

Implementation of Tasawwuf Values in the Book of *Durratun Nashihin* to Improve the Spirituality of Students at the Lubabul Fattah Islamic Boarding School, Tulungagung

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Abstract

Efforts to increase the spirituality of students at the Lubabul Fattah Islamic Boarding School are actualized through daily activities based on the values of Sufism in the book *Durratun Nashihin*. This implementation effort was carried out with the hope that there would be an improvement in the students' morals, self-awareness and empathy. This research uses descriptive qualitative methods. Thus, this research produces a conclusion that the Sufism values contained in the book *Durratun Nashihin* which have been practiced by the students of the Lubabul Fattah Islamic Boarding School have had a positive impact in increasing spirituality, especially in terms of morals, morals, empathy and tolerant attitudes. These values include patience, *tawadhu'*, *sadaqah fi sabilillah*, congregational prayer, reading the Qur'an and dhikr. In the implementation process, the Lubabul Fattah Islamic Boarding School has done this through an educational curriculum, so that the students' understanding of Sufism is not only through spiritual practice, but also through educational pathways which have their own implications for the soul/spirituality of a student as evidenced by attitudes and behavior that show calm.

Keywords: Sufism values, *Durratun Nashihin*, Implementation, Lubabul Fattah Islamic Boarding School

Abstrak

Upaya peningkatan spiritualitas santri di Pondok Pesantren Lubabul Fattah diaktualisasikan melalui kegiatan keseharian dengan berlandaskan nilai-nilai tasawuf dalam kitab *Durratun Nashihin*. Upaya Implementasi tersebut dilakukan dengan harapan supaya terdapat peningkatan dalam diri santri dari aspek akhlak, kesadaran diri, dan rasa empati. Penelitian ini menggunakan metode kualitatif deskriptif. Dengan demikian, penelitian ini menghasilkan sebuah kesimpulan bahwa nilai-nilai tasawuf yang terkandung dalam kitab *Durratun Nashihin* yang sudah dipraktikan oleh santri Pondok Pesantren Lubabul Fattah memberikan dampak yang positif dalam meningkatkan spiritualitas khususnya dari segi akhlak, moral, empati dan sikap toleran. Nilai tersebut antara lain, sabar, *tawadhu'*, *shadaqah fi sabilillah*, shalat berjamaah, membaca al-Qur'an dan berdzikir. Dalam proses implementasinya, Pondok Pesantren Lubabul Fattah telah melakukannya melalui sebuah kurikulum pendidikan, sehingga pemahaman para santri terhadap tasawuf tidak hanya melalui olah bathiniyah, tetapi juga melalui jalur pendidikan yang memberikan implikasi tersendiri bagi jiwa/spiritual seorang santri yang dibuktikan dengan sikap dan perilaku yang menunjukkan ketenangan.

Kata Kunci: Nilai-nilai tasawuf, *Durratun Nashihin*, Implementasi, Pondok Pesantren Lubabul Fattah

Introduction

The discourse on the study of Sufism in Islamic boarding schools is never separated from the yellow book which has become a tradition and characteristic of Salafiyah Islamic boarding schools. There is one book that is very popular and widely studied among Indo-

nesian Islamic Boarding Schools and has even become a basic science that must be studied, this book is *Durratun Nashibin*.¹ The *Durratun Nashibin* book is one of the Sufism books whose discussion content is light enough to be studied, understood and put into practice. Apart from that, the book work Shaikh Uthman al-Khaubawy also quoted several propositions from the Qur'an and Hadith and wrapped it in several religious stories and mauidhah (advices) so that it gave an interesting impression to students, thus providing motivation to be more enthusiastic in doing good deeds.²

We often associate the term Sufism with things related to the inner or spiritual dimension.³ Such an understanding has become commonplace among society in general, but it is important to know that Sufism does not only talk about practice, but also what and what the theory of Sufism is. Therefore, not only society in general, but Islamic boarding school students also need to receive special attention regarding their spirituality so that there can be a significant change for the better.⁴ The teachings of Sufism in every Islamic boarding school, of course own characteristics and different methods for realizing them.

The book *Durratun Nashibin* was studied at the Putra Al-Fattah Tower Islamic Boarding School in 2018-2020, which was held every Monday to Wednesday using a bandongan or balahan system, where all the students gathered together at the council and there was an ustadz who read both the meaning and explanation. However, this study is only followed by students of the book, it is not required for students to understand the Qur'an. The teachings of Sufism contained in the Lubabul Fattah Islamic Boarding School can be found. Some of the values contained in the book *Durratun Nashibin* have been realized through the daily lives of the students. These values include patience, *tawadhu'*, *shodaqah fi sabilillah*, congregational prayer, reading the Qur'an and dhikr.⁵ Of these five values, of course there needs to be a role for the management to maintain and preserve them in order to create an improvement in the students' spiritual aspects, remembering that Islamic boarding schools always follow the development patterns of the times and if the flow of globalization is not filtered it can easily enter the area. It is feared that Islamic boarding schools will gradually weaken the morals of the students that have been formed.

