

## Education Model of *Tarekat* Based Islamic Boarding School and Its Influence on Modern Society

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### ABSTRACT

This study examines *tarekat* and its development in the Islamic education curriculum at Jagat Arsy Islamic Boarding School and how it affects modern society from the development of the educational model applied to it. The method used in this research is a qualitative approach, using data from observation, interviews, and documentation. The study results show that integrating *tarekat* into the curriculum of Islamic religious education has significant benefits, especially in developing spirituality and morality. *Tarekat* helps to increase self-discipline, closeness to God, and the formation of a better-centered character. However, challenges during its implementation, including resistance from conservative factions and the struggle to develop a standardized curriculum, hindered the process. The *tarekat*-based education model is perceived to have shifted public opinion regarding *tarekat's* adaptability to modern life, leading to increased support and adoption of *tarekat* practices. These findings reaffirm the significance of integrating *tarekat* into the education system and offer fresh insights for developing a comprehensive and systematic Islamic educational model.

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## 1. INTRODUCTION

Islamic boarding school or *pesantren* has always been synonymous with traditional Islamic-based educational institutions, which have developed significantly, especially in Indonesia. While in several other Muslim countries, many traditional Islamic educational institutions have disappeared due to the development of the general education system (Bashori, 2017). The development of Islamic boarding schools today has proven that they have become centers of religious activities and Islamic education. An interesting phenomenon is how the Islamic Boarding School remains steadfast in maintaining the authenticity of religious traditions in the face of the challenges of an ever-evolving era. In the midst of modernization, Islamic boarding schools face pressure from the influence of popular culture and technological advances in maintaining their traditional religious practices (Jannah, Rodliyah, & Usriyah, 2023). Another phenomenon is how Islamic boarding schools can adapt to the times without losing their core religious values. The integration of tradition and innovation is the key for Islamic boarding schools to remain relevant and competitive in the modern era, even filling and creating their own civilization (Firmansyah, 2021).

One important aspect of Islamic education in Islamic boarding schools is teaching *tarekat*, a rich spiritual heritage of the Islamic tradition. It has even become integral to Islamic boarding school education (Dhofier, 2011). *Tarekat*, with its various spiritual practices, becomes an integral part of shaping religious identity and cultural morality among Islamic boarding school students (Abitolkha & Mas'ud, 2021). The irony is that not all Islamic boarding school implement *tarekat*-based learning designs. This may be due to the pressure of modernity and technological advances that often lead to more secular and consumptive things, leaving behind spiritual practices and deep religious traditions, resulting in resistance and lack of support for *tarekat* teaching in Islamic boarding school. Other reasons are issues, such as the lack of resources or limitations in teaching and fostering *tarekat*. On the other hand, in Islamic education, *tarekat* teaching is no exception, a curriculum is needed that must be developed based on the needs and goals of education (Adistiana & Hamami, 2024; Aprilia, 2020; Putra, 2023).

One of the Islamic boarding schools that plays an active role in teaching *tarekat* is Jagat Arsy Islamic Boarding School, a *tarekat*-based Islamic boarding school located in the middle of the city that implements an integrative teaching system between Islamic teachings (*tarekat*) and general knowledge. The *tarekat* developed is the *Tarekat Qadiriyyah Naqsyabandiyah* (TQN). *Tarekat* teachings are taught using formal and non-formal channels (Ulya, 2023). The Islamic boarding school has a formal school, namely Jagat Arsy Junior and Senior High School, where all students live in the Islamic boarding school. Jagat Arsy Islamic Boarding School provides *tarekat* education services through formal educational institutions integrated through TQNs subjects. Meanwhile, teaching *tarekat* using non-formal channels is carried out with routine activities of practicing and fostering *tarekat* inside and outside the Islamic boarding school. Thus, the educational curriculum at Jagat Arsy Islamic Boarding School emphasizes general education and implements Islamic education, especially the teachings of *tarekat*, which are included in the formal school curriculum.

A number of previous studies have examined the teaching of *tarekat* in the context of Islamic education in Islamic boarding school. For example, research conducted by M. Rais Ribha Rifqi Hakim (Rifqi, 2018), Jujun Junaedi (Junaedi, 2020), Moh. Malikul Isbah (Isbah, 2021), and

Siti Asiyah (Asiyah, 2022) revealed that the teaching of *tarekat* in Islamic boarding school is used as a da'wah to form a perfect human personality (*insān kāmil*) by using the method of direct implementation of *tarekat* teachings. Other research related to the integration of the teachings of *tarekat* (sufism) with Islamic education, for example, research conducted by Ngatoilah Linnaja (Linnaja, 2018), Amir Maliki Abitolkha (Abitolkha & Mas'ud, 2021), and Neni Triana (Triana, Yahya, Nashihin, Sugito, & Musthan, 2023) describes how the teachings of *tarekat* influence Islamic education, especially providing a spiritual foundation for humans so that it can strengthen religious identity and character building and self-awareness. No existing research discusses *tarekat* teaching in Islamic education curriculum innovation in Islamic boarding schools, especially the Jagat Arsy Tangerang Islamic Boarding School.

