



Implications of the Tijaniyah Order for Islamic Education at Zawiyah Islamic Boarding School

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Abstract

This study aims to determine the implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School and the implications of the Tijaniyah Order for Islamic Education in a portrait from the point of view of achieving the goals of Islamic education at the Islamic Boarding School. The method used is qualitative with a case study approach. Data collection techniques were carried out using interviews and documentation. Data analysis uses miles and Huberman models. As well as the validity test using the credibility test (credibility) with the triangulation method. The results showed that the implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School was carried out by; 1) maintaining the syari'at through *riyadah* and *tajkiyatunnafs*, 2) building personal istiqamah through practising practice practising *wirid*. So that the educational process at the Zawiyah Islamic Boarding School has its peculiarities where the learning process not only transfers knowledge but is accompanied by carrying out the teachings of the Tijaniyah order as a form of *riyadah* in shaping the personality of the students. This was done to realize the goals of Islamic education to build physical education, spiritual education, and intellectual education in creating the profile of students at Zawiyah Islamic Boarding School.

Keywords: Tijaniyah Order, Islamic Education, Islamic Boarding School.

Abstrak

Penelitian ini bertujuan untuk mengetahui implementasi Tarekat Tijaniyah di Pondok Pesantren Pondok Pesantren Zawiyah dan implikasinya Tarekat Tijaniyah terhadap Pendidikan Islam di potret dari sudut pandang capaian tujuan pendidikan islam di Pondok Pesantren tersebut. Metode yang digunakan yaitu kualitatif dengan pendekatan case study. Teknik pengumpulan data dilakukan dengan menggunakan wawancara dan dokumentasi. Analisis data menggunakan model miles and huberman. Serta uji keabsahan menggunakan uji kredibilitas (credibility) dengan metode triangulasi. Hasil penelitian menunjukkan bahwa Implementasi Tarekat Tijaniyah di Pondok Pesantren Zawiyah dilakukan dengan; 1) menjaga syari'at melalui riyadah dan tajkiyatunnafs, 2) membangun pribadi istiqamah melalui latihan amalan dengan mengamalkan wirid. Sehingga proses pendidikan di Pondok Pesantren Zawiyah memiliki kekhasan tersendiri dimana proses pembelajaran tidak hanya melakukan transfer of knowlage tetapi disandingkan dengan menjalankan ajaran tarekat tijaniyah sebagai bentuk riyadah dalam membentuk kepribadian santri. Hal tersebut dilakukan untuk mewujudkan tujuan pendidikan islam untuk membangun pendidikan jasmani, pendidikan rubani dan pendidikan akal dalam mencetak profil santri di Pondok Pesantren Zawiyah.

Keyword: Tarekat Tijaniyah, Pendidikan Islam, Pesantren.

INTRODUCTION

The orientation of Islamic education essentially provides provisions for humans to achieve happiness in the world and the hereafter. So the concept and actualization of Islamic education races with the times which are always dynamic and temporal as an effort to develop the competence of students in responding to the demands of the times to fulfil their duties and roles as caliphs on earth (*kebalifatul fiil ard*) with the main principle of living life as '*abdullah*'. (Servant of Allah). So that whatever is developed and applied in life does not cross the rules of religion.

In terms of educational orientation, it cannot be separated from the goals of Islamic education. As stated by Abdurrahman Saleh Abdullah, there are three main objectives of Islamic education namely; *First*, physical goals (*abdaf al-jismiyyah*) namely the important role of humans as caliphs to process, regulate and explore natural resources. *Second*, the spiritual goal (*abdaf al rubiyyah*) is to accept all the ideals contained in the Qur'an . Increasing one's faith and soul strength can show oneself to obey and submit to Allah to carry out Islamic morality that has been exemplified in the behavior of the Prophet Muhammad. *Third*, mental goals (*abdaf al-'aqliyyah*) lead to the development of the intelligence of a human being as an individual to be able to find the real truth ¹. So in the process of Islamic education learning methods are needed in forming the body, directing the spirit, and 'aqliyyah to achieve the essence of the goals of Islamic education.

One of them is through the tarekat path where the tarekat is good moral education because as a process to clear the heart to achieve akhlakul karimah, then there must be a way to achieve this purification, namely employing *mujabadah* (serious) and *riyadboh* (continuously) to control lust. The tarekat is a way or path taken by tasawwuf experts or mutasawwifin to achieve goals, as explained by Syekh Zainuddin bin Ali "a tarekat is doing charity more carefully and not choosing the generosity (lightening) of syara' such as the nature of *wara'* and firm resolve is like the exercises of the soul."²

The tarekat has relevance to Islamic education, namely occupying a central position as monotheism, sharia, and morality, so that it has an impact on the balance and harmony of life to build a more effective, productive, and contemplative life through a teaching and learning community approach (*learning society*) with ethical values. work, as well as the ethical values of civilization development, with all its dynamics.³

Among the types of tarekat, namely the tijaniyah *tarekat*, provides guidance to be firm in adhering to the Shari'a. One of the congregations in Indonesia is the Tijaniyah congregation which has been considered Mu'tabaroh by Jam'iyyah Expert Thoriqah Al-Mu'tabaroh An-Nahdliyyah (JATMAN) Reference to the Tijaniyah congregation Muhammad SAW.⁴ Besides that, the Tijaniyah congregation is also very easily accepted by

¹ Abdullah SH, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an, Cet Ke-4*. (Jakarta: Cipta Karya, 2007).

² Muhamad Saifullah al-Aziz Senali, *Tasawwuf Dan Jalan Hidup Bagi Para Wali* (Gresik Jawa Timur: Putra Pelajar, 2000).

