stage, the implementation stage and the closing stage; (b) presentation of data, that is, researchers drew

conclusions presented in the form of narrative texts based on information that has been previously classified. This conclusion was arranged so that it was understood based on the understanding of researchers by presenting data about the process of activities *'uzlah*; (c) the conclusion. the researcher drew a conclusion from the process of presenting the previous data, then the researcher matched the results of the notes with observations made during the study. This stage was done after researchers obtain complete data.

## RESULTS AND DISCUSSION

This study investigated how santri understood and performed *'uzlah* activity in PHMAM. Based on the data collected, this study elaborates two findings in general. The first section deals with santri's understanding about *'uzlah* program in PHMAM. Second findings elaborate how santri performed *'uzlah* in PHMAM.

### How Santri Viewed and Understood *'Uzlah*

For santri al Mahrusiyah Lirboyo Kediri, *'uzlah* is interpreted as an effort to shape the students' spirituality and mentality. They viewed *'uzlah* as an attempt to balance their *'aqliyyah* and *nafsiyyah* education. The term mental spirituality in Islamic teachings is close to the term Sufi behavior (Basri, 2015). In the Sufi tradition, there is the term to manage the soul to be able to carry out *shari'ah* better and perform *kbhusyū'* to be closer to God. In this case, it takes *suluk* (path to enlightenment) to take the truly blessed path taught by the *shari'a* of God through His Prophet (Forum Kajian Ilmiah, 2014). *'Uzlah* is one of the best ways for a Sufi to draw closer to God and cleanse the heart of all negligence.

According to santri, they experienced the paradigm shift of *'uzlah*. It means that they had practiced *'uzlah* in this modern life. They felt that they needed to balance two aspects. On the one hand, the advance of science should be seized for worship purposes. On the other hand, worship must be implemented because it is a path to his good pleasure (Hasibuan, 2015).

Santri viewed *'uzlah* as an effort to balance their spiritual and social life. When it comes to implementation, *'uzlah*, some of them consider that isolation is considered more important than interacting with the community (al-Ghazali, 2010). The substance of the teachings of Sufism itself including social Sufism is the emphasis toward the balance between individual and social relationship. Two types of relationship which include (*ḥabl min an-nâs*) human relations with each other and (*ḥabl min Allâh*) human relations with God should be accomplished. In addition, relations with nature and other creatures should be taken into consideration (Achlamy, 2015). Thus, the social Sufism paradigm is a reconstruction of Sufism that is compatible with modern life. Based on this, Sufism means an attempt to present Allah within heart (*ḥudûr al-qalb ma'a Allâh*) in his social life. Therefore, a proper understanding on Sufism imply not only the circumstance that does not have to be done by isolating themselves (*'uzlah*) and seclusion (*kbahwat*), but also must remain actively involved in social life.

Santri viewed *'uzlah* as an activity that did not necessarily detach life in a seclusion. They understood that *'uzlah* can be practiced in the midst of the hustle and bustle of the social crowd. To perform *'uzlah*, persons may read the Qur'an, perform prayers, and so on in their social life. Thus, *'uzlah* does not have to be done by moving away from the totality of community life. This is what the students of the Lirboyo HM Boarding School HM Al-Mahrusiyah performed. In an effort to select proper locations to perform *'uzlah* activities, persons may reside the quiet atmosphere within a particular community physically. The spot is preferable especially in rural areas that are still beautiful and far from the hustle and bustle of the city crowd (Hasan, 2019).

Santri agreed that *'uzlah* offered various benefits for their mentality and spirituality. There were so many lessons that they took from this activity, such as: an effort to train the

spiritual spirit of the santri, performed *taqarrub*, put on trust, feel concerned, be more grateful for and train the patience of participants to nurture their love for the Creator Arifin & Turmudi, (2019). This is in line with al-Ghazali meditation sufism which includes: *zuhd*, poor, repentance, patience, *tawakkul* and love (Suryadilaga, 2008).

