

## Tasawuf Teaching and Learning in Islamic Boarding Schools in East Kalimantan

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### Abstract

Tasawuf or also called by Sufism is an integral part of Islamic religious knowledge which is particularly served in traditional even in modern conditions nowadays. A case study was done in this research in order to capture all of natural phenomenon happened in six different Islamic boarding schools in East Kalimantan particularly in Sabilarasyad, Darul Ihsan, and An-Nur Islamic boarding schools in Samarinda, Muhammad Arsyad Al Banjari Islamic boarding school in Balikpapan, and Darul Quran wa Tarbiyah and Al Hidayah Islamic boarding schools in Kutai Kartanegara. Specifically, direct observation, semi-structured interview, as well as document study were applied in this research in order to figure out the implementation of teaching and learning of Tasawuf particularly in terms of curriculum applied, materials and media used, methods and evaluation utilized at above Islamic boarding schools. As the result, the essentials of teaching and learning of Tasawuf is directed through hidden curriculum particularly inserted in *Akhlak* materials taught by the teachers or what so called by *Asatidz* and *Asatidzah* at all Islamic boarding schools investigated in this research. Additionally, traditional patterns of Islamic teaching and learning of *Akhlak* materials are applied i.e. *Bandungan*, *Sorogan*, and *Wetonan* as well as conventional learning steps including *Tarjamah*, *Pendhabitan Harakat*, *Imlak*, *Mutholaah*, and Memorizing methods. Small difference in terms of media used among those Islamic boarding schools does not lead to significant highlighted aspect since all of the Kitab used is contained about *Akhlak* or particularly regarding with how to build positive characters, behavior, and attitude of the students. Finally, future implication is also served and discussed in this research.

**Keywords:** *Akhlak* subject matter, Indonesian context, Islamic boarding schools, *tasawuf* teaching and learning

## A. Introduction

K.H Islamic boarding school is the oldest Islamic institution which aimed to create Muballigh in continuing the mission of Islamic *Dakwah* or the spread of Islamic teachings. Not only creating influential national figures in Indonesia, Islamic boarding schools also have been successful in building tolerance characteristic of Indonesian society. It is as a place for people to learn, understand, and practice Islamic teaching by stressing on Islamic religious values as a life guidance for human (Rofik, 2005). Islamic boarding schools have developed especially after independence into traditional and modern patterns. Both of these patterns emphasize differences in the implementation system. Modern patterns are more visible i.e. using modern systems such as classical systems, curriculum clarity according to level, grade level, varied teaching methods, besides incorporating general knowledge at the same time just like in Madrasah as one of formal institutions. However, there are also boarding schools which use modern boarding school system, even though at certain times in afternoon and evening, they implement the traditional system. This curriculum combination is intended to have balanced proportion between Islamic and general knowledges of students (Ilyasin, 2020). Specifically, it is aimed to prepare students to compete in society and be equated with public schools. Whereas the traditional pattern is expected to develop students' religious sciences by using special patterns namely *Sorogan* and *Wetonan* methods which focuses on teacher-centered (Mastuhu, 1994).

Furthermore, the role of the teachers or what so called by *Kyai* or *Asatidz* and *Asatidzah* in Islamic boarding school is very important. Many Islamic materials are usually taught in any Islamic boarding school including Hadith, Fiqh, Tauhid, Arabic language, and Sufism or Tasawuf (Van Bruinessen, 1995). Specifically, Tasawuf is an integral part in Islamic knowledge even though not all of Islamic boarding schools teach Tasawuf to the students, but *Kyai* becomes the one who practice the Tasawuf knowledge in their daily lives (Azra, 1998). Therefore, although the teaching of Tasawuf is sometimes not officially and directly taught to the students, but the habits of the *Kyai* seen by the students every day is reflected in their students' characters. It indicates that *Kyai* is the main figure among the students and become the role model which greatly influence students' behavior.

Several studies were conducted by previous researchers, one of them is Abdurahman (2018) who investigated about the development of Tasawuf specifically in the area of character development in education. As the result, from historical and socio-cultural perspectives, Tasawuf in Islam is relevant to the characters of Tasawuf in Malay Archipelago. Particularly, in Indonesia, Al-Ghazali becomes one of Tasawuf figure who is well-known and gain special place in Indonesian Muslims' heart. One of his brilliant thought is how human should integrate between Tasawuf and Sharia in Islam. Thus, his Tasawuf concept becomes popular in Islamic law, theology, and philosophy (Ismail & Uyuni, 2019).

Nowadays, the values of Tasawuf teaching and learning becomes a solution in developing human spirituality (Taufikurrahman, Hidayati, & Mardiana, 2019). It can be conducted in three methods i.e. *Takballi*, *Taballi*, and *Tajalli* (Murtado, 2015) where those three methods are implemented by applying spiritual approach to students i.e. scientific guidance and role model from *Kyai*, *Asatidz* and *Asatidzah*. The existence of Tasawuf develops spiritual and moral aspects as well as advancing solidarity in society. It is also reflected in students' daily lives in any Islamic boarding school such as avoid the character of become an arrogant person and keep simplicity in life (Dacholfany, 2015). In line with Dacholfany (2015), Taufikurrahman et al. (2019) pointed

out that the role of Tasawuf is to create peacefulness, calmness, and awareness to do worship to Allah. In addition, Tasawuf function is to build moral attitude to parents, teachers, as well as to peer friends. Other than that, the existence of Tasawuf is beneficial to create social relationship or what so called by *Ukhuah Islamiyah*.