³ Herdian Kertayasa et al., "Peran Tarekat Sufi Serta Relevansinya Terhadap Pendidikan Islam Modern," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 2 (2021): 549–61, <https://doi.org/10.31004/edukatif.v3i2.358>.

⁴ Saepul Anwar, "Tarekat Tijaniyah (Pengamalan Tarekat Tijaniyah Di Pondok Pesantren Al Falah Biru Garut)," *Jurnal Kajian Pendidikan Agama Ta'lim* 3, no. 2 (2007).

the community because it has a positive impact on the surrounding community, the Tijaniyah congregation can live side by side with non-Tijaniyah people. This is because the teachings and activities carried out by the Tijaniyah congregation do not contain things that deviate from Islamic law, and the Tijaniyah congregation easily blends in with the surrounding community.⁵

The Tijaniyah congregation has developed a lot in Islamic boarding schools including; Syubbanul Ummah Al Abidin Lamongan Islamic Boarding School in Improving Congregational ESQ (Emotional Spiritual Quotient)⁶, practice of the Tijaniyah Order at the Al-Falah Biru Garut Islamic Boarding School⁷, Tijaniyah Order at the Buntet Islamic Boarding School: Tracing Genealogy and Its Polarization⁸. And the Zawiyah Islamic Boarding School is one of the Islamic boarding schools that implements the Tijaniyah Order method in overseeing the education of its students. So that the focus of research is carried out to; 1) knowing the implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School and 2) Knowing the implications of the Tijaniyah Order for Islamic Education in a portrait from the point of view of achieving the goals of Islamic education at the Zawiyah Islamic Boarding School.

METHOD

According to Creswell, a qualitative research approach is divided into five types, namely; *Phenomenological, Grounded Theory, Ethnography, Case Study, Narrative*. This mini research study uses a *case study* where the researcher conducts in-depth exploration of programs, events, processes. This research method uses qualitative methods with the type of *case study* research in which the researcher conducts in-depth exploration of programs, events, processes, activities, against one or more people.⁹ In this study, an exploration was carried out on the implications of the Tijaniyah order for Islamic Education at the Zawiyah Islamic Boarding School.

Data collection techniques in this mini research using interviews and documentation. The interview technique used was semi-structured interviews, i.e. the interview process was freer than structured interviews. Not only did interview instruments with alternative answers be prepared, but resource persons were allowed to convey their ideas, ideas and opinions so that problems were found more openly. The resource persons in this study consisted of Islamic Boarding School Leaders, Ustadz and students. In exploring the data in this study, apart from using the interview method, the researcher also used the observation method by observing the habits of the students' activities at the

⁵ Eko Satriya Hermawan Rosi Anwar, "PERKEMBANGAN TAREKAT TIJANIYAH DI DESA MENUNGGAL, KECAMATAN KEDAMEAN, KABUPATEN GRESIK TAHUN 1983-1996," *AVATARA, e-Journal Pendidikan Sejarah* 13, no. 1 (2022).

⁶ Ulul Miya Saroh and Umi Chaidaroh, "Pengaruh Ajaran Tarekat Tijaniyah Terhadap Peningkatan ESQ (Emotional Spiritual Quotient) Jamaah PP. Syubbanul Ummah Al Abidin Lamongan," *JoEMS (Journal of Education and Management Studies)* 2, no. 6 (2019): 35–42.

⁷ Saepul Anwar, "Tarekat Tijaniyah (Pengamalan Tarekat Tijaniyah Di Pondok Pesantren Al Falah Biru Garut)."

⁸ Ahmad Asmuni dan Hajam, *TAREKAT TIJANIYAH DI PESANTREN BUNTET: Melacak Genealogi Dan Polarisasinya* (Cirebon: Nurjati Press, 2022).

⁹ Creswell, *Educational Research* (New York: Pearson, 2012).

Jawiyah Islamic Boarding School. Data analysis uses the miles and huberman model, namely the process of analyzing data reduction (*data reduction*), displaying data (*data display*) and making conclusions (*conclusion*).¹⁰ And test the validity of the data using the credibility test (*credibility*) which is done by the triangulation method.

RESULTS AND DISCUSSION

The concept of the Tijaniyah Order

Tarekat in terminology comes from the Arabic *tariqah* which means the way.¹¹ Meanwhile, in terminology, the tarekat is a method or method that must be followed by a salik (a person who leads a Sufistic life), to cleanse his soul so that he can draw closer to Allah SWT. This method was originally carried out by a great Sufi, then followed by his students who finally formed a jamiyyah (organization).¹²

At first this tarekat organization appeared in the Middle East. After that, it spread to all corners of the world, including Indonesia. The discourse on tarekat in Indonesia is closely related to the discourse on the entry of Islam into Indonesia. According to several opinions, among them those mentioned by Azyumardi Azra that Islam entered Indonesia or the Archipelago by Sufis who had been intensively traveling, especially since the 13th century, after the fall of Baghdad over Mongolia. The wandering Sufis, at that time, played a quite important role in maintaining the integrity of the Muslim World by facing the challenge of the tendency to dismember the caliphate areas into the linguistic areas of Arabic, Persian and Turkic. During this time Sufi orders gradually became stable and disciplined institutions, and developed affiliations with the trade and handicraft groups that helped shape urban society.¹³

It is said that the tariqas initially had a place in court circles. Then slowly began to seep into the common people. By the 18th century, various forms of tarekat had begun to spread across the archipelago. This happened because students studying at Haramain began to return to their homeland and teach the tarekat they had learned while there. Among these congregations are the Syattariyah order, the Naqsabandiyah order, the Qadiriyyah order, the Qadiriyyah wa Naqsabandiyah order, the Syadziliyyah order, the Sammaniyah order, the Tijaniyah order and the Kubrawiyah order.