Santri viewed that 'uzlah allowed them to have a proper circumstance where they can try to cleanse themselves from sins and get closer to Allah. This is in line with al-Ghazali's Sufism which features psycho-moral character (Sholihin & Anwar, 2008). In this research, santri understood 'uzlah as one of the important things in Muslim life and it could serve as one of the pillars of the *mujahadah*. They understood that 'uzlah could act as a medicine for the hearts and souls of for those who suffer difficulties to deal with their hearts (Hawwa, 2006). The path to Sufism can be achieved by cleansing oneself of despicable morals and breaking every obstacle of the soul so that one's heart can always adorn itself, always remember God and be free from everything other than Him.

Santri understood that 'uzlah trained their spirituality and mentality. It was also used as an effort to train santri to manage distance themselves from everything that is *dunyawiyyah*. This is done by performing seclusion in spiritual matters. 'Uzlah participants can be more focused in worship and get closer to God. This activity plays an important role in building the personality of santri to be human beings who behave well and were able to avoid bad things. The word 'uzlah is inseparable from the nature of the spirit that comes from the Divine and remains in a state of holiness and is always attributed to God (Alfan, 2011).

Santri learned that a sufism must go through several *maqāmat* (level) which includes: *zuhd*, poor, patience, repentance, *tawakkul*, and *ma'rifat*. Basically, the path of a Sufism is a combination of knowledge accompanied by charity, while the fruit is morality (Zaini, 2016). Sufi meditation according to al-Ghazali's view is a series of moral education disciplines that emphasize the knowledge and deeds of one's actions which end with *al-maubibbah* or love which will eventually lead someone to *ma'rifatullah*. Those activities deemed necessary for sufi participant in order to achieve their spirituality level.

The attitude of religiosity that is embodied by a person in various aspects of his life is a term known as Sufi behavior. This behavior occurs when someone performs other activities that are driven by supernatural forces not only when carrying out religious activities that he adheres to (Muhyani, 2012). Thus, this involves activities that are not visible and occur in one's heart not only related to visible activities, because one's religious awareness encompasses various dimensions. This is what santri in PHMAM were trying to achieve by practicing 'uzlah. Spirituality needs to be trained by persons who are trying to pursue their mentality and spirituality which are directed by the guidelines from God and His messenger.

Santri knew that 'uzlah activity was used as a medium to train themselves to be able to feel the hard work of performing, to be more grateful for the blessings given by Allah SWT, to train someone to be able to refrain from lust and be able to discourage someone from avoiding despicable acts. Social Sufism gives life and direction to one's life by teaching people moral values so that they gladly accept what is available (*qonā'ah*), live modestly according to ability (*zuhd*), protect themselves from things that are *haram* and doubtful in consuming things (*wara'*) and so on. It also forbids humans to live greedy (*tama'*), excessive (*israf*), wasteful (*tabzīr*), stingy (*bakbil*), and so on (Achlamy, 2015).

Santri understood that 'uzlah required santri not only to isolate themselves but also to socialize with the surrounding community. This activity also trained participants to be able to prepare themselves before living with the community. By practicing the spiritual spirit of the santri they were expected to be able to prepare themselves when mingling with the community and preaching in the community. They not only focused on the practice of worship but also can reap wisdom during activities and make it a lesson to equip them after feeling the

hardships of community life (Mubarak, 2019). One important point that must be considered so that a person has a physical and spiritual balance in living life is to carry out his religious obligations without compromising his position as a social creature.

Santri acknowledged that they became more aware of how life was actually in the community. Although they knew that at first it was hard, but after a few days, they felt enjoyed to perform *'uzlah*. This is what distinguishes between character education in pesantren and character education developed by Thomas Lickona which states that character education starts from knowing then feeling/love, and doing (Lickona, 1991). Mental coaching in pesantren is similar to military-style mental coaching. Both require participants to do first, then to get used to growing a sense of love for behaviour, then knowing the wisdom and goodness of what has been done.