The main purpose of this research is to find out how the *tarekat* as the basis of Islamic boarding school is developed through the innovation of the Islamic education curriculum at Jagat Arsy Islamic Boarding School and the influence on modern society of the development of the educational model applied in that Islamic boarding school. Research on the innovation of the *tarekat*-based Islamic education curriculum at Jagat Arsy Islamic Boarding School has never been conducted. The courage of Jagat Arsy Islamic Boarding School in adding this *tarekat*-based Islamic education curriculum makes its attraction so that not a few people entrust their children to the Islamic boarding school in the hope of becoming the best and most qualified graduates. In addition, this research is important to provide a comprehensive description of how the role of the *tarekat*-based Islamic education curriculum in Islamic education in the Islamic boarding school, exploring the influence of *tarekat* teaching on the religious understanding and spiritual development of students through the curriculum set by the Islamic boarding school. This research is expected to enrich the knowledge of traditional religious practices in Indonesia. It can be a reference material for other researchers interested in studying similar topics on religious education in Islamic boarding schools.

## 2. METHODS

This research uses a descriptive-analytic method with a qualitative approach. The descriptive-analytic method is used to obtain data about the description of phenomena, explain relationships, and draw meaning from phenomena (Sukmadinata, 2006). Here, the author explains *tarekat* in the Islamic education curriculum developed in the Islamic boarding school. The chosen method is considered capable of describing phenomena that occur naturally. This research was conducted at Jagat Arsy Islamic Boarding School, which is located in Komp. Nusaloka BSD, Mekar Jaya, Serpong District, South Tangerang City, Banten. This Islamic boarding school was selected as a research location due to its innovative approach to *tarekat*-based education, which has developed into an adaptive education model and has obtained formal legal approval from the Ministry of Religious Affairs of the Republic of Indonesia.

Researchers made observations of events or activities related to *tarekat*-based Islamic education. Primary data were obtained through field observations and interviews with several kyai, teachers, students, and the community around the Islamic boarding school. Secondary data was obtained through documentation containing literature, including books, journals, and other scientific articles. The data obtained were then analyzed using the Mile & Huberman data analysis model (Sugiyono, 2021).

### **3. RESULTS AND DISCUSSION**

#### **3.1. Jagat Arsy Islamic Boarding School as a *Tarekat*-Based Islamic Boarding School Model**

Jagat Arsy Islamic Boarding School was founded in the early 21st century by KH. Budi Rahman Hakim, or Abah Jagat, was a renowned Islamic scholar who sought to establish a center of Islamic learning rooted in Sufism. The Islamic Boarding School quickly gained a reputation for emphasizing spiritual growth and the practice of *tarekat*, or Islamic mysticism. The Islamic Boarding School is located in the elite urban area of Bumi Serpong Damai (BSD) Tangerang, precisely in the Nusaloka Complex BSD Sector 14-6, Yapen Raya Street, Pam Street RT 002/003 No. 21 Rawa Mekar Jaya Village, Serpong District, South Tangerang City, Banten. Over the years, Jagat Arsy Islamic Boarding School has grown into a leading institution in the region, attracting students and scholars from all over the country who wish to deepen their understanding of Islam through the lens of the *tarekat*.

This Islamic boarding school began with Abah Jagat in 2012, who was invited by his father-in-law to meet Sheikh Muhammad Abdul Gaos Saeful Maslul known as Abah Aos to explore religion through tariqat. Abah Aos is the deputy talqin of the *Mursyid* of *Tarekat* Qadiriyyah Naqsyabandiyah (TQN) Suryalaya Islamic Boarding School. After the meeting, Abah Jagat felt positive energy in himself when interpreting life. Armed with extensive experience and high education, Abah Jagat intended to establish a Islamic boarding school and develop the *Tarekat* Qadiriyyah Naqsyabandiyah (TQN). Of course, this intention was fully supported by Abah Aos as Abah Jagat's spiritual teacher. Jagat Arsy Islamic Boarding School was established in 2013 by obtaining legality from the Ministry of Religious Affairs of South Tangerang City. At the same time, a formal junior high school and a senior high school were established the following year.

It is important to know that besides emphasizing education that integrates religious and general education based on science and technology, Jagat Arsy Islamic Boarding School also implements *tarekat*-based education. This *tarekat*-based education is considered necessary because, according to Abah Jagat, the growth and development of students must be balanced in terms of physical and spiritual aspects (Ulya, 2023). *Tarekat* education is given as a step by an Islamic boarding school to balance these needs. The characteristics of this *tarekat*-based education refer to the teachings of TQN Suryalaya Islamic Boarding School, which was founded by Abdullah Mubarak known as Abah Sepuh, and continued by his son named Ahmad Shohibul Wafa Tajul Arifin or better known as Abah Anom. The TQN teachings of Suryalaya Islamic Boarding School then spread to various parts of the country and even to foreign countries. The spread of TQN Suryalaya was continued by Abah Anom's students, including the Jagat Arsy Islamic Boarding School, through Abah Anom's student named Muhammad Abdul Gaos Saefulloh Maslul.