The Tijaniyah Order was delivered for the first time by Sheikh Ahmad al-Tijani (d. 1230H/1815H).¹⁴ This order originated from the Algerian Berbers and spread from al-Jazair to the south of the Sahara, continuing to enter Western and Central Sudan, Egypt, Senegal, West Africa, Nigeria, and even this order has been introduced to West and North America.¹⁵

¹⁰ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: CV. Alfabeta, 2018).

¹¹ Ahmad Zuhdi Muhdlor, *Qamus Krappak Al-Ashri Arabi-Indonesi* (Yogyakarta: Yayasan Ali Maksum Pondok Pesantren Krappak Yogyakarta, 1996).

¹² Ahmad Tafsir, *Tarekat Dan Hubungannya Dengan Tasawuf* (Ed.), *Tarekat Qadiriyyah Naqsabandiyah: Sejarah Asal Usul Dan Perkembangannya* (Tasikmalaya: IAILM, 1990).

¹³ Azyumardi Azra, *Jaringan Ulama Timut Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII: Melacak Akar-Akar Pembaruan Pemikiran Islam Di Indonesia* (Bandung: Mizan, 1994).

¹⁴ H.M. Laily Mansur, *Ajaran Dan Teladan Para Sufi* (Jakarta: PT. Raja Grafindo Persada, 1999).

¹⁵ Syekh Fadlullah Haeri, *Belajar Mudah Tasawuf, Terj. Oleh Muhamad Hasyim Assegaf* (Jakarta: PT Lentera Basritama, 1994).

Tijaniyah is a *muktabarah congregation* whose existence and truth are recognized in Indonesia.¹⁶ It is recorded in history that in 1928 there was a movement (tarekat activity) in Cirebon. An Arab who lived in Tasikmalaya named Ali bin Abdullah al-Thayyib al-Azhari came from Medina to write a book " *Munyatul Murid* ", containing several instructions and teachings of the Tijaniyah Order. Also in 1934 in " *Pragmenta Islamica* " in Leiden there were the results of Dr. GF Pijper on the activities of the Tijaniyah congregation in Indonesia or Cirebon. From this historical evidence, it means that the Tijaniyah congregation has been in Indonesia since at least 1928. Genetically, Ahmad al-Tijani has a blood relationship with the Prophet SAW¹⁷, has a soul that loves knowledge, so it is not surprising that in the future he becomes a famous and successful Sufi with his tarekat.

To be tarekat means to use a special path, in a tijaniyah order it means that there are special practices in a tijaniyah order, these practices are a form of creating human beings to be consistent human beings. The Tijaniyah Order does not have a family tree, because as stated above, Ahmad al-Tijani received all of this directly from Rasulullah SAW. The teachings are simple and relatively easy. Because the goal is to get closer to Allah, obtain His forgiveness and pleasure.

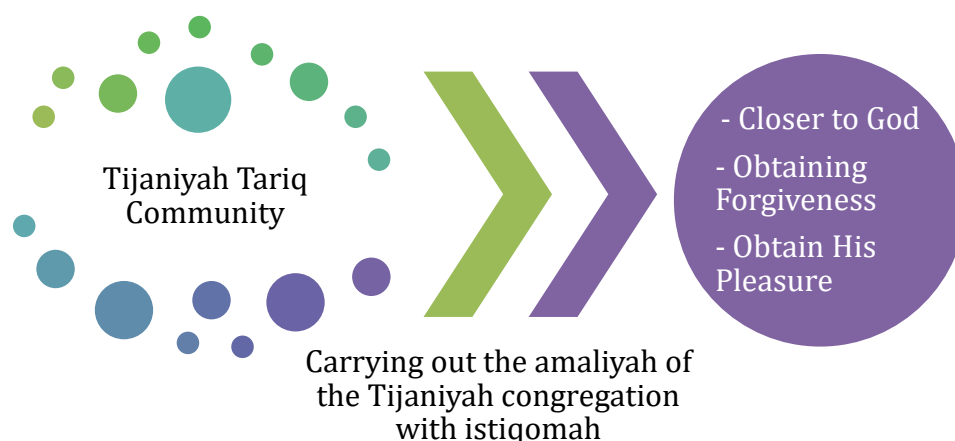


Figure 1. The concept of the Tijaniyah Order

Implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School

Among the strengths of the pesantren lies in the charisma of the kyai who are highly admired and always serve as role models for the students. One of the strengths of the kyai lies in their involvement in the world of congregations that are developing in Indonesia.¹⁸ Zawiyah Islamic Boarding School was established in 2000 under the leadership of KH. Ikyan Badruzzaman., MA., Dr. who is also a Lecturer at Sunan Gunung Djati State Islamic University, Bandung. His motivation was to build a

¹⁶ Noor 'Ainah, "Ajaran Tasawuf Tarekat Tijaniyah," *Jurnal Ilmiah Ilmu Ushuluddin* 10, no. 1 (2016): 87, <https://doi.org/10.18592/jiu.v10i1.746>.

¹⁷ Noer Iskandar Al-Barsany, *Tasawuf Tarekat Dan Para Sufi* (Jakarta: Srigunting Raja Grafindo Persada, 2001).

¹⁸ Syahrul A'dam, "Implikasi Hubungan Kyai Dan Tarekat Pada Pendidikan Pesantren," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2017): 17–30, <https://doi.org/10.15408/kordinat.v15i1.6300>.

pesantren as a means to develop and spread Islamic education at the Garut earth level and to make the institution a special institution for the development of the Tijaniyah order in Garut Regency. The initial activity was to build salafi Islamic boarding schools, wirid institutions, ta'lim assemblies, and studies of tasawuf and tarekat, especially the tijani tarekat.

