



STUDENTS IN STRENGTHENING SPIRITUALITY IN ISLAMIC BOARDING SCHOOLS

Muhammad Husni^{1*}, Eva Siti Rohmah²

Al-Qolam university of Malang, East Java.

*Corresponding Author

Muhammad Husni

Al-Qolam university of
Malang, East Java.

Article History

Received: 04.07.2024

Accepted: 21.07.2024

Published: 10.08.2024

Abstract: This writing aims to describe the concept of santri spirituality or efforts to develop santri spirituality, which is implemented through riyadhah-riyadhah kyai with santri in Islamic boarding schools. Since ancient times, Islamic boarding schools have been one of the important pillars in the world of Indonesian education and culture. Islamic boarding schools are traditional educational institutions that play a big role in making students intelligent in the life of the nation and state. From the womb of Islamic boarding schools were born figures with spiritual education (tarbiyah ruhiyyah) including "highly nutritious nutrition" which is really needed by healthy humans so that they do not move away from the guidance of Allah SWT. In this way, it is hoped that one's life will not experience disorientation, which could result in someone tending to be materialist, secular, hedonistic, and so on. Spiritual education can make the heart and mind healthy, so that attitudes and behavior become noble and rabbani, not animalistic and shaithani (behaving like animals and demons).

Keywords: *Spiritual concepts, Islamic boarding schools, Santri and Kyai.*

Cite this article:

Husni, M., Rohmah, E. S., (2024). STUDENTS IN STRENGTHENING SPIRITUALITY IN ISLAMIC BOARDING SCHOOLS. *ISAR Journal of Multidisciplinary Research and Studies*, 2(8), 1-8.

INTRODUCTION

As time goes by, science and technology are also experiencing rapid development. This development is very beneficial for human life. However, on the other hand, the development of science and technology also has a negative impact on human life (students or teenagers). These include many shifts in values, modernization of attitudes, and the rise of homosexuality that occurs among teenagers in general, as well as people starting to abandon spirituality which has resulted in a spiritual crisis as shown by the decline in morals among teenagers.¹

Education or spiritual intelligence is intelligence or education of the soul that helps heal and develop human nature as a whole. Spiritual education for students or teenagers aims to prevent teenage students from behaviour that shifts values, modernized attitudes, homosexuality, and so on. This spiritual education aims to face and solve these problems, namely by making one's actions or way of life more meaningful than before.²

The characteristics of the development of spiritual intelligence are that it is characterized by a person's ability to be flexible and easily adapt to the environment, have a high level of awareness, be able to face suffering and pain, be able to learn a lesson from his experience, be independent and understand the meaning of his life, avoid homosexuality, and others.³

Spiritual education also aims to create opportunities to listen to our inner voice, in order to gain clarity about why we were created and what our mission is. Spiritual education equips students or teenagers not only with religious cognition, but also with affection, appreciation and actualization of moral and spiritual values in all aspects of life. If translated into real life, the value of spiritual education can be actualized in the form of peace values.⁴

Spiritual quotient (spiritual intelligence) or spiritual education can bring to life the deepest truth, namely realizing the best, whole and most human in the inner self, and is the ability to give meaning to every behaviour and activity, through steps and thoughts that are fitrah, towards a complete human being (hanif),

¹ Fuad Hasim, Yasin Nur Falach, "Spiritual Education in the Istighosah Tradition of Islamic Boarding School Students AL Mahrusiyah III Ngampel Kediri City", Journal of Islamic Elementary Education volume 2, number 2, September 2020, page: 2

² Cece Jalaludin Hasan, "Dhikr Guidance in Increasing the Spiritual Intelligence of Santri Through Tazkiyatun Nafs", Journal of Islamic Guidance, Counseling and Psychotherapy, volume 7, number 2, 2019, page: 127-148

³ Ibid

⁴ Muhammad Dimiyati Mabruuri, Aris Musnandar, "Implementation of Spiritual Education in Improving Morals Students at the Subulas Salam Islamic Boarding School, Selobekiti Wonosari District, Malang Regency, Scientific Journal of Islamic Education, Volume 3, number 2, November 2020, page: 2

and has a pattern of monotheistic thinking (integralist), and has the principle only to God.⁵

We often encounter spiritual learning in the world of Islamic boarding schools. Islamic boarding school is a place where someone lives and learns various Islamic knowledge therein. Islamic boarding school is a place where someone rests, and so on. Islamic boarding schools are educational development centre, da'wah centre and service centre. Islamic boarding schools have a system of understanding, not acceleration, this is where the spiritual soul will grow in the students. Santri are those who obediently carry out the commandments of their religion, namely Islam. Meanwhile, the origin of the word santri comes from the word "Santri" from Sanskrit which means literate. In other words, the word santri comes from the Javanese language "Cantrik" which means someone who follows a teacher wherever he goes or stays with the aim of learning something scientific from him. This understanding is in line with the general understanding of santri, namely people who study Islam and deepen it. Islamic religion in a boarding school (Islamic boarding school) which is a place of study for students, if traced to the Islamic boarding school tradition.⁶