Sufism has a much needed urgency and implications for increasing the spirituality of a student, especially in the current era which is called the era of globalization.⁶ The flow of

¹ Gunawan Anjar Rifyal Luthfi, "Konsep Pendidikan Tasawuf Amali Menurut Syaikh Utsman Ibn Hasan Ibn Ahmad Syakir Al-Khaubawi Dalam Kitab Durrah An-Nasihin Dan Implementasinya Dalam Pembelajaran PAI," *Journal Civics and Social Studies* 3, no. 2 (2019): 55–56.

² Muhtarom, *Kualitas Hadis-Hadis Dalam Kitab Durratun Nashibin {Bab Kentamaan Hari Jum'at}*, 2013, 1-6.

³ Mulyadhi Kartanegara, *Menyelami Lubuk Tasawuf* (Jakarta: Erlangga, 2006), 2-3.

⁴ Aly Mashar, "Tasawuf: Sejarah, Madzhab, Dan Inti Ajarannya," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 12, no. 1 (2015): 97-117.

⁵ Usman Al-Khaubawy, *Durratun Nashibin* (T.tp: Darur Rohmah Islamiyah, 2020): 21, 143, 153, 160, 170, dan 226.

⁶ Ahmad Fatah Yasin Subhan Murtado, "Penerapan Nilai-Nilai Tasawuf Di Pondok Pesantren Al-Fatah Temboro Magetan Sebagai Upaya Menghadapi Era Globalisasi," *Al-Musannif: Jurnal Pendidikan Islam Dan Keguruan* 3, no. 2 (2021): 114, https://www.researchgate.net/publication/361350940_Penerapan_Nilai-nilai_Tasawuf_di_Pondok_Pesantren_al-Fatah_Temboro_Magetan_sebagai_Upaya_Menghadapi_Era_Globalisasi.

globalization has brought major changes to human life. Significant changes in technology and information from time to time have had their own effects on people's lifestyles. We can see this influence in the existence of a new, more modern lifestyle, starting from the way they socialize, dress, and what stands out most is that they cannot be separated from social media.⁷

Progress in the fields of science and technology also brings great benefits to the world, apart from the positive impacts caused by globalization, it cannot be denied that there are negative things that make someone inevitably have to adapt themselves to the situation and without realizing it they have busy with material matters. This busyness causes a person to lose focus and forget about inner needs which are actually necessary to get spiritual nourishment. So that when they succeed in entering a world filled with material sufficiency, quite a few of them feel confused about what they should do in life, this is caused by nothing but emptiness in their souls.

Starting from this phenomenon and several literatures that researchers have explored, researchers have found three trends that still have an interconnection with the book *Durratun Nashihin*. *First*, an analysis regarding the quality of the hadith contained in *Durratun Nashihin* and wanting to prove the truth of these various comments by taking samples from the chapter The Virtue of Fridays.⁸ *Second*, a study of the concept of Sufism from the perspective of Shaykh Utsman ibn Hasan ibn Ahmad Syakir Al-Khaubawi in the book *Durratun Nashihin* and its implementation in PAI learning, but the explanation of Sufism in this research is still global in nature.⁹ *Third*, research related to implications in increasing spiritual intelligence and character formation of Islamic boarding school students.¹⁰

Based on the literature data, the author is interested in perfecting the results of previous research with further studies so that understanding of Sufism's teachings does not only refer to theory, but also balancing with *amaliyah* practice. The implementation of the five values of Sufism at the Lubabul Fattah Islamic Boarding School is not only carried out through *spiritual* practice, but also through the educational curriculum. This aims to provide students with an understanding of the essence of Sufism teachings in order to help improve their soul/spirituality.

To gain a comprehensive understanding, this research uses a qualitative descriptive method, with a *case studies* model, namely in-depth research about individuals there is in one area, which in this case are the students of the Lubabul Fattah Islamic boarding school. The focus of this research is on practice and theory in Sufism at the Lubabul Fattah Islamic Boarding School with a tendency towards the values contained in the book *Durratun Nashihin*.

⁷ Nur & Irham, "Tasawuf Dan Modernisasi : Urgensi Tasawuf Akhlaki Pada Masyarakat Modern," *Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 1 (2023): 114.

⁸ Muhtarom, *Kualitas Hadis-Hadis Dalam Kitab Durratun Nashihin {Bab Keutamaan Hari Jum'at}*, 49.