Based on the results of interviews with the leadership of the Islamic boarding school, the asatidz and students as well as the results of observations on learning activities indicate that the teachings of the Tijaniyah congregation at the Zawiyah Islamic boarding school are as follows;

The Tijaniyah Order Maintains Shari'at

Humans are God's creatures which have a role to worship only God, this is contained in the word of Allah SWT Qs. Adz-Dzariyat verse 56: "I did not create jinn and humans except that they should worship Me". In this verse it is clear that Allah created humans not for any other purpose, but only to worship Him.

Worship is essentially drawing closer to Allah SWT, and humans need ways/techniques or methods to get closer to Him, namely through the tarekat path. The tarekat is also known as *suluk*, which is a way of getting closer to God. It's just that, if the tarekat is still conceptual while *suluk* is already in an operational technical form. Therefore, in the teachings of the tarekat, the term "*suluk*" is defined as training or "*riyadhab*" in stages and for a certain period under the guidance of the tarekat teacher. People who follow this *suluk* are called "*salik*" with the initial goal of "*tazkiyah an nafs*" which gradually increases *al-maqomat* to the final goal by the traditions of a particular tarekat.¹⁹

To maintain the consistency of the direction and objectives of the tarekat, each tarekat has a basic pattern of attitudes and behavior which is at the same time the identity of the tarekat. member of the tarekat.²⁰

Sheikh Sayid Prof. Dr. Muhammad Fadhil Al Jilani said that the purpose of the congregation is to revive the sunnah of the Prophet Muhammad.²¹ "So the real aim of tasawuf and tarekat is to revive Allah's law and serve it. Syekh Ahmad At-Tijani, Founder of the Tijani Order, when he received the practice of the congregation from Rasulullah SAW in a *yaqdzab manner*, he was given a message by the Prophet namely "*ilzam badzihhi thoriqoh min ghairi khalwat wala tijani anil kholqi*" which means hold on to this tarekat without having to do self-exile (Seclusion).

In the Tijaniyah Order, several important requirements must be fulfilled and adhered to by its followers, namely: 1) Making obligatory prayers a habit in due time by maintaining the conditions, pillars and all manners which are circumcision. The main thing is congregation; 2). Taqwa to Allah SWT outwardly and mentally according to ability. If there is a violation of syar'i, it is obligatory to immediately repent to Allah; 3) No pilgrimages to ask for spiritual madad (such as asking for prayers) to waliullah who are not from Tijaniyah and are companions of the Prophet

¹⁹ Abdul Samad Palembang, *Pengantar Ilmu Tarekat* (Mesir: Sirius Sâlikin, 1938).

²⁰ Hajam, *TAREKAT TIJANIYAH DI PESANTREN BUNTET: Melacak Genealogi Dan Polarisasinya*.

²¹ Jalaludin Rakmad, *Tasawuf* (Bandung: Aria Mandiri Grup, 2018).

Muhammad. both the dead and the living. But it is obligatory to glorify waliullah (don't underestimate it); 4) Do not unite this congregation with other congregations; and 5) Willing to practice the teachings of this tarekat until the end of his life.

The Tijaniyah Order Implements the Istiqomah Concept

To be tarekat means to use a special path, in a tijaniyah order it means that there are special practices in a tijaniyah order, these practices are a form of creating human beings to be consistent human beings. The *wird* or practice of all tarekat that are *mu'tabaroh* are the *same*, namely Istighfar, Shalawat and Dhikr. In the Tijani Order, three types of *wirid* are practiced, namely: *Wirid Lazimah*, *Wadifah* and *Hailalah*. The *wirids* above are carried out every day except for the *Wirid Hailalah*. *Wirid* is usually carried out after the Fajr prayer and after the Asr prayer in *munfarid* (not in congregation) and the reading is not amplified. *Wirid Wadifah* is read with *Jahar* and in congregation 'ah. As for the time for the Isha prayer or the Maghrib prayer or the Isha prayer and *Wirid Hailalah*, it is held every Friday for the Asr prayer until sunset (Maghrib) either individually or in congregation. *Wirid Lazimah* and *Wadifah* must be carried out and if they are missed, they must be made up.

At the Zawiyah Islamic Boarding School, the forms of practicing the *wirid* of the Tijaniyah Order sometimes vary, but the content is the same. This demonstrated the flexibility and expanse of Tijaniyah's doctrine to his followers. But what is clear is that they will not be separated from the core *wirid* or the pillars of each *wirid*, namely:²² 1) *Wirid Lazimah* has pillars: Istigfar *Wirid* 100 times, Shalawat 100 times and Kalimatul Ikhlas 100 times; 2) *Wirid Wadifah* has pillars: Istigfar *Wirid* 30 times, Shalawat Fatih 50 times, Kalimatul Ikhlas 100 times and Shalawat Jawharatul Kamal 12 times, it is commonly practiced in the majority of countries while in parts of the Eastern Sahara, namely: Istigfar *Wirid* 100 times, Shalawat Fatih 100 times, Kalimatul Ikhlas 200 times and Shalawat Jawharatul Kamal 12 times. 3) *Wirid Hailalah* bows to one, namely reading the sentence of Ikhlas at least 1000 times.