Since the establishment of the Islamic Boarding School, Abah Jagat as the founder of Jagat Arsy Islamic Boarding School as well as the deputy talqin of TQN has made the Islamic Boarding School a madrasa for the center of the activities of the congregation of the *tarekat* or, known as *zāwīyyah ṣūfīyyah*. Jagat Arsy Islamic Boarding School was given the title of “World Civilization” Islamic Boarding School by Abah Aos as an affirmation that the TQN teachings taught in the Islamic boarding school contribute to world civilization. *Students* or students in Jagat Arsy Islamic Boarding School officially become followers of the *Tarekat* because they are required to undergo the talqin process, known as the initiation process, to get dhikr guidance from a murshid

(Sholikhin, 2023). Jagat Arsy Islamic Boarding School organizes *manāqib* activities every month, namely every 2nd Saturday, which students and the general public can attend. Not a few of the general public also participated in the *talqīn* procession at Jagat Arsy Islamic Boarding School to declare themselves as congregants of the *tarekat*.

Jagat Arsy Islamic Boarding School, as the center of teaching and practicing the *Tarekat* Qadiriyyah Naqsyabandiyyah (TQN) Suryalaya, makes its attraction, especially in choosing a place and education model. In addition to its strategic location in the middle of the city, this Islamic boarding school still adheres to the principles of the khittah Islamic boarding school, one of which is the study of yellow classical books. Takdir classifies Islamic Boarding Schools into 3 (three) models: traditional Islamic boarding schools, modern Islamic boarding schools, and semi-modern Islamic boarding schools (Takdir, 2018). It can be said that Jagat Arsy Islamic Boarding School is classified as a semi-modern Islamic boarding school model because the learning in this Islamic boarding school combines the study of the yellow classical books that have been deeply rooted in the history of Islamic boarding school civilization and the development of a modern curriculum that focuses on mastering foreign languages and developing technology. The semi-modern Islamic boarding school model has been implemented in Annuqayah (Sumenep), Lirboyo (Jombang), and Mathali'ul Falah (Kajen). However, Jagat Arsy Islamic Boarding School's learning differs, including a *tarekat*-based education curriculum.

*Tarekat* education in Jagat Arsy Islamic Boarding School has at least two teaching paths. First, the non-formal education path. This path of *tarekat* education is taught through various *tarekat* activities. These activities include carrying out amaliyah, which are daily, weekly, monthly, and annual routines and tentative activities. The daily routine amaliyah activities carried out at Jagat Arsy Islamic Boarding School is the habituation of the *Tarekat* Qadiriyyah Naqsyabandiyyah (TQN) *zikr*, which consists of *zikr jahr* and *zikr khāfī*.

Meanwhile, the weekly routine is reading the khataman, which is held at the mosque of Jagat Arsy Islamic Boarding School every Monday and Thursday afternoon. The *tarekat* activity carried out every month is the *manaqib* activity of Mr. Sheikh Abdul Qadir al-Jailani, which is held on the 2nd Saturday of every month and is attended by students and the general public which is also used as a medium to strengthen the friendship between *tarekat* pilgrims. This amaliyah activity is coupled with religious preaching delivered by preachers from the *tarekat* congregation as a medium for deepening religion and *tarekat* education. The annual amaliyah is organized as sunnah prayers in congregations in the months of Rajab and Şaffar, the night of Nişfu Sya'bān, the month of Ramadan, and the Eid prayers. Other activities, Jagat Arsy Islamic Boarding School opened madrasahs as *zāwiyyah şūfiyyah* in various places, for example, which routinely organizes *manaqib* and studies of TQNs and others at Madrasah al-Awwab South Jakarta, Madrasah ar-Raudhah Bekasi, Madrasah al-Fatih Bekasi, Madrasah al-Ihsan South Jakarta, Madrasah al-Zaky Bogor, Madrasah Ar-Rabbu Tangerang, Madrasah al-Matiin Bogor, and others. Other activities, such as the pilgrimage of guardians, umrah, and international *manaqib*, have been carried out many times. Jagat Arsy Islamic Boarding School is also actively involved in the JATMAN (Jam'iyyah Ahli Ṭarīqah al-Mu'tabarah al-Nahḍiyyah) *tarekat* organization led by Habib Lutfi bin Yahya Pekalongan. Abah Jagat has been entrusted as *mudir idarah wustha* for the JATMAN Banten region.