Islamic boarding schools are educational institutions under the leadership of a kiyai or Islamic boarding schools are a very important part of the lives of kiyai because they are a place for kiyais to develop and preserve the teachings of the Islamic religion and spiritual traditions which are generally carried out in the world of Islamic boarding schools. The aim of education in Islamic boarding schools is to form people who have high morals and awareness. Apart from that, Islamic boarding school products are also constructed to have high abilities and strong spirituality in responding to the challenges faced and, in the future as well as the demands of life in the context of space and time, and in the national and international realms. The main reason for the emergence of Islamic boarding schools as providers of Islamic religious teaching, moral education, spiritual education is to transmit traditional Islam as found in classical books written centuries ago (the Yellow Book).⁷

The kyai wants his students to have an IMPEK and IMTAK education as well as students who have a high spiritual spirit, which can be used as a shield from various evils that might attack his students. Especially the ugliness and progress of the world of

technology (social media) and also the influence of foreign culture which attacks many teenagers and young people.⁸

In Islamic boarding schools, Kyai want their students to be not only intelligent in the cognitive aspect, but also intelligent in the spiritual aspect. Because most contemporary education only focuses on cognitive and psychomotor aspects, but is low on spirituality, this is undesirable. According to the Kyai, the spiritual aspect is more important than other aspects, because spiritual learning is mandatory for students to follow. Kyai in the spiritual formation of students carry out a lot of interactions and teachings carried out by kyai in their Islamic boarding schools, including students having to recite the Al-Qur'an, read the yellow book, pray in congregation, have good morals, practice tasawwuf and so on.⁹

RESEARCH METHODS

This writing uses a qualitative descriptive method that describes students in strengthening spirituality in Islamic boarding schools with various methods and teaching as well as the interaction of kyai with students and students with students, using a library research method, namely the sources in this research are books, books, encyclopaedia, journals, etc. In collecting this source, no special methods were used. This means that collecting primary and secondary sources related to the above problems will be utilized as well and as completely as possible. Since this research uses qualitative methods, to analyse the data, the author uses an interactive analysis method, namely data analysis is carried out systematically and continuously starting from data collection until it is completed within a certain time. This is also done with data reduction, data display and conclusion processes.¹⁰

THEORETICAL BASIS AND DEVELOPMENT OF HYPOTHESES

Humans need spiritual teachings that are able to fulfil their spiritual thirst in order to cool their souls and minds so that every behaviour remains in the Divine line, namely the vertical dimension that connects a person with God and the horizontal dimension that connects with nature, which is known as spirituality¹¹.

What is often done to fulfil the spiritual thirst of every human being is spiritual education with a learning system generally implemented in Islamic boarding schools. Islamic boarding school is a place where someone lives and learns various Islamic knowledge therein. Islamic boarding school is a place where someone lives, rests, and so on. Islamic boarding schools are educational development centre, da'wah centre and service centre as well as spiritual development centre. Islamic boarding schools have a system of understanding, not acceleration. The history or

⁵ Abdurrohman Sholeh, Benny Prasetya, Ari Susandi, "Learning the Book of Hamami Zaadah (Tafsir Yasin) to Increase the Spiritual Intelligence of Students at the Mambaul Ulum Islamic Boarding School, Wuluh Leces Islamic Boarding School, Probolinggo." *Journal of Education and Counseling*, Volume 4 Number 1 of 2022, page :4

⁶ Mahmud Arif, "Transformative Islamic Education", (Yogyakarta: LKiS, 2008).

⁷ Abdurrohman Sholeh, Benny Prasetya, Ari Susandi, "Learning the Book of Hamami Zaadah (Tafsir Yasin) to Increase the Spiritual Intelligence of Students at the Mambaul Ulum Islamic Boarding School, Pondok Wuluh Leces, Probolinggo." *Journal of Education and Counseling*, Volume 4 Number 1 of 2022, page :2.

⁸ Azam Syukur Rahmatullah, "Spiritual Education Based on Sufism (Efforts to Minimize Deviant Homosexual Behavior in Islamic Boarding Schools)", *Scholar Volume* 17 Number 2, July - December 2019, page: 11.

⁹ Ibid

¹⁰ Sugiyono, "Understanding qualitative research methods" (Bandung: Alfabeta, 2005), 92. See also the work of A. Michael Huberman, *Qualitative Data Analysis* (Jakarta: UI Press, 1992)

¹¹ Fuad Hasim, Yasin Nur Falach, "Spiritual Education in the Istighosah Tradition of Islamic Boarding School Students AL Mahrusiyah III Ngampel Kediri City", *Journal of Islamic Elementary Education*, Volume 2, number 2, September 2020, Page: 2

birth of Islamic boarding school's dates back to the time of Rasulullah SAW, but at that time it was not yet an institution like it is today, better known as mosques but in the verandas of the mosques there were friends who lived or lived there to get closer to Rasulullah SAW and get knowledge from Rasulullah SAW.