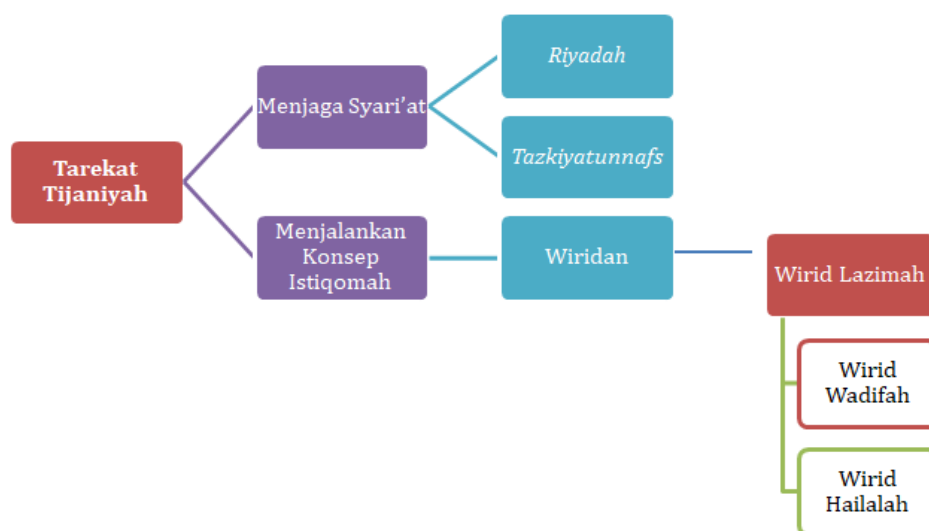


Figure 2. Implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School

²² Djamaludin, *Thariqoh Tijaniyah Kunci Rahmat Ilahi* (Jawa Timur: Pustaka Tijaniyah, 2022).

Islamic Education Goals

Al-Ghazali emphasized that, "the aim of education" is to lead to the realization of religious and moral goals, where *fadhilah*/priority and *taqarrub* to Allah are the most important goals in education.²³ The goal of Islamic education is to give birth to civilized humans, namely humans who can integrate knowledge, charity, and morals. These three dimensions can lead humans to happiness in the world and the hereafter. In educational activities, the moral/moral aspect is very significant in the process of developing Islamic education, especially in the current millennial era. Not only aimed at students, teachers in educational spaces must have three important aspects, one of which is morality *wa suluk* (righteous and noble).

The educational process is an interaction between educators (teachers) and students (students) to achieve predetermined educational goals.²⁴ According to Abdurrahman Saleh Abdullah there are three main objectives of Islamic education, namely "physical goals (*abdaf al-jismiyyah*), spiritual goals (*Abdaf al-ruhiyyah*). Thus, education has al-ruhiyyah), and mental goals (ahdaf al-'aqliyyah) ".²⁵ First, the purpose of Physical Education (*Abdaf Al-Jismiyyah*), namely the important role of humans is as caliphs to process, regulate and explore natural resources. In general view the ability to play a human role in the world requires a perfect human figure and excellent ability or strength (*al-qawiy*). The superiority of physical strength indicates one of Talut's qualifications to become king. As explained in the letter QS.Al-Baqarah; [2] paragraph 247;

"Their Prophet told them: "Surely Allah has appointed Thalut to be your king." they replied: "How did Thalut rule us, when we are more entitled to control the government than him, while he was not given enough wealth?" the prophet (they) said: "Verily Allah Has chosen your king and bestowed upon him wide knowledge and a mighty body." God gives government to whom He wills. And Allah is almighty in giving, all-knowing."

According to Abdurrahman, some scholars interpret the sentence *ba*that *fi* al-jisms to mean great physical strength. But relying on physical strength alone is not a guarantee to play its role and achieve happiness, even though the measure of happiness itself is abstract. In historical records there is not a single Prophet or Apostle who was not physically strong or weak except for the Prophet Ayyub As, and even this is just an *i'* *tibar* to be used as a lesson. One of them is that it is inappropriate for humans with all their shortcomings not to serve Allah SWT, because whatever appears in this world is pseudo and temporary, the best is good deeds and the afterlife is better and eternal.²⁶

Even so , the problem of physical strength cannot be denied, therefore education which is considered as an instrument for optimal physical functioning, education must be in line with the psycho-physical development of students. This development lasts for two decades from the time the child is born, that is, during the child's teenage years between 12 and 13 years to 21 and 22 years. The provisions that children bring from birth experience physical development.²⁷

Second, the purpose of spiritual education (*Abdaf al ruhiyyah*). Spiritual goals in Islamic education are termed *Abdaf al ruhiyyah* . For people who truly accept Islamic teachings, of course they will accept all the ideals contained in the Qur'an . Increasing one's faith and soul strength can show oneself to obey and submit to Allah as a form of piety to God. Where *taqwa* is the source of all goodness in society, as the only way to prevent damage, evil and sinful acts as well as the main

²³ Ali Al Jumbulati, *Perbandingan Pendidikan Islam* (Jakarta: PT Rineka Cipta, 1994).

²⁴ Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 3, no. 2 (2018): 21–38, <https://doi.org/10.48094/raudhah.v3i2.28>.

²⁵ SH, *Teori-Teori Pendidikan Berdasarkan Al-Qur'an, Cet Ke-4*.

²⁶ SH.

²⁷ Muhibbin, *Psikologi Belajar. Cet. Ke 10*. (Jakarta: Raja Grafindo Persada, 2010).

pillar in fostering one's soul and morals.²⁸ Meanwhile, Islamic morals and morality have been exemplified in the behavior of the Prophet Muhammad. is part of the goal of Islamic education. A simple example of a similar ideal, as evidenced in the Al-Qur'an Surah Al Qolam (68) verse; Meaning: And verily you are truly virtuous and noble character. This verse praises the Prophet (PBUH) for his strong and firm moral standards. This ideal is held by modern educators when the discussion is directed at the goals of religious education (*ahdaf al-diniyyah*), for students both individually and in groups.