⁹ Rifyal Luthfi, "Konsep Pendidikan Tasawuf Amali Menurut Syaikh Utsman Ibn Hasan Ibn Ahmad Syakir Al-Khaubawi Dalam Kitab *Durratun Nashihin* Dan Implementasinya Dalam Pembelajaran PAI."

¹⁰ Miftachul Ulum, "Pendampingan Pemahaman Kitab Kuning Durratun Nashihin Dalam Pembentukan Karakter Santri Pondok Pesantren Sunan Drajat Lamongan," *Annual Conference on Community Engagement* 2, no. 2 (2018): 617–26.

Apart from that, considering that this article uses a type of field research, the data collection techniques use documentation, interviews and observation.

Results and Discussion

Biography of the Author of the Book *Durratun Nashihin*

The book *Durratun Nashihin fi Al-Wa'dz wa Al-Irsyad*, was written by a Turkish cleric named Syaikh Utsman bin Hasan bin Ahmad Asy-Syakir Al-Khaubawi. It is estimated that he lived during the Ottoman Empire at the end of the 12th century H and the beginning of the 13th century H.¹¹ He was an 18th century cleric who lived in Constantinople, which we now know as the city of Istanbul, Turkey. The name al-Khaubawi comes from the word khaubah which means "*tarbazun worker*".¹² Al-Khaubawi comes from Rome, Italy, which adheres to the Hanafi madhhab. He died in 1824 AD. The author does not know much information about al-Khaubawi, including the exact year of his birth, his childhood history, his level of education, and his other life history. This is because, in the *muqaddimah* of the book, a complete biography of the author is not written.

Al-Khaubawi is known as a person who is an expert in the fields of law, exegesis, and is also someone who knows a lot about hadith, but he is not a hadith narrator. However, al-Khaubawi's expertise in the field of Islamic science, especially in the study of tafsir-hadith, is still a matter of debate. The reason is that the hadiths contained in the book *Durratun Nashihin* are the result of excerpts from several books, such as *Bidayat al-Hidayah*, *Tanbih al-Ghafilin*, *Daqaq al-Akhhbar*, and other books. On this basis, the author states that most of the contents of the Book of *Durratun Nashihin* are the result of writing, not explanations written directly by the author. According to Lutfi Fathullah, based on his research on the book *Durratun Nashihin*, he rejects the nickname mufasssir or muhaddist for al-Khaubawi, he prefers the nickname "wa'idz", giver of advice.¹³ Because many of the hadith contained are of *dba'if*, *dba'if jiddan* quality, even 30% of them are categorized as *maudhu'* hadith.¹⁴

In general, the Book of *Durratun Nashihin* means "String of Pearls of Advice", consisting of 75 majlis or themes with a total of 288 pages.¹⁵ This book contains advice, fadhilah deeds, legal explanations, and stories. If examined, the arrangement of all the discussion topics in this book does not appear to follow a structured systematic order, but rather seems to be arranged randomly. In quoting hadith, al-Khaubawi was less selective, too loose and flexible in quoting hadith because he took many hadith from sources that did not

¹¹ Ismā'īl Bāshā, *Hidayah Al-'Arifin Fi Asmā' Al-Muallifin Wa Āthār Al-Muṣannifin* (Baghdad: Maktabah al-Muthannā, 1977), jilid 1, 661.

¹² Umar Ridha Kahhalah, *Mu'jam Al-Muallafin Tarajim Musannifin Al- Kutub Al-Arabiyyah* (Beriut: Dar al-Haya', 1957), 252-253.

¹³ Pernyataan Lutfi Fathullah yang dikutip dari Majalah *Panji Masyarakat*, Kolom Agama / Panji NO. 32 Th. III. 24 November 1999.

¹⁴ Ahmad Lutfi Fathullah, *Takbrij Hadis Durratun Nashihin* (Jakarta: Jakarta Islamic Centre, 2023), 7-9.

¹⁵ Fadlil Munawwar Manshur, "Materi Pendidikan Dalam Kitab Durrat Al-Nāshihin Karya Al-Khaubawy," *Tsamrah Al-Fikr* 11 (2017): 18–19.

have authority or from books whose quality was unclear.¹⁶ However, in the context of the preparation of this book, this action is understandable. The purpose of writing this book is to provide advice that motivates and guides Muslims to a path that is more pleasing to Allah SWT. Perhaps the author believes that the most important thing about these narrations is that they contain a message of “goodness” and motivate people to do good deeds.