Islamic boarding schools not only teach religious knowledge but also various sciences including moral knowledge (tawadhu', repentance, ridha, qana'ah, patience, dhikr and so on), also Islamic boarding schools have strong tarekat scientific roots, from which the spirituality of the students will emerge as a whole. slowly. The characteristic of Islamic boarding schools is that they study the Yellow Book so that the spirituality of the students will become more visible. According to Kuntowijoyo, quoted by Mahmud Arif, he observed that the spiritual scientific traditions that students can have can only be obtained through transfer, inheritance, transmission and are not something that is created.¹²

Spiritual learning can also be obtained through congregational tahajud prayers and continued by reading the Koran, morning prayers and book study, this is a habituation of spiritual activities usually carried out in Islamic boarding schools as well as routine activities in Islamic boarding schools. Moreover, during the tahajud prayer, tasbih and dhuha, have a significant impact in improving the spirituality of students.¹³

The spirituality dimension of student is also directly related to amali tasawwuf (tarekat experience) and moral tasawwuf. Sufism is the science of morals, these morals are Sufism, how to purify the heart, with ethical education by taking the path of takhalli (emptying yourself), throwing away despicable qualities, throwing away arrogance, throwing away pride, throwing away greed, throwing away riya', throwing away sum'ah, and other properties of mazmumah. After the new takhalli is filled with tahalli (filled with praiseworthy qualities), tawadhu', repentance, ridha, qana'ah, patience, dhikr and so on. And then tajalli (obtaining the reality of God), Allah will show karomah, Allah will show power, Allah will show His signs, as the power of faith, namely real spiritual knowledge to you and in Sufism there is the Tarekat. What is the role of the tarekat to guide, the tarekat is the path, the path to Allah and the path to seeking Allah's approval.¹⁴

In general, Sufism education is usually taught in Islamic boarding schools to its students, carried out by Kyai. However, at least the students carry out the teachings of Sufism well and diligently. There are several Sufism teachings developed in Islamic boarding schools, including the types of Akhlaki Sufism, Amali Sufism and Philosophical Sufism.¹⁵

¹² Mahmud Arif, "Transformative Islamic Education", (Yogyakarta: LKiS, 2008), page: 158

¹³ Neni Trinovita, Muhammad Noupal, Umi Nur Kholifah, "The Effect of Congregational Prayer Intensity on the Emotional Intelligence of Santri at the Ahlul Quro Rantau Harapan Islamic Boarding School, Banyuasin Regency", *Spiritual Healing: Journal of Sufism and Psychotherapy* Volume 3 Number:1 June 2022.

¹⁴ Mustafa Zahri, *Key to Understanding the Science of Tasawwuf*, PT: Bina Ilmu, 1984. Page: 56

¹⁵ Azam Syukur Rahmatullah, "Spiritual Education Based on Sufism (Efforts to Minimize Deviant Homosexual Behavior in Islamic Boarding Schools)", *Scholar* Volume 17 Number 2, July - December 2019.

However, for the students, the development is only limited to practical Sufism, moral Sufism, while the philosophy of Sufism is only an introduction, because the philosophy of Sufism is too advanced to be taught to students. Moral Sufism is Sufism which has a moral development system in the form of takhalli, which is an effort to empty oneself of despicable behaviour and morals. All things in the heart and mind that are destructive and dirty are cleaned by doing takhalli. In other words, takhalli is a medium for purifying the heart and mind so that human behaviour can be straight and not deviated.

Then, after the concept of takhalli is carried out by the students, the second stage is to carry out the concept of tahalli, namely an effort and effort to fill the heart and soul which have been emptied of various bad things in the heart and soul. The way to fill it is to familiarize yourself with commendable morals, good behaviour and attitudes in everyday life.

The next stage after takhalli, tahalli is the tajalli stage where the students are taught to open the veil of self-kindness, nurullah, namely to obtain God's light and grace, of course if the implementation of takhalli and tahalli is correct. If the implementation of takhalli and tahalli is not correct then tajalli will not be realized. By achieving tajalli, the behaviour of the students will be straight and more towards pious behaviour, pious individually and pious socially.¹⁶

In this way, the process of achieving spiritual intelligence, which of course has an impact on social life, will have greater potential for growth and development. Because the students are taught three forms of Sufism behaviour, namely takhalli, tahalli and tajalli. This is solely to make the souls of the students clean, if the heart is clean then the behaviour, they carry out will also be free from black spots. In this way, the behaviour of the students will not deviate from bad things because within themselves the students will reject these bad things, just like water and oil cannot mix with each other. The students are taught at the level of sharia and thoriqat, while the essence and makrifat are only an introduction, and this does not burden the students. Because the level of essence and makrifat is a high level, which the students cannot yet get there, but the souls of the students will be filled with spiritual knowledge. Even though there are actually senior students who have gone to the essence, there are not many of them, they are only selected students.¹⁷

The content of Sufism education, apart from achieving the spirituality of students, is also maqamat which is defined as the place or dignity of a servant before Allah when he stands facing Allah SWT. This maqamat can be used as a healing qalbun for students to avoid the mazmumah behaviour of students in Islamic boarding schools.

Some of the maqamat referred to are repentance nasuha, asceticism, wara', tawakal and so on. The first formula that must be carried out and implemented by the students is to have self-

¹⁶ Mustafa Zahri, *The Key to Understanding the Science of Tasawwuf*, PT: Bina Ilmu, 1984. Page: 57

¹⁷ M. Naufal Waliyuddin, *Psychosufistic Perspective Value Education (Integration of Psychology and Sufism in Developing Spirituality in Education)*, Syifa al-Qulub: *Journal of Sufistic Psychotherapy Studies*, Volume 5, Number 2 (2021), page: 1

awareness without conditions, truly sincerely to repent truly to Allah SWT. Nasuha repentance is something that the students must live by. Not just lip service, or manipulative repentance, or chili sauce repentance, but the desired repentance is bi al-hakiki repentance. The next thing that is applied to the students is asceticism. This point is very important because of the strong spiritual moral aspect of the students. Asceticism means not being interested in something and abandoning it is usually called not connecting with it. With the teachings of asceticism, students are brought to a level of sincerity and pleasure to abandon excessive thoughts and love for worldly affairs, especially love for same-sex sex. And the next stage that the students go through is self-learning to be wara'. In other words, the students enter the wara' zone, which means leaving behind nuances in life that are meaningless, excessive things in terms of things and behaviour, and abandoning things that are not useful.