### How Santri Performed *'Uzlah*

The implementation of *'uzlah* in PHMAM Lirboyo Kediri was held in a location far from the city crowd, precisely in the Joho village of Semen Kediri District, located about 10 km (kilometers) from Kediri City. Joho village is a village located at the western part of the Semen, Kediri district on the slopes of Mount Wilis. Wilis mountain itself is directly adjacent to three regencies, namely Nganjuk, Kediri and Ponorogo Regencies. Joho villager generally work as a farmer and some of them work as traders. Their profession has been influenced by the fact that in the Joho village and surrounding areas there are tourist sites, namely Kediri Waterpark, Sumber Podang, and Madu industrial tourism, even some visitors call Joho a tourist village.

Santri PHMAM chose Kediri to conduct *'uzlah* activity for some reasons. The village was indeed the right location to do *'uzlah* because it is far from the crowd. However, it did not mean that *'uzlah* is intended to be alone and away from the crowd. *'Uzlah* in their practice was intended to be able to interact with the village community. Many santri came from a rural socio-cultural background. Thus, the santri would maintain their socio-cultural roots and when they finished studying at the pesantren and return to their hometowns, they could properly interact with the community. Interaction with the community is a medium to practice what students had learned in pesantren. This is what is called by al-Ghazali as a balance between *'aqliyyah* and *nafsiyyah*. According to al-Ghazali, this can be done in three ways, namely; learn all the knowledge, observe them, and practice the knowledge he has acquired.

In PHMAM santri performed *'uzlah* activities to deal with these things to improve spiritual mentality. This activity was carried out for seven days in which the implementation of this activity was classified into 3 stages, namely the socialization stage, the implementation phase and the closing phase, as described below:

First, the socialization stage. The socialization was carried out at the pesantren before they left for the location on the next day. This stage was done by giving directions to the participants as well as granting a certificate by the pesantren caregivers in the form of *hizb* readings and the deeds they have to do in the form of fasting for a week. There were three types of fasting that they can choose according to their respective abilities, namely: *tarku zī rūhin*, *mutib* and *mulūk*. These three types of fasting were carried out with the aim of *tazkiyyah an nafs* (purifying oneself. The term *nafs* in the Qur'an is used to refer to the totality of man, the human soul, the driving force of each behavior and God (Mubarak, 2009). This Relates to the mention of *the zakīyya an nafs* or the pure soul as a basic concept of *tazkiyyah an-nafs*. *Nafs* must be kept pure. Even though it was created by God perfectly, it can be damaged if it is full with despicable behavior.

In addition to fasting, santri were required to read the *awrād* after the *maktubah* prayer. This *Awrād* is in the form of *hizb* namely: *khatm al-Qur'an*, *hizb salāmah*, *hizb li al 'athfi*, *hizb of nashrah* and *hizb of taro (hizb al-mubārak)* (*khatm al-Qur'an* can be read at any time and this type

must be finished in a week (*khatam*). Each type of *hizb* has its own purpose. The *hizb salamah* aims for salvation and *hizb li al afi* is aimed at people preference for them. Whereas *hizb alam nashrah* and *hizb al mubarak* are used to grant requests and can also be used to heal the sick.

In addition to granting diplomas, santri were directed about the procedures for implementing 'uzlah and they were also explained about prohibitions that should not be carried out in the surrounding community. Like making a noise in or around the mosque, resting outside the specified mosque, carrying and using electronic goods, and taking or using what is not his right, especially belonging to the community. This was done with the expectation that santri could achieve good moral values towards the community. Behaving according to norms and being responsible, having a whole personality, being able to adapt, having knowledge, conflict and depression, free from frustration are things to carry out by santri (Tumanggor, 2014).