Purification and purification of oneself individually from similar negative traits is the highest priority. In Surah Al Baqarah (2) verse 126, it is stated that the word *tazkiyyah* which is interpreted with the meaning of purification of attitude is mentioned in connection with the expressions and statements of Allah's verses in the teachings of wisdom as the main function for the Prophet. This affects how high *tazkiyyah* is increasing in the Al- Qur'an .

Third, the Purpose of Intellect Education (*Ahdaf al-'aqliyyah*). The purpose of reason education (*ahdaf al-,,aqliyyah*) is to direct the development of the intelligence of a human being as an individual to be able to find the real truth. The study of the signs of Allah's power and the discoveries of His verses bring one's faith in the Creator of all that exists. Reason has extraordinary power to study, examine and research natural phenomena and social phenomena. According to Harun Nasution, knowledge is the consumption of the human brain which gives birth to an intelligent mind, the more the brain consumes knowledge, the smarter a person's mind will be.

The problem is that not all knowledge that a person acquires comes from sources of knowledge or true values. True knowledge is knowledge that is by God's will, namely the reality of knowledge that benefits can be felt, bringing human civilization more advanced and so on, not knowledge that results in disaster or the decline of human civilization and is contrary to God's will.

Meaning: "It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel for them some of the (results of) their actions, so that they return (to the right path) .. (QS Al-Rum ;[30] : (41).

The important role of education here is how students can read and examine the facts that lie in the universe into a scientific study. Furthermore, the facts obtained by them through direct interaction with objects are considered *haq al-yaqin*, starting from the belief that students believe in the truth or find the truth directly. Empirical attitudes regarding the signs of Allah's power that are found in the universe will help the truth of science in the education system.

²⁸ Yanti Nurdianti and Uus Ruswandi, "INTERNATIONALIZATION OF TAQWA VALUES IN FRAMING" 5, no. 3 (2022): 1146–60.

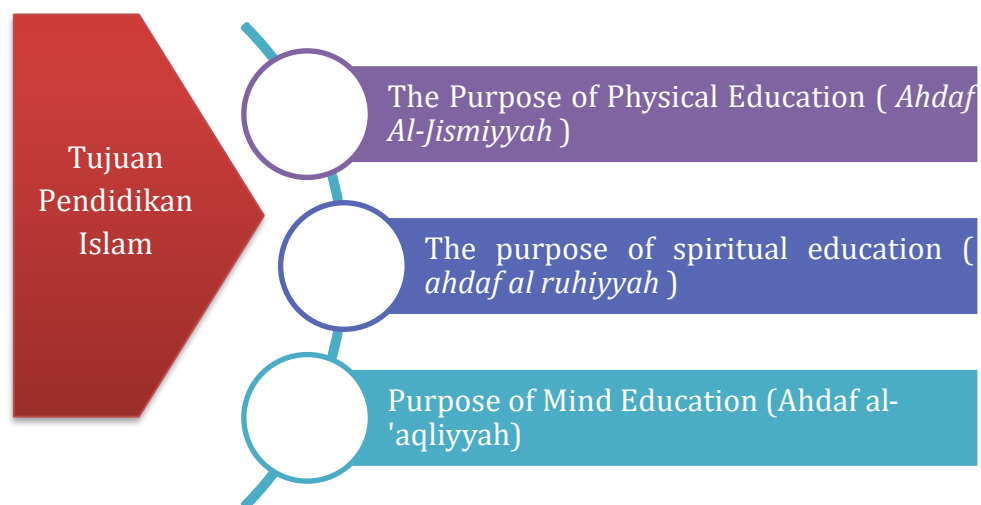


Figure 3. The Purpose of Islamic Education

Implications of the Tijaniyah Order for Islamic Education in Zawiyah Islamic Boarding Schools

Humans created by Allah SWT have been equipped with various advantages, including having three important roles, if we relate what is the main role of humans living on earth, namely humans have the role of ' *abdullah* '. In the Islamic concept, Abdullah is a servant of Allah on earth who has the task of only worshipping Allah SWT. In carrying out his duties as a servant of Allah , it is appropriate and proper that humans must always submit themselves to Allah and carry out all their charity activities by the Shari'a of Allah SWT.

A human being can become a perfect Abdullah when that human being can make his mind and thoughts produce something useful. In producing these benefits, it needs to be processed with what is called education, so that a causal relationship is established between humans and education.

Because human education exists; and because of education, humans are increasingly becoming themselves as human beings. Humans are the subject of education, but also the object of education itself. Muslim education experts generally agree that the theory and practice of Islamic education must be based on a basic conception of human beings. Discussion around this issue is very vital in education. Without clarity about this concept, education will be groping, and it is even possible that Islamic education will not be understood clearly without first understanding Islamic concepts related to the development of the whole individual. Muslim human identity can be obtained perfectly after its function as a creature, educator and educated person, servant of Allah ('abd) and caliph of Allah, as well as other potentials have truly been integrated in a balanced way into a unified whole. Emphasizing on one of them while leaving the other behind results in imperfect human identity as perfect human beings or kaffah Muslims.²⁹

In making humans to be perfect human beings is not something easy but not something impossible, the point is that there needs to be continuity between reason and

²⁹ Abd. Rachman Assegaf, *Filsafat Pendidikan Islam* (Jakarta: Rajawali Press, 2011).

thought in achieving it, the emphasis on the roles that humans have is not only to make humans become pious individuals, and ignore regarding the development of education, technology and progress will be taken by other people, as a result if we only take that one thing it will cause humans to only have the quality of individual piety (as Abdullah), and educational and technological progress will not be achieved, and this will making the Islamic ummah a backward and primitive ummah, and vice versa if humans only focus on the role of their caliph who studies all educational and technological advances without acting as a servant of Allah this will make understanding wrong and not create balance in life.