Jalaludin Rahmat gave an explanation about wara' that, "abandoning everything that is doubtful, meaningless and excessive", the next stage that has a strong influence on the change of a student is trust in Allah. Tawakal itself, according to Amin Syukur, is: "Freeing the heart from dependence on other than Allah and surrendering everything related to one's life to Allah alone."

Imam Al-Ghazali defines tawakal with the following statement: "Control of the heart so that it remains on the path of Allah, not deviating from the order and rules that have been established by Allah Ta'ala." From the definition above, it appears that tawakkal is a form of submission and submission and offering one's heart to Allah alone, and this is done without any conditions. In this way, students can minimize liver disease.

In short, amali tasawwuf and moral tasawwuf can directly form the spirituality of santri, which is based on amaliah based on sharia. Our daily practice of ubudiah which is based on faith and knowledge is called amali Sufism. In the science of Sufism, there are attractions that students can do to strengthen the spirituality of Islamic boarding school students. But following all aspects of the teachings in the Islamic religion, such as prayer, dhikr fasting, repentance, zuhud wara' and so on, all of which are ways or methods to obtain or instil spirituality in Islamic boarding school students and get closer to Allah.¹⁸

A. Habits that are usually carried out in Islamic boarding schools to gain spiritual knowledge in Islamic boarding schools

a. Studying morals

The science of morals is the main science studied in Islam, as are the words of Rasulullah SAW. "In fact, I was sent only to perfect my morals." (HR. Al-Baihaqi). In another hadith it is also explained, "Indeed, you cannot attract people's hearts with your wealth, but you can attract their hearts with your radiant face and noble morals." (HR.al Hakim in his mustadrok. Al Hakim said that this hadith is authentic).

Moral education essentially aims to hone the personality and spirituality of students so that they have good character with the basics of understanding good religious knowledge in accordance

with the guidelines of Islamic values which are stated very clearly in the Qur'an and Al Hadith.¹⁹

Moral education contains rules of life that regulate behaviour or morals between humans and Khaliq, humans and creatures as well as humans with religious knowledge as the core. Religious rules originating from both the Qur'an and Al-Hadith are implemented in moral education, especially moral books, gradually at every level of student education in Islamic boarding schools. Through this moral education, students are educated to become human beings who have spiritual intelligence. in behaviour. Also be patient in facing all the problems you face, as in His Word, "And be patient with those who call on their Lord morning and evening, hoping for His pleasure." (QS. Al Kahf verse 28).

This spiritual intelligence will be needed to build a complete personality and qana'ah, to prevent oneself from doing bad things, so that a person has the adaptive ability to develop himself and his soul. To achieve this goal requires various positive activities, so that a person is able to control and resolve various problems well even in difficult situations and conditions. Moral education is not the only element that can determine the spiritual intelligence of a student, but there are also several other things.²⁰

b. Congregational and Sunnah prayers performed at Hajat, Tahajjud, Dhuha, Tasbih, Taubat Islamic boarding schools, and others

Prayer is a part of worship that needs to be upheld in the Islamic religion, it is a form of devotion of a servant to his God. As Rasulullah SAW said, "Prayer is a pillar of religion." One of the obligatory acts of worship that must be carried out every day and night five times, praying regularly and intensively will result in good deeds and avoid disgraceful acts. As in His words, "indeed prayer prevents evil and evil deeds." Every worship prescribed by Allah for mankind must have a meaning contained in it, this meaning is the benefit that will be obtained. In general, people who understand religion and are diligent in carrying out worship, especially good prayers which are obligatory, especially those which are taught by religion and applied in the Sunnah in their lives, then humans will always bring very useful benefits to their life in this world and also in the hereafter. The benefits of prayer include prayer which makes people's hearts, tongues and actions healthy and can avoid evil and evil deeds. It also determines the morals, attitudes or behaviour of students who are honed in such a way.

So that you can become a more patient, wiser and highly spiritual person. In Islamic boarding schools, they do not only perform congregational prayers five times a day but also add sunnah prayers such as hajat prayer, tahajjud, dhuha tasbih, and so on. have a high spiritual soul.²¹

¹⁹ Risa Nopianti, "Moral Education as a Basis for Character Formation at the Sukamanah Islamic Boarding School Tasikmalaya", Patanjala, Vol. 10 No. 2 June 2018, page:5.

²⁰ *Ibid* page 14

²¹ Neni Trinovita, Muhammad Noupal, Umi Nur Kholifah, "The Effect of Congregational Prayer Intensity on the Emotional Intelligence of Santri at the Ahlul Quro Rantau Harapan Islamic Boarding School, Banyuasin Regency", *Spiritual Healing: Journal of Sufism and Psychotherapy* Vol.3 No:1 June 2022, pages :52-61.