Second, the formal education path. *Tarekat* education is taught through formal schools established in the Islamic Boarding School, namely Jagat Arsy Junior and Senior High School. In

the curriculum used in these formal schools, TQN subjects teach important materials in *tarekat*, as listed in the following table.

**Table 1.** Curriculum material structure of tqns subjects at jagat arsy junior high school  
(source: annual program of jagat arsy senior high school year 2023)

No	Level / Class	Material	Time Allocation
1	Class VII Semester I	daily <i>zikr</i> and daily practice (prayers <i>farḍu</i> and sunnah prayers) TQN	30 lesson hours (15x meetings)
2	Class VII Semester II	Daily, weekly, monthly, and other practices in TQN	26 lesson hours (13x meetings)
3	Class VIII Semester I	Definition of morals, types of morals, and praiseworthy morals to oneself	30 lesson hours (15x meetings)
4	Class VIII Semester II	Praiseworthy morals to fellow humans and Praiseworthy morals in teenage relationships	24 lesson hours (12x meetings)
5	Class IX Semester I	Controlling passions, diseases of the heart, responsibility, and righteous deeds	12 lesson hours (12x meetings)
6	Class IX Semester II	Remedies for diseases of the heart, love ( <i>mahabbah</i> ), criteria for <i>mursyid</i> , obligations of disciples, and disciples' manners	10 lesson hours (10x meetings)
7	Class X Semester I	TQN, daily <i>zikr</i> , and daily practices ( <i>farḍu</i> and sunnah prayers) TQN	15 lesson hours (15x meetings)
8	Class X Semester II	Daily, weekly, monthly, and other practices in TQN, tawassul and <i>rabiṭah</i> , grave pilgrimage, <i>riyāḍah</i> , annual sunnah prayers TQN	14 lesson hours (14x meetings)
9	Class XI Semester I	Following the <i>zikr</i> , praying early, being the first to enter the mosque, praying at night, loving Allah's guardians, honoring scholars, revering knowledge and experts, honoring guests, having good manners, increasing alms, and making <i>tawā'ziyyah</i> with <i>tahlīl</i>	11 lesson hours (11x meetings)
10	Class XI Semester II	Get to know <i>tarekat</i> : Qadiriyyah, Naqsyabandiyah, TQN, Syāziliyyah, Alawiyah, Khalwaṭiyyah, Rifā'iyyah, Sammāniyyah, Idrīsiyyah, Syattāriyyah and Tijāniyyah	12 lesson hours (12x meetings)
11	Class XII Semester I	Definition of Sufism and <i>Tarekat</i> , its development and sources of Sufism teachings, various types of Sufism: akhlaqī, falsafī and 'irfānī	7 lesson hours (7x meetings)
12	Class XII Semester II	The criteria for murshid, the obligations of disciples, the adab of disciples, <i>waliyullah</i> , and the difference between prophethood and guardianship	7 lesson hours (7x meetings)

The data above shows that *tarekat* education through formal channels is delivered systematically and tailored to the needs of students by referring to the general school curriculum. *Tarekat* material is implemented theoretically and practically at school and in Islamic boarding school activities. Thus, students not only gets *tarekat* guidance in the Islamic boarding school but also gets a strengthened understanding of *tarekat* through learning at school directly from teachers who are also followers of *tarekat*. The final evaluation in this TQNs learning is carried out comprehensively in knowledge, attitudes, and skills.

### 3.2. The process of *Tarekat* education in Jagat Arsy Islamic Boarding School

The educational process is the stages carried out to improve the condition of the soul of a person or group that has the potential or tendency to do bad or not correctly. Through training and habituation, they will experience changes to be good or right (Sholikhin, 2023). In the process of *tarekat* education, the improvement in question makes a person spiritually open to the path of truth so that it is easy to receive wisdom from Allah SWT. The process of *tarekat* education is not only obtained through theoretical understanding but must be deepened through the form of *tarekat*

practice. The practice of *tarekat* is intended to be used to educate the human soul to achieve true peace of life in the world and the hereafter.

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Jagat Arsy Islamic Boarding School conducts several *tarekat* education processes. There are 2 (two) stages in the *tarekat* education process, namely the preparation and implementation stages. Educational planning is very important in determining the steps to implement education. The planning of *tarekat* education in Jagat Arsy Islamic Boarding School cannot be separated from the role of the founder of the Islamic boarding school, Abah Jagat. This planning is prepared based on the needs in a certain period according to the expectations and objectives of the development of the *tarekat* in Jagat Arsy Islamic Boarding School. In this case, Abah Jagat, as the main subject in preparing *tarekat* education planning, has compiled various educational programs according to the approaches, methods, and theories used. This planning includes several programs, including making schedules and implementing daily, weekly, monthly, and annual *tarekat* amaliyah and providing guidebooks for *tarekat* amaliyah either made by himself or taken from his murshid teacher or the center of *tarekat* education, TQN Suryalaya Islamic Boarding School.