In PHMAM the routine activities were classified into 3 parts: daily routine (Supriadi, Y. (2017) weekly routines and monthly routine. One of these activities is 'uzlah. Implementation of this activity as a habituation for students can help develop the spiritual intelligence of students (Rahmawati, 2016). This was done by training students to be able to recognize themselves, teach and instill knowledge about monotheism, exercise patience, take responsibility, be grateful, train santri to love God in every situation. To improve one's spiritual mentality, there are three things to consider namely *tazkiyyah al-qalb*, namely cleansing the heart of despicable behavior and character, then filling it with praiseworthy behavior by performing worship according to the *shari'a*, then increasing and maintaining faith as an effort to devote to Allah (*taqwallāh*) (Mukhroy, 2009).

Second, the implementation of 'uzlah, mental and spiritual development was done through various models. The models were in accordance with the mental condition and the needs of the participant that will carry out the activity (Shihab, 2010). As the implementation of this 'uzlah activity was only carried out for seven days with the reason to fill the spare time before they graduated. Nonetheless, the majority of participants 'uzlah were both santri who were trained by conducting fairly solid religious routines.

Third, the closing program. This activity was filled with recitation sessions that involved community participation. In general, this activity included: reading the Qur'an, a number of remarks delivered by the committee, residents and caregivers, submission of mementos, reading *diba'iyah* and *mawidab* delivered by caregivers containing *tafakkeur*, *taqarrub*, *mahabbah ila ahl al-ilm* and community members.

The spiritual mentality of the santri was manifested in almost all the santri activities throughout the day. The night time was used to carry out religious activities in order to train and develop a spiritual mentality starting from *istighāṣah*, reading the *awrad*, reading the Qur'an, praying *maktubah* in congregation, praying *tahajjud*, praying *ḍuhā* and reciting the book of Sufism. This finding reinforces Husen Hasan Basri's research that spirituality connotes and is close to the term Sufi behavior (Basri, 2015). 'Uzlah can also be done with night prayers, *ziker*, and *munajat* at the time of one third of the night. Seclusion is one of the four pillars that must be done by santri. The next three pillars are: to be silent and not talkative, to wake up in the middle of the night, and to continue to be hungry (Syaqowiy, 2012).

Other additional activities were also carried out namely sports with the aim of physical training, and immerse activities with community life by helping the daily activities of the community around the 'uzlah location such as farming, village cleaning, working together, and helping people who were having their own activities (weekly routine recitations). This activity was carried out with the aim that the students understood and felt directly how to live in a real community.

The implementation of *'uẓlah* activities at PHMAM is a form of religious teaching on students. *Kyai's* guidance to santri began in the 90s and this program is a part of *suluk* (the path to enlightenment) and became a separate study in Sufism (Arifin & Turmudi (2019). This can be obtained through pure awareness by performing various acts of worship and performing various *riyāḍah* (exercises) mentally and physically, so that the elements of *rūḥāniyyah* and *ulūḥiyyah* can surpass the elements of the *jasadiyyah* (physical) and *dunyāviyyah* (worldly) (Salam, 2017). Thus, it can be said that someone who is mentally healthy is someone who has a balance between physical and spiritual. This can be done by someone doing various kinds of *riyāḍah*. (Syaqowiy, 2012).

Mental spiritual development aims to make someone have a moral person by forming morals. The existence of a traditional Islamic education system, like the Sufis, is one of the most important factors in building and creating a Muslim identity today (Suteja, 2017). Although it can be said that Sufi spiritual behavior towards mental health especially in wellbeing is still controversial (Saliyo, 2016). The first foundation in Islamic teachings can be realized through mental coaching. Starting from a good mental will give birth to good deeds, which will then produce happiness in human life both physically and mentally

The meaning of spirituality is closer to understanding the term Sufism (Sufism) (Basri, 2015). It is manifested in all forms of activities in pesantren which according to Muhaimin mental and spiritual development can be done with a religious culture strategy (Muhaimin, 2002), where this strategy is implemented in the form of routine activities.