¹⁸ North Sumatra Religious College Development Project, *Introduction to the Science of Sufism*, 1982. Page: 273.

c. Guidance on dhikr and tasawwuf practices carried out in Islamic boarding schools

Islamic boarding schools as religious-based institutions have long been known as institutions which forms the positive character of students with various Islamic boarding school guidance such as tasawwuf guidance. The existence of Islamic boarding schools is a great hope for the community so that they can become a means of protecting children from irresponsible associations. Destructive relationships, promiscuity, and relationships without developing faith and Islam. Some of the problems that students and Islamic boarding schools have to be aware of are behaviour that is not in accordance with religious norms and applicable norms, such as chaotic, materialistic, homosexual behaviour and so on which can be a symptom among today's students and teenagers.²²

In Islamic boarding schools, the kyai and ustadz and ustadzah want students to become insan kamil, people who are useful for the religion of the nation and state in order to reach a mardlotillah level and become completely perfect human beings or insan al-kamil, so in Islamic boarding school's students are taught and guided with direct guidance. from the kiyai, namely tarekat (tasawuf amali) carrying out holy deeds whose implementation must be full of sincerity, patience and perseverance.²³

To create a generation of Muslims who have a high love for their religion, we need a da'wah institution that instills Islamic values in the younger generation and a love for the Islamic religion, both to foster a sense of love for the Prophet Muhammad SAW through dhikr and prayer or practicing Sufism to cultivating the spirituality of students. dhikr and shalawat, as well as tasawuf practices are one of the means for kiyai and santri to get closer to Allah SWT as well as to increase the devotion of santri and the spirituality of santri, regular dhikr is carried out as a means of spiritual activity for santri, as well as a place for young people to love their religion and increasingly increasing spirituality for the students.²⁴

The science of Sufism is the science of morals, these morals are Sufism, how to purify the heart, with ethical education by taking the path of takhalli (emptying oneself), throwing away despicable qualities, throwing away arrogance, throwing away pride, throwing away greed, throwing away greed, throwing away riya, throwing away sum'ah, and other properties of mazzumah. After the new takhalli is filled with tahalli (filled with praiseworthy qualities), tawadhu', repentance, ridha, qana'ah, patience, dhikr and so on. And then tajalli (obtaining the reality of God), Allah will show karomah, Allah will show power, Allah will show His signs, as the power of faith, namely real spiritual knowledge to you and in Sufism there is the Tarekat. What is the role of the tarekat to guide,

²² Muhammad Natsir, "Spiritual Education Through Learning Al-Mahfuzat (Arabic Aphorisms)", *Tarbawi Journal*, Vol. 15. No. 2. June-December 2018, page: 4.

²³ Azam Syukur Rahmatullah, "Spiritual Education Based on Sufism (Efforts to Minimize Deviant Homosexual Behavior in Islamic Boarding Schools)", *Scholar* Vol. 17 No 2, July - December 2019.

²⁴ Muhammadiyah Alwi Baharudin Habib, Sayidah Afyatul Masrurroh, Robiah Machtumah Malayati, Fajar M Husen, Robi Al Buchori, "The Role of the Dhikr and Sholawat Assembly in Growing the Motivation of Santri's Love for Sholawat," *Tebuireng Tower: Journal of Islamic Sciences* Vol. 17 No.2 March 2022, page: 5.

the tarekat is the path, the path to Allah and the path to seeking Allah's approval.²⁵

Tarekat education or amali Sufism is a way for santri where by practicing tarekat, such as carrying out the practices taught by the kiyai to the santri, the santri's soul will be filled with spiritual knowledge, so that the santri are protected from materialistic, hedonistic, greedy, homosexual and etc., so that it is closer to the basis of Sufism, which in essence is trying to unite (attachment) with God, and increase Islamic boarding school riyadhah and apply the teachings of Islamic boarding schools which have been and are usually taught by kiyais, ustadz and ustadzah, as maqamat as the form of the urip play. What the students must do is to be close and attached to Allah, so that their hopes can immediately come true.²⁶

FINDINGS AND DISCUSSION

1. Study Moral Science

We can get education in Islamic religious knowledge and morals in Islamic boarding schools. Islamic boarding schools are Islamic educational institutions that aim to create people who are faithful and devout and have spiritual intelligence. Thus, there are many routine activities carried out in learning at Islamic boarding schools. In Islamic boarding schools, students must have tawadlu behaviour, disciplined behaviour, simple living behaviour, and honest behaviour in words and deeds as well as all activities carried out in the Islamic boarding school.²⁷ Islamic boarding schools are where students are trained to live simply and be humble wherever the students are, whether the students are in the Islamic boarding school environment, at school, at home or in society in general. Because morals in general are the most important thing, apart from cultivating the spiritual soul of students, it can also make students superior in all things.²⁸ Every Islamic boarding school must have a vision and mission to prepare students who are qualified, devout, knowledgeable and have good morals.

Learning in Islamic boarding schools is a process of interaction and mutual influence between kyai and santri, with the main function of the kyai providing material or knowledge in the form of teaching or something that can influence the students, while the santri receive knowledge taught by the kiyai or didik or arakan. conveyed by the kiyai. (Abudin Nata, 2010: 139).