If you look carefully at the contents of the book from beginning to end, you can see the method of presentation that the author uses for each topic in the discussion. *First*, at the beginning of each assembly or chapter in this book, Sheikh Al-Khaubawi inserts verses from the Qur'an that are relevant to the content of the discussion along with their interpretations. *Second*, he also listed various hadiths regarding the recommendation to pray to the Prophet Muhammad SAW which were mentioned in almost all of his meetings. *Third*, this book contains more than 820 hadiths, including those with *shahih*, *hasan*, *dba'if*, or *maudhu'*.¹⁷ Fourth, include sagas or various stories in the explanation to strengthen the message conveyed at each event. This saga often describes phenomena that occurred during the time of the Prophet Muhammad or even during the time of his friends.¹⁸

Sufism in the Book of *Durratun Nashihin* and its Correlation with Spirituality

The discourse on the study of Sufism generally has two aspects, the first is the theoretical aspect or often known as philosophical Sufism which is closely related to God, humans and the universe.¹⁹ Second, practical Sufism (*amali*) which tends to lead to spiritual and ethical practices (*practices*) designed to guide individuals on a spiritual journey to get closer to Allah.²⁰ In Islamic teachings, Sufism places greater emphasis on the dimension of spirituality (non-material) involving the relationship between a servant and his god, and efforts made to increase awareness of ethical and moral values.

A person who has studied Sufism is known as a "Sufi". Sufis (experts in Sufism) have their own reasons for practicing Sufism, they prioritize the spiritual world over the material world, because they believe that the spiritual world actually has a more intrinsic and real nature when compared to the material world. Etymologically, the term Sufism comes from the basic word "*shafa*" which means purity. What purity means here is cleansing the soul from dirt or worldly influences.²¹ Sufism not only always prioritizes spiritual practices, but also a deep understanding of the values that need to be practiced in anticipation of errors in practice in order to balance theory with practice.²² The theory in Sufism is closely related to the values

¹⁶ Muhtarom, “(Bab Keutamaan Hari Jum’at) Laporan Penelitian Individual IAIN Walisongo Semarang,” 201, 42.

¹⁷ Ahmad Lutfi Fathullah, *Hadits-Hadits Lemah & Palsu Dalam Kitab Durratun* (Jakarta: Darus Sunnah, 2006), 25.

¹⁸ Muhtarom, “(Bab Keutamaan Hari Jum’at) Laporan Penelitian Individual IAIN Walisongo Semarang,” 42-44.

¹⁹ Samsul Munir. Amzah Amin, *The Science of Sufism*, (Jakarta: Amzah, 2022), 22.

²⁰ Amin, 9.

²¹ Abdul Qadir Isa, *Hakekat Tasawuf* (Jakarta: Qishti Press, 2005), 5.

²² Dwi Putri, Nur Fitriyana, and Ahmad Soleh Sakni, “Fenomena Pembacaan Kitab Aqidatul Awam Dan Relevansinya Terhadap Nilai Spiritual Santri Di Pondok Pesantren Sabilul Muhtadin Di Desa Langkan,” *Jurnal*

contained in it, explanations of these values can be found in several classic books by mutaqaddimin scholars, such as the book *Ihya' Ulumuddin* by Imam al-Ghazali, *Durratun Nashihin* by Shaykh Usman bin Hasan al-Khaubawi, and so on.

The spiritual dimension seen from a Sufism perspective is the essence or main part of Sufism itself. Basically, the spiritual process in Sufism refers to three interrelated processes, *first, takhalli*, namely an effort to neutralize oneself from negative traits and desires such as envy, greed, hasad, pitting oneself against one another and the like. *Second, taḥalli*, which is an effort to fill oneself with character and virtue, and decorate it with good morals. *Third, tajalli*, is defined as spiritual enlightenment so that one receives divine light which enables divine revelation to manifest in the various forms one observes.²³

Implementation of Sufism Values in the Book of *Durratun Nashihin* for Students of the Lubabul Fattah Islamic Boarding School in Tulungagung

The Lubabul Fattah Islamic Boarding School stands in Dsn. Mekarsari Ds. Tunggulsari, Kec. Kedungwaru, Kab. Tulungagung. This boarding school is a branch of the Putra Al-Fattah Tower Islamic Boarding School which is also located in Tulungagung Regency. The Lubabul Fattah Islamic Boarding School was built on April 26 2018. This boarding school was established under the supervision of KH. Muhammad Saiful Anam.²⁴ One of the authors of this article is also a student from the Lubabul Fattah Islamic Boarding School. The book *Durratun Nashihin* was studied at the Putra Al-Fattah Tower Islamic Boarding School in 2018-2020, which was held every Monday to Wednesday with a *bandongan* or *balaban* system, where all the students gathered together for the council and there was an ustadz who read both the meaning and explanation. However, this study is only followed by students of the book, it is not required for students to understand the Qur'an. Like Islamic boarding schools in general, this boarding school also emphasizes several religious values in its education. Reflecting on the other side, as mentioned in the information above, the existence of the Book of *Durratun Nashihin* aims to convey the message of "kindness" and motivate people to do good deeds.