There are lessons that santri could learn after they did *'uẓlah* activities, including: the experience to learn to know the community, learn to *tazkiyyah an nafs* and each person gets its own wisdom and different impressions. The process of mental and spiritual coaching could not happen quickly and was forced in its process. Instead it was carried out in accordance with the growth, ability and privileges of the age that were being experienced gradually, naturally, and healthily (Amir, 2010). The most important thing is the formation of a person's soul that produces holiness and morals in addition to fostering reason that only produces skills. As the principle of mental and spiritual development is carried out gradually as habituation of someone. The main purpose of this activity was expected to make students have high moral values while having a good mental and spiritual.

## CONCLUSION

Based on the explanation of the research results and discussion, several conclusions can be drawn. Santri understood that *'uẓlah* can be performed in the social life. They had shown paradigm shift in understanding the term and practice of *'uẓlah* in their real life.

*Uẓlah* trained them to train mentality and spirituality. Through *'uẓlah* activities, santri mentality and spirituality can be built indirectly in the form of integration between religious activities and real-life patterns in society. Santri at PHMAM performed *'uẓlah* in a village that they chose. They were taught procedures and prohibitions before they conducted *'uẓlah*. There were three stages that they experienced in performing *'uẓlah*

## ACKNOWLEDGEMENT

The authors thank the pesantren HM Al Mahrusiyah Lirboyo Kediri for giving permission and the opportunity to be part of the activities of the *'uẓlah* so that the researchers could obtain the necessary data. They expressed gratitude to the Principal of Madrasah Aliyah Al Mahrusiyah Lirboyo Kediri and Tribakti Kediri Islamic Institute for funding and facilitating this research, so that this research can be completed.