²⁵ Mustafa Zahri, *Key to Understanding the Science of Tasawwuf*, PT: Bina Ilmu, 1984. Page: 56

²⁶ *Ibid*

²⁷ Yusuf Hamdani Abdi, Afitria Rizkiana, Panuju, "The Spiritual Experience of Ponorogo Student Islamic Boarding School Mahasantri," *TARBAWI Student Journal: Journal on Islamic Education* Vol 5 No (1) 2021, page: 2.

²⁸ Muhammad Dimiyati Mabruri, Aris Musnandar, "Implementation of Spiritual Education in Improving Santri Morals at the Subulas Salam Selobekiti Islamic Boarding School, Wonosari District, Malang Regency," *Scientific Journal of Islamic Education*, Vol. 3, no. 2, November 2020, page: 1.

NUMBER	TYPES OF PRACTICES IN MORAL SCIENCE	NUMBER OF STUDENTS	NUMBER OF USTADZAH
1	The simple Life	All students	20
2	Perpetuating ablution	20	23
3	Behave honestly in all your actions	All students	All ustadzah
4	Not eating much	30	15
5	Be silent more than talk	15	25
6	Disciplined behaviour in Islamic boarding schools	mandatory for students	All ustadzah
7	Tawadhu'	25	25
8	Be patient	35	almost all ustadzah
9	I'm grateful	32	25
10	Resignation	21	15

The main goal of the kyai, ustadz and ustadzah of moral education is to lead students to achieve perfection of the soul of liutammima makarimal akhlaq. And the perfection of morals does not only rely on intellectuals alone, but the soul, which is empty and empty, will be developed, morals will be organized, and an uncertain outlook on the future is usually better trained than fear. Because students are used to living simply, not eating much, behaving honestly, behaving with discipline, tawadhu', patience, gratitude, tawakkal and so on in Islamic boarding schools. Pesantren is a place where santri and kiyai interact and learn to teach with the curriculum set by the pesantren. And also, where students gain various knowledge because in Islamic boarding schools not only religious knowledge is taught, in Islamic boarding schools important things need to be instilled in the souls of students in Islamic boarding schools, namely "darunna'im" which is a high spiritual attitude so that the strong character of the students will be formed with mature and good.²⁹

1. Practicing sunnah prayers in congregation at Islamic boarding schools

Islamic boarding schools are one of the Islamic educational institutions in Indonesia. Islamic boarding school institutions are synonymous with traditional Islamic studies and can also be called modern, because the teaching in Islamic boarding schools is more about Islamic teaching. In Islamic boarding schools, students are taught the five obligatory prayers in congregation and pray on time. Apart from that, it is not only sunnah prayers that are performed, but sunnah prayers are generally obligatory in Islamic boarding schools for their students, such as sunnah prayers of caretib and ghiru caretib hajat, tahajjud, dhuha prayers etc.³⁰ Because prayer is obligatory and to make students become students who diligently worship, prayer will grow students' spiritual intelligence. As Allah SWT says, "prayer prevents evil and evil deeds". Santri are students in Islamic boarding school institutions, who follow obligatory routines such as reciting the Koran, muraja'ah, congregational prayers and so on.³¹

NUMBER	TYPES OF PRAYER PERFORMED	NUMBER OF STUDENTS	NUMBER OF USTADZAH
1	Pray five times a day	All students	15
2	Hajat prayer	All students	15
3	Tahajjud prayer	All students	13
4	Tasbih prayer	18	10
5	Taubat prayer	All students	15
6	Witir prayer	All students	15
7	Dhuha prayer	All students	15

Everyone tries to bring spirit into their lives through various methods or various forms of worship to bring peace of mind, personal development, religion, meditation, prayer and so on. Human life tends to be materialistic, which results in humans losing their essence, making spirituality very important.³²

2. Practice of tarekat (amal Sufism) and moral Sufism

Spirituality is the ability to give meaning to behaviour and activities in worship, through steps and thoughts that increase prayer and increase dhikr. In this way, students have a pattern of Tawheed thinking and have the principle that it is only because of Allah (lillahi ta'ala).³³Meanwhile, in carrying out this program, it is very necessary to have spirituality towards Allah SWT, in the sense that to increase the

²⁹ Dadan Sunandar, Wasehudin, " *Hadith of Gabriel and Spirituality as a Catalyst for Change in Character And Spirituality of the Santri of the Darunna'im Islamic Boarding School Lebak-Banten*", Vol.1 No.9 February 2022, page: 1.

³⁰ Miswar, " *Shalatta Tahajjud as Strengthening the Character of Islamic Boarding School Students*", Journal of Education and Counseling Vol.4. No.6 of 2022, page: 1

³¹ Fakhrurrazi, " *Shalawat Tibbil Qulub in Increasing the Spirituality of Santri in View of Islamic Counseling*", Thesis, 2022 AD/1443 AD

³² Dadan Sunandar, Wasehudin, " *Hadith of Gabriel and Spirituality as a Catalyst for Change in Character*

And Spirituality of the Santri of the Darunna'im Islamic Boarding School Lebak-Banten", Vol.1 No.9 February 2022, page: 1.

³³ Yusuf Hamdani Abdi, Afitria Rizkiana, Panuju, " *The Spiritual Experience of Ponorogo Student Islamic Boarding School Mahasantri*," *TARBAWI Student Journal: Journal on Islamic Education* Vol 5 No (1) 2021, page: 2.

spirituality of students towards Allah SWT, one of the ways is by praying to the Prophet Muhammad as much as possible, increasing the dhikr of Allah and joining the tarekat in the Islamic boarding school taught by the kiyai. or ustadz and ustadzah because in this way Allah will give His love to His servants who are truly serious.