From the description above regarding the concept of tarekat in life, it can be seen the important implications of this concept about Islamic education, as was done by the author conducting a mini research at Zawiyah Islamic Boarding School Samarang Garut, namely:

Islamic boarding schools are Islamic educational institutions whose knowledge related to the Islamic religion is expected to be obtained in Islamic boarding schools. All efforts made to improve pesantren in the present and the future must adhere to this principle. As was done by the Zawiyah Islamic Boarding School which continues to make changes from year to year to make the Islamic boarding school institution the center of civilization, especially in its implementation the Zawiyah Islamic Boarding School adopts a curriculum that is applied from the Tijaniyah Order values which are the foundation of education. Because in reality Islamic boarding schools must remain as Islamic educational institutions with characteristics that make Islamic boarding schools special but not exclusive institutions.

Zawiyah Islamic Boarding School from the time it was founded until now continues to strive to realize the goals of Islamic boarding school education by always looking to the future, what will happen in the future. This goal in turn will be a motivating factor for the students to learn to train themselves to be someone sincere in all deeds. Because people who study at Islamic boarding schools are based on the principle of sincerity, so if they have graduated from Islamic boarding schools they may not have any strings attached and everything is intended to only seek pleasure. So there is a statement from Islamic boarding schools that Islamic boarding school education aims to form human beings who are pious, able to live with their strength, it is not mandatory to become a civil servant. Thus it can be concluded that in general Islamic boarding school education aims to educate independent human beings.

Systematically, the aim of Islamic boarding school education wants graduates who are independent and have good character and piety, by strictly separating aspects of education and teaching, both of which complement one another. The educational dimension, in the sense of fostering the character of students, obtains a balanced portion in addition to the teaching dimension which fosters and develops the intellectuality of students.

One of the goals of education in Islamic boarding schools is training to be able to stand alone (independence) and to develop oneself so that one does not depend on other people except God. This paradigm encourages in many ways the most emphasized to

students is the importance of sincerity above all else. The Book of Ta'limal-Muta'allim states this emphatically.

Because the goals of pesantren education are like that, what is most emphasized is the development of individual educational character that is oriented towards *self-employment* and *social-employment*. The students are educated and trained according to their abilities and limitations, so that the Islamic boarding schools are known for the basic principles of thorough learning and continuous progress. Students who are smart and have more abilities than others will be given special attention and are always encouraged to continue to develop themselves and receive personal learning as needed. The students are treated as honorable creatures as entrusted by God who must be honored and loved in their steps to gain God's knowledge as instructed by the Prophet Muhammad SAW.

As an Islamic educational institution, Islamic boarding schools selectively aim to make students as independent human beings who are expected to be able to become leaders of the people towards God's pleasure. Islamic boarding schools are tasked with producing people who are truly experts in the fields of religion and social science and have noble character. So that students have a religious character, namely as an attitude and behavior that obeys in carrying out the teachings of the religion they adhere to, is tolerant of the implementation of other religious worship, and lives in harmony with adherents of other religions.³⁰

The achievement of these goals encourages Islamic boarding schools to teach monotheism, fiqh, interpretation, hadith, nahwu, sharaf, ma'ani, badi'dan bayan, ushul fiqh, musthalah hadith and manthiq. These are often standardized with the teaching of obligatory books (kutubul muqarrarah) as textbooks known as the yellow book. Various books are used in Islamic boarding schools, starting from simple ones such as Safinatun Najah, al-Jurumiyah, Taqrib, Alfiah, Tafsir Jalalain, Fathul Wahab, Mahalli, Minhajul Qawim to special teaching using Tafsir Ibnu Katsir, al-Baidhawi, al-Maraghid and so on. religion, by the personality of the founding kiai. Meanwhile, the teaching method and material of the book taught to the santri are determined by the quality of the kiai's knowledge and what is practiced in daily life.

The teaching methods used to study the standard books (muqarrarah) of Islamic boarding schools are the wetonan method, the bandongan method, the sorogan method, the muhawarah method, the mudzakah method and the majlis ta'lim method. This teaching method has been applied since the establishment of the pesantren and there have been improvements since the pesantren experienced a period of change and revival in the 1900s until now this method still shows its effectiveness. The wetonan method is that the kiai reads a book on a certain day and the students read the same book, then the students listen about the kiai's reading.

Such a teaching method is a free method, because there is no attendance. Santri may come, may not and there is no class promotion system. Santri who quickly finish the book may continue to a higher book or study other books. This method seems to educate

³⁰ Yanti Nurdiyanti, Budi Prasetyo, and Aan Hasanah, "Model Pengelolaan Pendidikan Karakter Di Rumah Qur'an Aisyah Radiyallahu 'Anha 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal Bahwa" 6, no. 2 (2022): 139–57.

children to be creative and dynamic. In this wetonan method, the length of study for students does not depend on the length of the year of study, but is based on the time when the student has completed the prescribed textbooks. If a book has been completed, then a santri is considered to have completed the book.

In some Islamic boarding schools that are still orthodox, if several students finish one book together, then a ceremony called khatamandi is held, where pencak, harp and flying (tambourine) are shown, as entertainment and various power contests are used as entertainment. In the wetonan method this is done using a the kiai sits surrounded by his students. The santri group then follows the kiai who reads, translates, explains and reviews books in Arabic. The group of santri who take part in such lessons is called khalaqah, which means the circle of santri learning. The sorogan method in recitation is the most difficult part of the entire traditional Islamic education method, because this method demands patience, diligence, obedience and personal discipline from the santri. In this method, students who are good at submitting a book to the kiai to read in front of the kiai. If in reading and understanding the book there are mistakes, then those mistakes will be corrected immediately by the kiai.