After further study regarding the values of Sufism in the book *Durratun Nashihin*, the author found several aspects of Sufism values that were implemented in the students of the Lubabul Fattah Islamic Boarding School, including:

1. Be patient

The 50th chapter in the Book of *Durratun Nashihin* describes the patience possessed by the Prophet Ayyub. One of the hadiths in the book includes:

صَبْرٌ سَاعَةٌ عَلَى مُصِيبَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ.

Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama 22, no. 2 (2021): 152–65, <https://doi.org/10.19109/jia.v22i2.10961>.

²³ Naufal Waliyuddin, "Spiritualitas Dalam Perspektif Tasawuf Dan Neurosains: Relasi Komplementer Atau Kompartemen," *Filsafat Dan Pemikiran Islam* 21, no. 2 (2021): 269–71, https://www.researchgate.net/publication/361168736_Spiritualitas_Dalam_Perspektif_Tasawuf_Dan_Neurosains_Relasi_Komplementer_Atau_Kompartemen.

²⁴ Syaidah Purnamasari, "Pesantren Lubabul Fattah, Tulungagung," *Laduni.id*, 2023.

"Being patient for a moment with a misfortune is better than a year's worship."

الصبر ثلاثة : صبر على المصيبة ، وصبر على الطاعة، وصبر عن المعصية ، فمن صبر على المصيبة كتب الله له ثلاثمائة درجة مقدار ما بين كل درجتين كما بين السماء والأرض ، ومن صبر على الطاعة كتب الله له ستمائة درجة ما بين الدرجتين كما بين تخوم الأرض العليا إلى منتهى الأرضين السبع ، ومن صبر عن المعصية كتب الله له تسعمائة درجة ما بين كل درجتين كما بين تخوم الأرض إلى منتهى العرش.²⁵

"There are three forms of patience, patience with disaster, patience with obedience, and patience with immorality. So whoever is patient with calamities, Allah wrote for him three hundred degrees, the distance between two degrees is like between the sky and the earth. And whoever is patient with obedience, Allah wrote for him six hundred degrees, the distance between two degrees is as between the highest limits of the earth to the ends of the seven earths. And whoever is patient from disobedience, Allah wrote for him nine hundred degrees, between two degrees of which is like between the boundaries of the earth to the end of the Throne."

Based on the text above, it can be seen that patience is not only about refraining from undesirable actions, but also includes steadfastness in living life according to God's will and accepting all His provisions with a calm and sufficient attitude. There are many implementations of patience in the Lubabul Fattah Islamic Boarding School, which are divided into three concepts of patience.²⁶ First, be patient in facing trials, difficulties or disasters. Second, be patient in carrying out obedience. Lastly, be patient in abandoning immorality.

Patience in facing trials, difficulties or disasters can raise a person's status. The implementation of this understanding for students can be seen when they are sick. The rules at the Islamic boarding school are that students who are sick must remain in the Islamic boarding school, are not allowed to go home if their illness is not serious or is already serious, and must include a doctor's note. Unfortunately, if the student is a student who comes from outside Java, it will not be possible for him to return home. The purpose of this rule is that a student is required to live independently and away from parents. This is where a student's patience is tested. Another small example is being patient when queuing for the bathroom, queuing for food, and queuing in the canteen.

Being patient in obeying can also increase a person's status in front of the Creator. Like a student in general, he should have the determination to continue worshiping and obeying His commands. Examples of its implementation are being patient in resisting lazy *thalabul 'ilmi*, being patient when being punished, being patient in obeying whatever the teacher orders and even being patient when being scolded by a teacher. At Lubabul Fattah, we often work together to speed up the development of the cottage. It is not uncommon for some students to complain that the work they are asked to do is too heavy for women or because the work time is quite long. That's where patience and a sincere attitude are very necessary to get the blessing of the teacher.

²⁵ Syaikh Utsmân bin Hasan bin Ahmad Syâkir Al-Khubari, "Durratun Nâshihîn Fil Wa'zhi Wal Irsyâd," 2013.

²⁶ Danu Rachman Wahid, "3 Hakikat Sabar Yang Dijelaskan Dalam Al Quran," cahayaislami.id, 2020.

Patience in abandoning immorality will lead a person to reach the level of *muttaqin*. This type of patience involves the ability to resist the temptation of sin and having the strength of heart to avoid behavior that is contrary to religious teachings. A common example that is not unique to Lubabul Fattah is, being patient or restraining yourself when your heart asks you to break the boarding school rules. Such as refraining from leaving the hut without permission (mbobol), ghoshob (borrowing things without permission), or meeting and having relations with members of the opposite sex who are not mahram.