NUMBER	TYPE OF DHIKR COGREGATION	NUMBER OF STUDENTS	NUMBER OF USTADZAH
1	Do tawajjuhan (TQN)	All students	All ustadzah
2	Manaqiban	All students	36
3	Ratiban	All students	25
4	Tasbih prayer	All students	All ustadzah
5	Read shalawat	All students	32
6	Fast	All students	20
7	Do dhikr	All students	26
8	Increase your prayers	All students	All ustadzah

Every individual has spiritual potential in the human soul so that it is possible to be able to manage spiritually using the practices in Islamic boarding schools, with spiritual values, and will have the desire to live a meaningful life.³⁴

To gain meaning and overcome spiritual illnesses in the form of problems faced in Islamic society today cannot be separated from the factors of modernization and globalization which have an impact on all aspects of life, economic, social, political and educational, inner anxiety, fear of death, restlessness, feeling completely lacking, love of position and honor, arrogance, then by means of tarekat (tasawuf amali) and moral Sufism, you will gain peace of heart and soul, cultivating a real, strong spiritual soul in the students, guided by their murshid or kiyai.³⁵ By practicing Sufism, an attitude of simplicity or an ascetic way of life can be a therapy for a spiritual crisis. Sufism is also interpreted as a way of life filled with obedience and obedience to Allah and a way to get closer to Allah SWT.³⁶ Such as the command to cleanse the soul, in His word (QS. Asyamsu verse 9-10) which reads: "The person who cleanses his heart is truly fortunate and the person who pollutes it is truly a loss." In other words, it explains that humans are close to their God "And if my servants ask you (Muhammad) about Me, then indeed I am near." (QS. Al Baqarah verse 186).³⁷

According to Books (2013), the essence of spirituality is a relationship with God and external forces outside of humans. Because Sufism is able to be a therapy for spiritual and psychological crises, the fruit of spiritual experience and practice which is a form of knowledge regarding divine reality and every form of spiritual experience is able to foster very strong beliefs. In Sufism, man's relationship with Allah, hablum minallah, is built on obedience and love for his Lord.³⁸

³⁴ Dadan Sunandar, Wasehudin, "Hadith of Gabriel and Spirituality as a Catalyst for Change in Character and Spirituality of the Santri of the Darunna'im Islamic Boarding School Lebak-Banten", Vol.1 No.9 February 2022, page: 1.

³⁵ *Ibid*

³⁶ Mustafa Zahri, *Key to Understanding the Science of Tasawwuf, PT: Bina Ilmu*, 1984. Page: 44

³⁷ Mujamma' Al Malik Fahd Li Thiba'at Al-Mush Haf, "Al-Qur'an and Translations", page:

³⁸ Lalu Pattimura Farhan, Prosmala Hadisaputra, "Islamic Boarding School Sufism: The Path to Spiritual Revolution", *Journal of Islamic Education*. Vol. 6, No.2, December 2020, pages: 53-64.

A person who practices Sufism must go through a gradual process, the process or path is called maqomat (spiritual stations), to obtain spiritual maqomat he must join a tarekat, including the TQN tarekat. This TQN dhikr has two distinctive combinations, namely dhikr jahr and dhikr khafi. Dhikr jahr can be interpreted as the recitation of Allah's sentences, which in this case is the sentence "Lailaha illallah" with a voice that can be heard in other people's ears (loud sound) of course in ways that have been standardized in TQN. Meanwhile, dhikr khafi is dhikr isbat, namely only remembering the name "Allah" "quietly" or not hardening the pronunciation in the heart, with kaifiyat-kaifiyat which has also been standardized in TQN.³⁹

Apart from the Naqsbandiyah order, there is also the practice of manakiban (Manaqib). Manakiban contains the meaning of a person's life history. The meaning of manaqiban is the process of reading fragments of someone's life spiritually. The reading of this manakib is addressed to Shaykh Abdul Qadir al-Jilani. The manaqib contains the history of the Shaikh, his daily life in terms of deeds, da'wah activities, worship, and so on. The aim of reciting manakiban is to love and respect the existence of the zurriyah or descendants of Rasulullah SAW and to desire His approval. Apart from that, there are many other ways to practice Sufism, practice many paths towards Allah, get closer to Allah, seek the approval of Allah SWT, apart from that, it also strengthens the spiritual spirit of the students.⁴⁰

CONCLUSION

The times, science and technology have developed very rapidly. With advances in technology and increasingly modern times. This development is very beneficial for human life. However, on the other hand, the development of science and technology also has a negative impact on human life (students or teenagers). These include many shifts in values, modernizing attitudes, and the rise of homosexuality among teenagers in general. From this discussion it can be concluded that Islamic boarding schools are the right place to filter out all the bad actions that are developing in this modern world. Islamic boarding schools with various education in the world of Islamic boarding schools, such as moral development, prayer, dhikr, tahajjut prayers, Dhuha

³⁹ Mustafa Zahri, *The Key to Understanding the Science of Tasawwuf, PT: Bina Ilmu*, 1984.