In some Islamic boarding schools, *muhawarah* or *muhadasah exercises* are not required every day, but only once or twice a week combined with muhadharah or kitabah exercises, the aim of which is to train students' skills in making speeches. The *mudzakarah* method is a scientific meeting that specifically discusses the problems of the diniyah, such as worship and faith as well as religious issues in general. In the mudzakarah method, two levels of activity can be distinguished. The first is a *mudzakarah* organized by fellow santri to discuss a problem to train the santri to be skilled in solving problems using the available books. One of the santri is appointed as a spokesperson to convey conclusions from the problem being discussed. by the kiai, the results of the students' mudzakarah are submitted for discussion and assessment as in a seminar. It usually contains more questions and answers and is almost entirely held in Arabic.

At present the Zawiyah Islamic Boarding School in carrying out its functional duties as an educational institution educates its students to become someone useful in the future implementing a curriculum that takes from the internalization of the values of the Tijaniyah Order as seen above that the Tijaniyah Order concept can be taken from its values to be applied In Islamic boarding schools, if in the Tijaniyah congregation there are practices that must be carried out according to the time specified in the Zawiyah Islamic boarding school, things like that are also carried out, such as the rote method which is done by Istiqomah method at certain times, there is also the Tarbiyah method, namely interpreting the yellow book.

In the tijaniyah tarekat, a teacher or murshid acts as a person who directs his students to his students or what can often be called the name of the congregation. The role of the Mursyid is very significant because a Mursyid directs his congregation to always carry out the practice of the Tijaniyah Istiqomah order based on the arguments of the Koran and Sunnah. This was done so that the *ghiroh* of the jama'ah would not fade at the Zawiyah Islamic boarding school. Kyai in carrying out his duties as a leader directs his students so that they can be istiqamah in seeking knowledge of religious values contained in the Qur'an

and Sunnah. This makes the motivation for the students to always carry out the rules that exist in the Islamic boarding school. Learning at the Zawiyah Islamic Boarding School also applies a method like that in the Tijaniyah order, namely *dhikr Hajimah*, *Wadifah* and *Halalah* at Islamic boarding schools, mandatory memorization is also applied, namely memorization which must be completed by the students and secondly there is sunnah memorization or what we often call extracurricular science.

In terms of education, the students at Zawiyah Islamic Boarding School were not only given teaching and learning methods, but also instilled in them the arguments that became the foundation so that the students in carrying out their learning activities were not only physically present, but also spiritually present. As is always echoed that a good human being is a human being who has the most benefits for others, the content contained in this statement is a motivation for the santri.

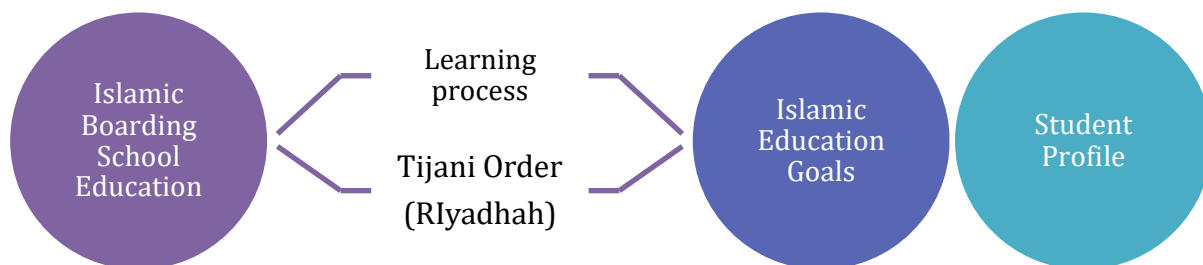


Figure 4. Implications of the Tijaniyah Order for Islamic Education

CONCLUSION

Based on the results of the analysis it was concluded that the Implementation of the Tijaniyah Order at the Zawiyah Islamic Boarding School was carried out by first maintaining the shari'ah through *riyadah* and *tajkiyatunnafs*. Namely by making obligatory prayers a habit in time by maintaining the terms, pillars and all the manners which are the circumcision. The main thing is congregation and Taqwa to Allah SWT with outwardly and mentally according to ability. The second is to build a personal istiqamah through practicing practice by practicing wirid. With the form of wirid practice consisting of; 1) Wirid Lazimah has pillars: Istigfar Wirid 100 times, Shalawat 100 times and Kalimatul Ikhlas 100 times, 2) Wirid Wadifah has pillars: Istigfar Wadifah 30 times, Shalawat Fatih 50 times, Kalimatul Ikhlas 100 times and Shalawat Jawharatul Kamal 12 times, which is commonly practiced in the majority of countries, while in parts of the Eastern Sahara, namely: Istigfar Wirid 100 times, Shalawat Fatih 100 times, Kalimatul Ikhlas 200 times and Shalawat Jawharatul Kamal 12 times. 3) Wirid Hailalah bows to one, namely reading the sentence of Ikhlas at least 1000 times. So that the students at the Zawiyah Islamic Boarding School in terms of their education are not only given teaching and learning methods, but also instilled in them the arguments that become the foundation so that the students in carrying out their learning activities not only physically present, but spiritually. So that the educational process at the Zawiyah Islamic Boarding School has its peculiarities where the learning process not only transfers knowledge but is accompanied by carrying out the

teachings of the Tijaniyah order as a form of *riyadah* in shaping the personality of the students. This is done to realize the goals of Islamic education to build physical education, spiritual education and intellectual education in creating the profile of students at Zawiyah Islamic Boarding School.

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