2. Tawadhu'

Some hadiths quoted from the book *Durratun Nashibin* are as follows;

من تواضع رفعه الله ومن تكبر وضعه الله²⁷

"Whoever humbles himself, Allah raises him up, and whoever is arrogant, Allah humbles him."

لا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

"A person who has pride as heavy as *džarrah* will not enter heaven in his heart."

Tawadhu' is an attitude of humility and simplicity which is an important value in Islam. In Islamic boarding schools, the value of *tawadhu* is highly respected and taught to students as part of the formation of good character and morals. As an application, the value of *tawadhu* is highly respected in the Islamic boarding school environment. Especially also in Lubabul Fattah. This is reflected in his daily manners, such as bowing when passing by or walking in front of older people, even allowing older people to walk first. There, they are also taught to walk on their knees and sit on their knees when facing their ustadz or clerics.

Apart from that, there, looking or not bowing in front of the teacher is considered impolite behavior. They are also taught to speak polite words or in Javanese terms it is known as using "*basa karma or Kromo inggil*". In Islamic boarding schools, they are also taught to live simply, not to excess, and to accept what is. Apart from that, the students are also used to helping each other. Through the teaching and examples provided by teachers and Islamic boarding school administrators, the value of *tawadhu* is expected to become an integral part of the students' personalities, forming individuals who are humble, have noble character, and can make a positive contribution to society.

3. Give charity in the way of Allah and be generous towards others

From Anas bin Malik Ra. Rasulullah said:

مَنْ كَانَ لَهُ مَالٌ فَلْيَتَصَدَّقْ بِمَالِهِ وَمَنْ كَانَ لَهُ عِلْمٌ فَلْيَتَصَدَّقْ بِعِلْمِهِ وَمَنْ كَانَ لَهُ قُوَّةٌ فَلْيَتَصَدَّقْ بِقُوَّتِهِ. (جَامِعُ الْأَنْبِيَاءِ)²⁸

"Whoever has wealth, should give charity with his wealth. Whoever has knowledge, should give charity with his knowledge. And whoever has strength, then let him give charity with his strength." (Jami' al-Anbī'ah)

²⁷ Al-Khaubawy, *Durratun Nashibin*.

²⁸ Utsman ibn Hasan ibn Ahmad al-Syakir al-Khaubawi, *Durratun Nashibin Fi Al-Wa'dhi Wa Al-Irsyad* (Semarang: Karya Thaha Putra, n.d.).

Some behaviors that implement Sufism values are the generous nature of students at the Lubabul Fattah Islamic Boarding School, namely sharing food. According to the researcher's own observations as a student there, Lubabul Fattah students always share the food they have, whether the amount is large or small. It is not uncommon for them to get food from the ndalem which is then shared with all their friends with the aim of getting the same blessing. The next behavior is routinely donating on Fridays. Even though there is no habituation, some of the students there independently set aside infaq money on Fridays.

The implementation of Islamic students' Sufism values can also be seen from the holding of donations for orphans in several annual commemorations. Like the donation for orphans in the month of Muharram. With the aim of sharing with others and glorifying the glorified month. Next, donate funds or charity for the construction of the boarding school, considering that the Islamic Boarding School is also still continuing to build. So students are indeed encouraged to pay jariyah. As previously explained, the boarding school is carrying out development in a sustainable manner, so all students, both male and female, are sent to carry out construction work, such as working together to move red bricks, move roof tiles, do concrete work, clean new buildings, and so on.

The next implementation of the value of Sufism is sharing the knowledge we have. Focused on book study knowledge, students often discuss together (mutholaah) to give and gain knowledge to each other. Apart from sharing knowledge, students also love each other, love each other, and help each other. If one of us is sick, the other one takes care of him. If one of us is in trouble, the others are happy to help each other. Some of these behaviors are the application or implementation of Sufism values obtained from the study of the book *Durratun Nashihin*. One of the hadiths in the book *Durratun Nashihin* explains the virtue of giving charity in the way of Allah, namely that it can keep one away from hell.

مَا مِنْ مُسْلِمٍ يَطْعِمُ أَخَاهُ حَتَّى يُشْبِعَهُ، وَيَسْقِيَهُ حَتَّى يُرْوِيَهُ إِلَّا بَعْدَهُ اللَّهُ تَعَالَى مِنَ النَّارِ وَجَعَلَ بَيْنَهُ وَبَيْنَهَا سَبْعَةَ خَنَاقٍ بَيْنَ كُلِّ خَنْدَقَيْنِ خَمْسِمِائَةِ عَامٍ وَنَادَتْ جَهَنَّمُ يَا رَبِّ ائْذَنْ لِي بِالسُّجُودِ شُكْرًا لَكَ، فَقَدْ أَرَدْتُ أَنْ تُعْتِقَ أَحَدًا مِنْ أُمَّةِ مُحَمَّدٍ مِنْ عَذَابِي لِأَنِّي كُنْتُ أَسْتَحْيِي مِنْ مُحَمَّدٍ أَنْ أُعَذِّبَ الْمُتَصَدِّقَ مِنْ أُمَّتِهِ فَلَا بُدَّ لِي مِنْ طَاعَتِكَ ثُمَّ أَمَرَ اللَّهُ تَعَالَى لِيَدْخُلَ الْجَنَّةَ الْمُتَصَدِّقُ بِلِقْمَةٍ خُبِرَ أَوْ بِقَبْضَةِ تَمْرٍ.