In the implementation stage of *tarekat* education, there are several processes organized at Jagat Arsy Islamic Boarding School, including talqin (initiation) activities, dhikr activities, khataman and manāqib readings, as well as rich and da'wah ilmiah activities. *Talqīn* (initiation) is the initial stage of *tarekat* education given to students of Jagat Arsy Islamic Boarding School. Talqin is a process of surrendering one's self to be nurtured and guided to cleanse one's soul and get closer to God, as well as the first door to enter the world of *tarekat* (Muvid, 2021; Ulya, 2023). Anyone who has done *talqīn* is legally entitled to practice the practices of the *tarekat* and follow the mystical (spiritual) rituals enacted in the *tarekat* and be considered a student or congregation member of the *tarekat*. In TQN itself, the teaching of *talqīn* refers to QS. Al-Fath verse 10 means: "that those who pledge allegiance to you, in fact, they pledge allegiance to Allah, the hand of Allah is upon their hands, so whoever breaks his pledge, surely the consequences of breaking the pledge will befall himself, and whoever keeps his promise to Allah, Allah will give him a great reward." The *talqīn* procession in Jagat Arsy Islamic Boarding School is carried out by a *mursyīd* or a *talqīn* representative chosen by the *mursyīd* by instilling the *zikr* phrase "Lā ilāha illallāh" and guiding it to the initiated. After that, the benefits and advantages of the *zikr* as a routine practice are explained. This *talqīn* process can be done individually or together, and it is even allowed to use electronic communication media, especially for people who are not present in person due to business and other factors (Amin, 2012).

Furthermore, after the implementation of *talqīn*, the obligation carried out by a student is to carry out the *tarekat* amaliyah routinely. The *tarekat* amaliyah taught refers to the provisions in the TQN Suryalaya teachings summarized in the book '*Uqūd al-Jum'ān*' (A. S. W. T. Arifin, 2013). *Zikr* in TQN consists of *zikr* jahr, done loudly, and *zhikr* khāfī, done quietly. *Zikr* jahr, also known as *nāfī isbāt zikr*, is the remembrance of Allah by mentioning the monotheistic sentence "lā ilāha illallāh" as the core teaching of the *Tarekat* Qadiriyyah. In contrast, *zikr* khāfī is the

remembrance by mentioning ism *zāt* (the word of Allah) with a hidden mention in the heart, without sound and words, as the core teaching of the *Tarekat* Naqsyabandiyah. The students of Jagat Arsy, Islamic Boarding School, receive direct guidance to carry out daily *zikr* after completing congregational fard prayers in the mosque of Islamic Boarding School in the form of *zikr jahr* recited at least 165 times. While *zikr khāfi* is not bound by time and place, it can be done anywhere and anytime. In the book *Miftāh al-Ṣudūr*, Abah Anom emphasized that dhikr in *tarekat* aims to cleanse the heart or as a therapy to remove impurities of the heart (S. T. Arifin, Mujahidin, & Mubarak, 2005), soften the hardness of the heart, reassure the heart (Amin, 2012), and serve as a bulwark of defense from the whispers and seduction of the devil (Ulya, 2023).

Khataman, an official ritual activity in the form of complete *zikr* (*rātib khataman*), has also become a routine in the Jagat Arsy Islamic Boarding School. In TQN, khataman is usually led directly by the *mursyid* or *khālīfah mursyid* and is used as a forum for friendship between members of the *tarekat* (Muvid, 2021). However, in Jagat Arsy Islamic Boarding School, khataman can be held independently or in a congregation. Khataman, which is done together in Jagat Arsy Islamic Boarding School, is held every Monday and Thursday after ‘Aṣr prayer. In addition to khataman, Jagat Arsy Islamic Boarding School also teaches the practice of tawassul. Tawassul, which is defined as an intermediary (*waṣīlah*), tawassul in *tarekat* is understood that in an effort to achieve the goal of *ma‘rīfah* to Allah, it is required to go through an intermediary (*waṣīlah*) that is connected to the Prophet Muhammad p.u.h. The reading of tawassul in the TQN teachings at Jagat Arsy Islamic Boarding School begins with reading the al-Fātiḥah letter addressed to the Prophet Muhammad p.u.h, his family, and friends, continued to the spirits of the prophets and messengers, angels, guardians of the TQN genealogy in sequence to the spirits of parents, teachers and pious people who have passed away, then continued with the reading of certain surahs and verses and closed with prayers and salawat. The implementation of tawassul is usually carried out during the *manāqib* activity of Syaikh ‘Abd al-Qādir al-Jailānī.