**BIBLIOGRAPHY**

- Achlami. (2015). Tasawuf Sosial dan Solusi Krisis Moral. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 8(1), 90–102. <https://doi.org/10.24042/ijpmi.v8i1.864>
- Alfan, M. (2011). *Filsafat Etika Islam*. Bandung: Pustaka Setia.
- Alim, M. (2011). *Pendidikan Agama Islam Upaya Pembentukan Pemikiran dan Kepribadian Muslim*. Bandung: PT Remaja Rosdakarya.
- Amir, S. M. (2010). *Bimbingan dan Konseling Islam*. Jakarta: Amzah.
- Arifin, Z., & Turmudi, Moh. (2019). Character of Education in Pesantren Perspective. *Jurnal Pemikiran Keislaman*, 30(2), 335–348. <https://doi.org/10.33367/tribakti.v30i2.823>
- Basri, H. H. (2015). Spiritualitas dan Pesantren Spiritual Dzikirusyifa Asma Berjomusti Lamongan. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 13(1), 96.
- Dimiyati, M. (2000). *Penelitian Kualitatif: Paradigma Epistemologi, Pendekatan, Metode dan Terapan*. Malang: PPS Universitas Negeri Malang.
- Forum Kajian Ilmiah Angkatan 2014. (2014). *Potret Ajaran Nabi Muhammad dalam Sikap Santun Akidah NU*. Kediri: Mumtaz '14.
- Haque, A., & Keshavarzi, H. (2014). Integrating Indigenous Healing Methods in Therapy: Muslim Beliefs and Practices. *International Journal of Culture and Mental Health*, 7(3), 297.
- Hasibuan, A. (2015). Transformasi ‘Uzlah dalam Kehidupan Modern. *Hikmah*, 2(1), 92–103.
- Hawwa, S. (2006). *Pendidikan Spiritual*. Yogyakarta: Mitra Pustaka.
- Ghazali, I. (2010). *Intisari Ihya' Ulumuddin*. Jakarta: Bintang Terang.
- Jalaluddin. (2000). *Psikologi Agama (IV)*. Jakarta: PT. Raja Graffindo Persada.
- Lickona, T. (1991). *Educating for character: How Our School Can Teach Respect and Responsibility*. New York, Toronto, London, Sydney, Aucland: Bantam books.
- Lubis, K., et.al. (2018). Pembinaan Mental Spiritual Santri di Pesantren Modern Unggulan Terpadu Darul Mursyid Kabupaten Tapanuli Selatan. *Jurnal Analitica Islamica*, 7(2), 253.
- Mubarok, A. (2009). *Meraib Bahagia dengan Tasawuf*. Jakarta: PT Dian Rakyat.
- Muhaimin. (2002). *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama di Sekolah*. Bandung: PT Remaja Rosdakarya.
- Muhyani. (2012). *Pengaruh Pengasuhan Orang Tua dan Peran Guru di Sekolah Menurut Persepsi Murid Terhadap Kesadaran Religius dan Kesehatan Mental*. Jakarta: Kementerian Agama RI.
- Mukhroy. (2009). *Konsep Spiritual Qumubarotient dan Implementasinya pada Pendidikan Islam*. Semarang: Fakultas Tarbiyah IAIN Walisongo.
- Muttaqin, A. (2014). From Occultism to Hybrid Sufism: The Transformation of An Islamic-Hybrid Spiritual Group In Contemporary Indonesia1. *Indonesian Journal of Islam and Muslim Societies*, 4(1), 81.
- Rahmawati, U. (2016). Pengembangan Kecerdasan Spiritual Santri: Studi terhadap Kegiatan Keagamaan di Rumah TahfizQu Deresan Putri Yogyakarta. *Jurnal Penelitian*, 10(1), 97. <https://doi.org/10.21043/jupe.v10i1.1332>
- Retnanto, A. (2011). *Sistem Pendidikan Islam Terpadu Model Pendidikan Berbasis Pengembangan Karakter dan Kepribadian Islam*. Yogyakarta: STAIN Kudus dan Idea Pers.
- Salam, A. (2017). Penerapan Model Pendidikan Agama Islam dengan Pendekatan Tasawuf di Pondok Pesantren Miftahul Huda Malang. *Fitrah Jurnal Studi Pendidikan*, 8(1), 111–128.
- Saliyo. (2016). Manfaat Perilaku Spiritual Sufi pada Kesehatan Mental dan Well Being Seseorang. *Jurnal Studia Insania*, 6(1), 1–18.
- Shihab, Q. (2010). *Membumikan al-Qur'an*. Bandung: Cita Pustaka Mandiri.
- Sholihin, & Anwar, R. (2008). *Ilmu Tasawuf*. Bandung: Pustaka Setia.
- Sugiyono. (2008). *Metode Penelitian Pendidikan: (Pendekatan Kuantitatif, Kualitatif dan R & D)*. Bandung: Alfabeta.

- Supriadi, Y. (2017). Model Bimbingan Kesehatan Mental untuk Para Santri Pondok Pesantren Syafi'iyah Cisambeng Majalengka. *Oasis: Jurnal Ilmiah Kajian Islam*, 1(2), 39–53. Retrieved from <https://www.syekhnurjati.ac.id/jurnal/index.php/oasis/article/view/1028>
- Suryadilaga, A. F. (2008). *Miftabus Sufi*. Yogyakarta: Teras.
- Suteja, J. (2015). Peran Kyai dalam Pembinaan Mental Spiritual Santri Remaja di Pondok Pesantren Kota Cirebon. *Jurnal Orasi*, 6(1), 1.
- Suteja, S. (2017). Pendidikan Karakter Berbasis Tasawuf. *Al-Tarbawi Al-Haditsab: Jurnal Pendidikan Islam*, 1(1). <https://doi.org/10.24235/tarbawi.v1i1.1225>
- Syarqowiy, A. A (2012). *Syarh Al-Hikam Ibn 'Atho'llah*. Jakarta: al-Haramain Jaya Indonesia.
- Tumanggor, R. (2014). *Ilmu Jiva Agama the Psychology of Religion*. Jakarta: Kencana Prenamedia.
- Zaini, A. (2016). Pemikiran Tasawuf Imam al-Ghazali. *Esoterik: Jurnal Akhlak Dan Tasawuf*, 2(1), 146.