"There is no Muslim who feeds his brother until he is full, and gives him drink until he is satisfied, unless Allah Ta'ala takes him away from hell, and places between him and hell 7 chasms, between each two chasms a distance of 500 years. And Jahanam shouted 'O my Lord, allow me to prostrate myself out of gratitude to you, indeed I want you to free one of Muhammad's people from my punishment, because I am ashamed of Muhammad for torturing people who give alms among his people, even though I obey you' then Allah Ta' Allah commands people to enter heaven to give alms with a bite of bread or a handful of dates."

4. Prayers in congregation

One of the hadiths implemented at Lubabul Fattah regarding congregational prayers is as follows;

صلاة الرجل مع الجماعة خير من صلاة أربعين سنة في بيته منفردا

*"One person praying in congregation is better than praying alone in his house for forty years."*²⁹

The hadith above discusses the superiority of praying in congregation compared to praying alone at home. In Islam, congregational prayer has its own priority, and it is generally recommended to perform congregational prayers in mosques or other places of worship, especially for adult men who can afford it. This virtue can be found in many hadiths of the Prophet Muhammad, such as the hadith which says that praying together in a mosque has a greater reward, namely 27 degrees higher than praying alone. Apart from that, jammah prayers also provide social benefits in forming brotherhood and unity among Muslims.

As an implementation, we can look at the congregational prayer activities that are required in the Lubabul Fattah Islamic boarding school. Even the boarding school administrators also impose takzir or punishment for students who do not pray in congregation. At the Lubabul Fattah Islamic boarding school, congregational prayers are not only performed during the 5 obligatory prayers, but they also perform sunnah prayers, such as the Dhuha prayer and the Tahajjud prayer. However, congregational prayers performed in sunnah prayers are not obligatory and are only required during the month of Ramadan. Dhawuh KH. Anang Muhsin "*Santri kuwi di samping ngaji, wektu jamaah ojo koktinggal. Antara ngaji karo jamaah iku gandeng. Ngajio ben dadi wong sing aji, sregepo jamaah ben ilmumu berkah.*"³⁰ This means, "*Santri are apart from reciting the Qur'an, so don't miss out on congregation time. Between the Qur'an and the congregation are the same. Study the Qur'an to become a noble person, be diligent in the congregation so that your knowledge will be a blessing.*"

5. Read al-Qur'an and dhikr

The Lubabul Fattah Islamic Boarding School, which is known as the Tahfidzul Quran Islamic Boarding School, should have special activities in the process of memorizing the Al-Qur'an. The details are, in the morning after dawn, the students perform *ziyadah* (depositing new additional memorization) which is accompanied by the first *murajaah* (repeating a quarter of a Juz by rote). In the evening, after Isha', Lubabul Fattah students repeat their memorization or second *murajaah*. At other times, if the students are free, meaning they are not studying or busy with activities, then the students can do murojaah independently.

The Lubabul Fattah Islamic Boarding School also has a dhikr routine which is carried out every Saturday, Monday, Tuesday at maghrib, namely the *Rattibul Haddad* practice. *Ratibul Haddad* is the name of one of the amaliyah taken from the work of the leading Hadramaut scholar, Abdullah bin 'Alawi bin Muhammad al-Haddad. He was known as a mujaddid (reformer) of his time. Amaliyah *Ratibul Haddad*, was compiled in 1071 Hijriah as a response to the concerns of Hadramaut leaders regarding the entry of the Syi'ah Zaidiyah group in the region.

²⁹ al-Khaubawi.

³⁰Anang Muhsin pengasuh Ponpes Fattahiyah Boyolangu dalam *mauidhab hasanah* pada amaliyah Ratibul Haddad pra acara Haul Akbar KHR. Abdul Fattah ke-71.

Meanwhile, on Friday night at maghrib, male and female students perform *tablil* practice together, followed by the practice of reading Surah al-Kahf which is done independently. Then Ba'da Isha held a routine Friday night event, which rotated between *Maulid Diba'*, *Maulid al-Barzanji*, *Manaqib (Nurul Burhan)*, and *Khitobah*. Apart from that, every Friday morning Lubabul Fattah students and the Fajr Islamic Boarding School congregation perform a special istighosah practice which is directly approved by KH Abdul Ghofur, caretaker of the Sunan Drajat Islamic Boarding School, Lamongan before the Fajr Islamic Recitation (*shubuh recitation*) begins.