In Jagat Arsy Islamic Boarding School, *manāqib* activities are regularly held on the 2nd Saturday of every month. *Manāqib* is a *tarekat* practice in TQN Suryalaya where there are *khidmah amaliyah* and *khidmah ilmiyah*. Apart from being a special ritual that reviews the life history of Syaikh ‘Abd al-Qādir al-Jailānī, in the *manāqib* event, there are religious lectures containing advice and calls for goodness delivered by preachers related to *tarekat* and others about Islam. The implementation of *manāqib* in Jagat Arsy Islamic Boarding School is followed by students and the general public, whether they have officially become followers of the *tarekat*.

The process of *tarekat* education does not leave the role of the Islamic boarding school's teacher and founder. In this case, in non-formal education, the role of the founder of the Islamic boarding school certainly determines the course of education. The founder's task is to determine the policies applied in the Islamic boarding school and his work in proselytizing inside and outside the Islamic boarding school. The practice of *tarekat* is a characteristic of the Jagat Arsy Islamic Boarding School. While in formal education, teachers who teach in the Islamic boarding school are also expected to follow the *talqīn* process with the hope that with *tarekat*, the position of teachers as agents of transformation of knowledge and moral values to students can be balanced with the spirit of divine values obtained from the teachings of *tarekat*. Moreover, teachers who teach TQNs subjects make it mandatory for them to declare themselves as members of the *tarekat*.



### 3.3. *Tarekat* Integration in the Curriculum at Jagat Arsy Islamic Boarding School

In the context of education in Islamic boarding schools, according to Nurcholish Madjid, the term curriculum was not known in the Islamic Boarding School world, especially in the pre-independence period. Most Islamic boarding schools did not formulate the basis and objectives in a curriculum. The kyai's policy determines the purpose of Islamic boarding school education in accordance with the development of the Islamic boarding school (Takdir, 2018). This is because the curriculum does not come from the Islamic world but results from the interpretation of Western education. Along with time development, the term curriculum is used in education (Ramayulis, 2019). Without a good and appropriate curriculum, it will be challenging to achieve the goals and objectives of education that are aspired to. In Jagat Arsy Islamic Boarding School, tarekat teachings are included in the teaching and learning activities curriculum.

These *tarekat* teachings are integrated into various subjects, such as Islamic studies, ethics, and self-development, to ensure students thoroughly understand *tarekat* principles and their application in daily life. By incorporating *tarekat* into the curriculum, Jagat Arsy Islamic Boarding School aims to foster a holistic educational approach that nurtures learners' spiritual, emotional, and intellectual growth. This integration enhances their understanding of *tarekat* and equips them with the tools to face life's challenges. Jagat Arsy Islamic Boarding School seeks to empower its students to become ethical, spiritually grounded individuals who contribute positively to society through this comprehensive approach. In addition to academic subjects, students at Jagat Arsy Islamic Boarding School receive teachings on *tarekat* practices such as *zikr* and *manāqib*, *khataman*, and others. These practices help students develop a deeper connection with spirituality and instill the values of humility, gratitude, and compassion. As a result, students are prepared to excel academically and live meaningful and purposeful lives guided by Islamic ethics and morality principles. The integration of *tarekat* into the curriculum at Jagat Arsy Islamic Boarding School makes it a unique educational institution that prioritizes holistic development for its learners.

By incorporating *tarekat* practices, the Jagat Arsy Islamic Boarding School students are encouraged to cultivate a strong sense of self-awareness and introspection, allowing them to understand better their place in the world and their individual responsibilities. The emphasis on spiritual growth and character development distinguishes the school from traditional educational institutions, as it is equally important in nurturing the mind, body, and soul. Jagat Arsy Islamic Boarding School equips its students with the necessary tools to navigate the complexities of the modern world by fostering a deep connection with their faith and guiding students to live according to Islamic values. The school provides a holistic education that goes beyond academics, focusing on instilling moral guidelines and a strong ethical foundation in its students (King, 2018). Jagat Arsy Islamic Boarding School nurtures academically successful and morally upright students through compassion, humility, and devotion to others. Graduates of the school are well prepared to contribute positively to society and live life guided by faith and moral values. Overall, Jagat Arsy Islamic Boarding School stands out as a beacon of moral and spiritual education in a world that prioritizes material success over inner growth.

### 3.4. The Relevance of *Tarekat* Teaching in Modern Islamic Education

In modern Islamic education, the teachings of *tarekat* have significant relevance in guiding individuals to discover their true desires and goals. *Tarekat*, which focuses on spiritual development and inner reflection, can help individuals connect with their inner self and

understand their deepest desires and motivations (Munjin & Windariyati Dyah, 2021; Saliyo & Saefudin, 2023). By following the teachings of *tarekat*, a person can cultivate a sense of self-awareness and mindfulness that can lead him to a clearer understanding of his goals and ideals (Muhja & Wijaya, 2023). In addition, the emphasis on humility, patience, and perseverance in *tarekat* teachings can help one navigate the challenges and uncertainties one may face in pursuing passion and purpose. By incorporating the teachings of *tarekat* into modern Islamic education, one can develop a strong foundation for growth and self-fulfillment (Shobha & Kala, 2015), especially with regard to faith, a sense of peace, and inner contentment. One can embark on a transformative journey towards self-actualization and spiritual enlightenment, ultimately leading to a more harmonious and balanced life.