⁴⁰ Azam Syukur Rahmatullah, "Spiritual Education Based on Sufism (Efforts to Minimize Deviant Homosexual Behavior in Islamic Boarding Schools)", *Scholar* Vol. 17 No 2, July - December 2019.

prayers, tasbeeh prayers, etc., fasting, recitation of the yellow book, along with the practice of tarekat (tasawwuf amali, tasawwuf akhlaki) in Islamic boarding schools and so forth. And all the activities and teaching in the Islamic boarding school. Santri can strengthen the spirituality of students in Islamic boarding schools through education or training taught in Islamic boarding schools. In the Islamic boarding school, the kyai wants the students to have high spirituality, which can be used as a shield against various evils that might attack the students. Especially the badness of the influence of foreign culture and contemporary culture which attacks many teenagers and young people. The Kyai wants his students to not only be intelligent in the cognitive aspect, but also intelligent in the spiritual aspect. Because most contemporary education only focuses on cognitive and psychomotor aspects, but is low on spiritualism. The Kyai did not want this. According to the Kyai, the spiritual aspect is more important than other aspects, because spiritualistic learning is mandatory for students to follow.

REFERENCES

1. Arif, M. (2008). Transformative Islamic Education. *Yogyakarta: LKiS*.
2. Abdi, Y. H., & Panuju. A. R., (2021). "Spiritual Experience of Ponorogo Student Islamic Boarding School Mahasantri," *TARBAWI Student Journal: Journal on Islamic Education* Vol 5 No (1), page: 2.
3. Mabruuri, M. D., & Musnandar, A. (2020). Implementasi Pendidikan Spiritual Dalam Meningkatkan Akhlak Santri Di Pondok Pesantren Subulas Salam Selobekiti Kecamatan Wonosari Kabupaten Malang. *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)*, 3(2), 196-212.
4. Fakhurrhazi. (2022). "Shalawat Tibbil Qulub in Increasing the Spirituality of Santri Seen from Islamic Counseling", Thesis.
5. Farhan, L. P., & Prosmala H., (2020). "Islamic Boarding School Sufism: The Path to Spiritual Revolution", *Journal of Islamic Education*. 6, (2), 53-64.
6. Hasan, C. J., (2019). "Dhikr Guidance in Increasing the Spiritual Intelligence of Santri Through Tazkiyatun Nafs", *Journal of Islamic Guidance, Counseling, Counseling and Psychotherapy*, 7 (2). 127-148
7. Hasim, F, & Falach, Y. N., (2020). "Spiritual Education in the Istighosah Tradition of Islamic Boarding School Students
8. AL Mahrusiyah III Ngampel Kediri City", *Journal of Islamic Elementary Education*, Vol. 2, no. 2, Pages: 2.
9. Habib, M. A. B., Masruroh, S. A., Malayati, R. M., Husen, F. M., & Buchori, R. A., (2022). "The Role of the Dhikr and Sholawat Assembly in Growing the Motivation of Santri's Love for Sholawat," *Tebuireng Tower: Journal of Islamic Sciences*. 17 (2), page: 5.
10. Miswar, (2022). "Shalatta Tahajjud as Strengthening the Character of Islamic Boarding School Students", *Journal of Education and Counseling*. 4(6) page: 1
11. Nopianti, R., (2018). "Moral Education as a Basis for Character Formation at the Sukamanah Tasikmalaya Islamic Boarding School", *Patanjala*, 10 (2), page:5.
12. Natsir, M., (2018). "Spiritual Education Through Learning Al-Mahfuzat (Arabic Aphorisms)", *Tarbawi Journal*, 15.(2). pages: 4.
13. Rahmatullah, A. S., (2019). "Spiritual Education Based on Sufism (Efforts to Minimize Deviant Homosexual Behavior in Islamic Boarding Schools)", 17 (2), page: 11.
14. Sholeh, A., Prasetya, B., & Susandi, A. (2022). Pembelajaran kitab hamami zaadah (tafsir yasin) untuk meningkatkan kecerdasan spiritual santri pondok pesantren Mambaul Ulum Pondok Wuluh Leces Probolinggo. *Jurnal Pendidikan dan Konseling (JPDK)*, 4(1), 499-507.
15. Sunandar, D., & Wasehudin. 2022. "Hadith of Jibril and Spirituality as a Catalyst for Change in Character and Spirituality of Students at Darunna'im Islamic Boarding School Lebak-Banten", Vol.1 No.9 February, page: 1.
16. Sugiyono. 2005. "Understanding qualitative research methods", (Bandung: Alfabeta), Page: 92. See also the work of A. Michael Huberman, *Qualitative Data Analysis* (Jakarta: UI Press, 1992).
17. Trinovita, N., Noupal, M., & Kholifah, U. N., (2022). "The Effect of Congregational Prayer Intensity on the Emotional Intelligence of Santri at the Ahlul Quro Rantau Harapan Islamic Boarding School, Banyuasin Regency", *Spiritual Healing: Journal of Sufism and Psychotherapy*. 3(1), 52-61.
18. Waliyuddin, M. N., (2021). "Education Values from a Psychosufistic Perspective (Integration of Psychology and Sufism in Developing Spirituality in Education)", *Syifa al-Qulub: Journal of Sufistic Psychotherapy Studies*, 5(2). page: 1
19. Zahri, M., (1984). "The Key to Understanding the Science of Sufism", PT: Bina Ilmu. Pages: 56