Implications of Sufism Values as an Effort to Increase the Spirituality of Santri

In Indonesia, Sufism thoughts continue to develop and form various tarekat which make significant contributions to cultural roots, popularity and organization. Sufism, as an effort to *taqarrub* (approach) to Allah, primarily involves the use of intuition and human spiritual emotional power. Initially, this kind of effort was carried out by *zuhdah* (people who shun worldly pleasures). Over time, a series of schools of thought developed around these tendencies, and the most relevant was the emergence of the tarekat.³¹ Sufism, or Islamic mysticism, makes a significant contribution to enhancing the spiritual dimension of Muslim society. The values of Sufism have a significant contribution in improving the spiritual dimension of students in the Islamic boarding school environment. Some of the contributions to the values of Sufism that can be felt by students include the development of love for Allah (*mahabbah*). Sufism emphasizes the importance of loving Allah wholeheartedly. Through routine special practices such as dhikr (reminder of Allah), Sufism helps students to get closer to Allah and develop a deep sense of *mahabbah* towards Allah and His Messenger.

Another contribution of Sufism is improving the quality of worship. By understanding the values of Sufism, students can improve the quality of their worship. They learn to involve their hearts, humility and sincerity in every aspect of worship, not just carrying out formal routines. Likewise, increasing awareness and self-control. Regarding this, Sufism emphasizes introspection and self-assessment (*muhasabah*) through self-control and the formation of noble morals. Santri are empowered to fight their desires and develop into better individuals. This helps students improve their character and avoid negative traits.³² High ethics and noble morals. The values of Sufism, such as patience, sincerity, trust and contentment, are instilled in the students. This can produce students who have good moral and ethical character.

Sufism also contributes to the understanding of the concepts of death and the afterlife. Sufism teaches students to understand the concept of death, eternal afterlife, and

³¹ Suherman, "Perkembangan Tasawuf Dan Kontribusinya Di Indonesia," *Journal of Chemical Information and Modeling* 53, no. 9 (2013): 1689–99.

³² Nike Suryani, Idrus Alkaf, and Ahmad Soleh Sakni, "Internalisasi Amalan-Amalan Tarekat Naqsyabandiyah Dalam Memperkuat Keimanan (Studi Kasus Di Desa Upang Ceria Kecamatan Muara Telang Kabupaten Banyuasin)," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 23, no. 2 (2022): 265, <https://doi.org/10.19109/jia.v23i2.15083>.

how to prepare for it well. This can change the students' life perspective in prioritizing the goals of the afterlife, thus encouraging them to always do good deeds. Development of social good. Sufism not only focuses on the vertical dimension (relationship with Allah) but also the horizontal dimension (social relations). The values of Sufism also teach the importance of relating to others in a kind and loving manner. Students are given an understanding of the values of justice, cooperation and brotherhood. Apart from that, students are taught to become individuals who contribute positively to society.

The values of Sufism guide students to develop inner goodness, such as sincerity, calmness of heart, and gratitude. This helps create inner calm which has a positive impact on mental well-being. The importance of Sufism as a path to increasing spirituality. Studying Sufism can help students understand that Sufism is not just a theoretical science, but is a practical way to improve the quality of spirituality and get closer to Allah.³³ By including Sufism values in the Islamic boarding school curriculum and activities, students can feel its positive contribution to the development of their spirituality and morality. This creates a boarding school environment that not only focuses on formal religious aspects, but also on character development and deep spirituality. Through these values, Sufism makes a positive contribution in improving the spiritual dimension of students and creating a more harmonious environment.

Conclusion

The explanation that has been presented in this article can be drawn from the common thread that the understanding of Sufism does not only focus on one dimension, but emphasizes the balance between theory and practice. In terms of theory, the study of Sufism can refer to one of the books used as a reference source, namely the book *Durratun Nashibin*, which contains important points and supports the practice of Sufism. With regard to practice patterns, students of the Lubabul Fattah Islamic Boarding School refer to the five points contained in the book as basic references, including; patience, *tawadhu'*, *shadaqah*, congregational prayer, reading the Qur'an and dhikr. In the implementation process, it is also carried out through an educational curriculum, so that the students' understanding of Sufism is not only through spiritual practice, but also through educational pathways which have their own implications for the soul/spirituality of a student as evidenced by attitudes and behavior that show calm.

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³³ K H Djamaluddin, "Konsep Tasawuf Amaliyah Sebagai Internalisasi Moderasi" 24, no. 2 (2023): 215–27.

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