This journey of self-discovery through *tarekat* not only helps one deepen one's understanding of Islam but also enables a sense of resilience and inner strength. By engaging in spiritual practices and reflection, one can develop self-awareness and emotional intelligence, thus navigating life's challenges wisely (Vasconcelos, 2020). In this stage of growth in Islamic boarding schools, students will find a community that encourages the development of a sense of empathy and compassion towards others. Ultimately, the practice of *tarekat* offers transformative experiences that can lead to a more meaningful and fulfilling life. For example, someone who regularly practices *tarekat* may be better equipped to deal with complex work or personal situations. They may deal with conflicts more calmly, resulting in more positive outcomes and healthier interactions with others.

A sense of inner peace and self-awareness can also improve mental health and overall well-being. By cultivating a deeper understanding of oneself through *tarekat*, individuals will be better able to manage stress, anxiety, and other mental health challenges (Munjin & Windariyati Dyah, 2021). In addition, the practice of *tarekat* can help individuals develop a greater sense of gratitude and appreciation for the present moment, thus leading to a more positive outlook on life (Munjin, 2022; Munjin & Windariyati Dyah, 2021). Overall, the benefits of *tarekat* go beyond spiritual growth and impact various aspects of one's life meaningfully. But remember that not everyone can experience the positive impact of practicing *tarekat*. For some, engaging in deep self-reflection and spiritual practices may exacerbate existing mental health issues or increase feelings of anxiety and distress. Therefore, one needs to approach *tarekat* with caution and seek professional guidance if needed to ensure that the practice does not negatively impact their mental health (Syahid, 2016; Umam & Suryadi, 2019). In this case, the teachings of *tarekat* will encourage students to strive for self-improvement continuously. Thus, *tarekat* has an important role in fostering a sense of unity and friendship among students so that, in the end, a more unified and harmonious society is created.

Islamic boarding school education differs from non-Islamic boarding school education in developing spiritual intelligence. Since the Islamic boarding school was established to develop the deepest human soul to avoid materialism, its platform is relevant for the growth of spiritual intelligence (Zamroni, 2020). Some challenges must be faced in developing *tarekat*-based education in Islamic boarding schools. The main challenge is resistance from conservative circles who view *tarekat* as a practice that deviates from pure Islamic teachings (Nasution, 1995). In addition, the diversity of *tarekat*, with its various practices and rituals, can complicate the preparation of a uniform curriculum that all parties easily accept. The differences in interpretation and practice between one *tarekat* and another can also confuse students and teachers (Zulkifli,

2002). Therefore, the curriculum materials created can be said to be still local and used for their circles. Another challenge is that Islamic boarding school must have stakeholders who support implementing the *tarekat*-based curriculum, especially in TQNs subjects taught by teachers who have studied the subject in material and practice.

*Tarekat* activities as an Islamic religious education curriculum are the main activity in Jagat Arsy Islamic Boarding School and are carried out to ensure that the values of the *tarekat* can be learned by the students integratively. For example, *zikr*, *manāqib*, recitation, and several other *tarekat* rituals not only serve as an introduction to the students but are also expected to be practiced in daily life. The challenge is that delivering this *tarekat*-based education curriculum material requires the readiness of the teachers and the students. At the very least, they must have the willingness and ability to follow and carry out learning well and have the ability to think logically from various fields of modern science (Fakhrurrazi & Sebgag, 2020).

Integrating *tarekat* in Islamic religious education in Islamic boarding schools also has enormous benefits. *Tarekat* emphasizes deep spirituality and morality, which can help students develop personal piety and closeness to God (Hasanah & Samad, 2024). The *tarekat* approach that emphasizes *zikr*, *tafākur*, and *muḥāsabah* can be an effective tool in shaping the noble character of students. In addition, *tarekat* also offers a holistic approach to understanding and practicing Islamic teachings, which includes outward and inward aspects, so that religious education in Islamic Boarding Schools becomes more comprehensive and in-depth (Azra, 2004). The integration of *tarekat* can enrich the spiritual experience of students and teach universal values such as love, patience, and sincerity in worship and society (Mastuhu, 1994). The implementation of *tarekat*-based learning at Jagat Arsy Islamic Boarding School Tangerang has had a positive impact on the students. Ustadz Abduh stated, “The students who actively follow *tarekat* show an increase in self-discipline and depth of spirituality. They are more diligent in worship and have a deeper understanding of Islamic values” (Abduh, 2024). In addition, he added that the practice of *tarekat* helps students to live better and practice Islamic teachings in their daily lives, which in turn forms good character and noble character.

### 3.5. *Tarekat* Education: Solutions to the Problems of Modern Society

A profound interplay between rationalism and religious dogmatism marked the dawn of modernity in this era. An epistemological understanding between rationalism and empiricism is believed, as Thomas Henry Huxley describes it as a "scientific method." With his analysis, human knowledge becomes confined to the concrete world, so abstract concepts such as religion and others are useless. Even Wilhelm Nietzsche said that “God was dead,” and Karl Marx regarded “religion as a weapon” that could hinder human progress itself. Modernism drives mankind to embrace science and technology as the solution to all their needs. According to Seyyed Hossein Nasr (Nasr, 2020), this world is being contested by humans who compete for power, resulting in much damage and exploitation of nature. This is contrary to the purpose of man as a caliph on earth.

The advances in science and technology have controlled mankind in many respects. The revolution that has taken place has resulted in a change in economic systems, lifestyles, and paradigms, and its existence has created social and mental crises. According to Muhja and Wijaya, this affects the strength and weakness of a person's belief, creating a personality whose lifestyle loses its spiritual value and interpersonal relations based on materialistic factors (Muhja & Wijaya, 2023). Today, this relationship pattern is often judged by one's ability to give value to

financial gain. Consequently, the spirit of cooperation and fraternity rooted in faith has waned. It is evident that Western culture, which advocates for a capitalist-individualist lifestyle, falls short in nurturing human morality and spirituality, highlighting the need for spiritual principles in contemporary living. Not a few modern generations today, because of the failure of their lives undergoing spiritual harassment, can even be at risk of mental illness (Rabelo, Mattos, & Abib, 2022).

Jagat Arsy Islamic Boarding School, located in the city's heart, provides spiritual space for modern society. As an Islamic educational institution, trainees provide solutions to sufficient spiritual needs for them to avoid the dangers of the modernization currents that demand the popularity of a lifestyle that capitalism and consumerism (Reinsberg, Stubbs, & Bujnoch, 2023). The educational system used is provided not only for the education of the clergy but also for the general public. According to Abduh (Abduh, 2024), the scientific service activities held in training were followed by many communities. Even periodically, the training received *talqīn* as an official declaration to be followers of the *tarekat*.

The contemporary challenge confronting modern society lies in navigating a myriad of rational choices, particularly in the realm of religious models. People have easy access to information through a variety of digital media. In Islamic education, the influence of increasingly sophisticated technology, which should act as a facilitator, weakens spiritual mentality and causes a moral crisis (Mansir, Limbong, Nukhba, & Rizapoor, 2023). In this case, the *tarekat* can be used as a life guideline and guide in action. Within the TQN taught at Jagat Arsy Islamic Boarding School, a foundational teaching (*tanbīh*) emphasizes religious moderation as a guiding principle. By becoming attached, modern, multicultural urban societies will not be easily subjected to radical actions against the state. The teachings given in the ministry can stimulate the development of spiritual education for the centers and society.

The Jagat Arsy trainees' educational activities have constructed modern society's diversity, especially in urban areas. Primarily, the public's fervor in seeking religious education serves as a testament to the enduring significance of religion in ongoing modernization. Secondly, the massive educational activity of these *tarekat* indicates that *tarekat* is not dead and even remains relevant to the spirit of modernism. Third, the doctrine of *tarekat* is not jumud. The discipline and practice he has followed do not relieve him of his worldly identity. As in tradition in the *tarekat*, followers consistently uphold the practices of *tarekat* and maintain strong relationships with their *mursyīd* teachers and friends.

## CONCLUSION

Based on the results and discussions above, it can be concluded that the Islamic education system based on *tarekat* in Islamic boarding schools has significant benefits, especially in developing students' spirituality and morality. *Trainees have specially designed Tarekat education*, which students and the general public can use. The Islamic boarding school is a space for a modern society that needs spirituality. The major findings suggest that *tarekat* helps improve self-discipline, closeness to God, and the formation of a better character. Despite challenges such as resistance from the conservative side and difficulties in designing a uniform curriculum, the benefits of *tarekat* education, such as enhanced self-discipline and spiritual growth, have significantly improved the quality of education and spirituality within the center and the broader

society. The activities of the *tarekat* in this training demonstrate the perpetual necessity of religious spirituality and the enduring adaptability of *tarekat* amidst modernization.

Recommendations from this study include emphasizing the significance of engaging in intensive dialogue and socialization to address resistance effectively. Developing flexible and adaptive curriculum modules tailored to diverse curricula is crucial for successful implementation. The implications of this research encompass enriching the theory of Islamic education by incorporating a profound spiritual perspective. Moreover, the research offers practical guidance to trainees seeking to seamlessly integrate *tarekat* into their curricula. Further research is recommended to identify the most effective teaching methods that align with *tarekat* principles and explore strategies for adapting curricula to various internship settings to enhance educational outcomes and spiritual development.

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