Furthermore, the study of Tasawuf is fascinating and becomes a research focus which is studied by researchers until this era such as Urban Sufism as Tasawuf in Indonesia is develop in Sufism ways (Laffan, 2011). The concept of this new term in learning Tasawuf in Indonesia reflected in *Majelis Dzikir* as a media and place to get more closer to Allah by doing *Dzikir* or remembrance to Allah to enhance spiritual essence in life (Falah, 2019). It is because in this age, society tends to be more materialistic and hedonistic, thus it makes certain community tries to include in any kind of Urban Sufism in order to gain maximum proximity to Allah (Fauzi, 2019). Other than that, freedom life style which is accepted by modern people has brought them to be an individualistic personality (Ishmah & Aliyah, 2020). Therefore, with the condition of this millennial era, Tasawuf is very urgent to grow in human's heart and soul to control human's behavior and morality as well as becoming a moral guidance so that they are always in the right religious path (Gani, 2019; Ishmah & Aliyah, 2020).

Not only controlling human by keeping moral aspect in their heart, it is obvious that Tasawuf has played its role in shaping human's characteristics to be sensitive and humanist. In this case, the concept of good and bad ending of life or what so called by *Husnul Khotimah* and *Suul Khotimah* has provenly worked in reminding human to be a humanist characteristic and avoid disobedience to Allah (Haq, 2019). In addition, purifying our heart is very important as it is the main function of the existence of Tasawuf e.g. by taking away *Bid'ah* or heresy and *Khurufat* or superstition from our believes (Hasan & Abdurrohman, 2018).

Tasawuf is included in all aspects of life including in economic part. In this case, it is very important to fight for the better economy, but we have to keep in mind that we do not need to chase for wealth too much. In Tasawuf, the characters of *Qanaah* and *Zuhud* are important to be implemented so that we do not be an excessive wealth hunter and find for too much pleasure, luxury, and treasure, but tend to be a person who always feel enough with simplicity in life. Hence, we will remember to do worship and remembrance to Allah more than just findings wealth (Dani, 2019). In addition, *Zuhud* or ascetic deeds is considered to be one of characteristics of Sufi or those who implement Tasawuf or Sufism in their life. It is aimed to train human to have severe self-discipline from all forms of indulgence served by this mortal world merely for the sake to be always be in the remembrance to Allah as well as to be close to Him in entire daily lives (Bunyamin, 2013).

All above phenomenon related to Tasawuf have attracted the researchers' attention to dig more essential meaning of Tasawuf especially in the context of teaching and learning in Islamic boarding schools context as Tasawuf in Indonesia mostly develop in the area of Islamic boarding schools (Wahyuni, 2017). Specifically, this research is intended to explore in detail regarding with the implementation of Tasawuf teaching and learning at Islamic boarding schools in East Kalimantan. Six Islamic boarding schools from different cities have been chosen in this study i.e. Samarinda (Sabilarrasyad, Darul Ihsan, and An-Nur Islamic boarding schools), Balikpapan Muhammad Arsyad Al Banjari Islamic boarding school), and Kutai Kartanegara (Darul Quran wa Tarbiyah and Al Hidayah Islamic boarding schools).

## B. Literature Review

### 1. The concept of Tasawuf Teaching and Learning in Islamic Boarding Schools Context

The term Tasawuf arose in the middle of the second century which firstly proposed by Abu Hasyim Al-kufy (W. 250 H). Terminologically, Tasawuf is *Shafwan* which means clean or pure. Another terminology of Tasawuf came from the word *Shaf* which means the line, or the first line before Allah. Meanwhile, Harun Nasution proposed that there are four words which are connected to Tasawuf i.e. *Ashabus As-Suffah* (those who follow the Prophet Muhammad moved to Madinah), *Saf* (the line), *Sufi* (pure), and *Suf* (wool) (Natta, 2009).

Tasawuf discusses the human attitude in relationship to Allah and other creatures. The purpose of Tasawuf is to purify human heart and soul from bad and despicable behavior or what so called by *Al-Madzmmubah* (Ni'am, 2011). There are three classifications of Tasawuf i.e. *Tasawuf Akhlaqi*, *Tasawuf Amali*, and *Tasawuf Falsafi* (Sholikhin, 2009). Specifically, *Tasawuf Akhlaqi* teaches about perfection and the purity of human soul through mental management and disciplinary behavior. Meanwhile, *Tasawuf Amali* is regarding with the way how human can get closer to Allah or what so called by *Thariqah*. In this case, students who are still in learning phase is categorized based on their level of understanding toward the Tasawuf learning materials. Lastly, *Tasawuf Falsafi* is Tasawuf classification which combines the mystical and rational visions both in theoretical and practical ways.

Moreover, the essence of Tasawuf lies in the manifestation of the teaching of *Ihsan*, which means it is a condition where we worship Allah as if we see Him. What Tasawuf teaches us is how to worship Allah with full awareness that we are near to Allah, we see Him and He is always watching over us. It is the manifestation of Islamic gratitude quality by drilling oneself to have deep love to Allah and worship in order to return ourselves to the right path of Allah (Syafi'i, 2006). The main teaching and learning in Tasawuf is to manage close relations to Allah and get practiced to all deeds modeled by the Prophet Muhammad. Not only to apply the action of *Ihsan*, *Zuhud* also becomes a vital aspect promoted in the teaching of Tasawuf which is aimed to avoid the behavior of materialistic and indulgence (Bunyamin, 2013). In addition, it is a way of human to get closer to Allah as concentrate in doing worship with full self-hope in Allah and avoid disobedience to Allah (Mannan, 2018).

Tasawuf is an important element in human lives because its existence will make human's behavior or what so called by *Akhlak* in Islam becomes perfect. Through the history, the perfect *Akhlak* of the Prophet Muhammad becomes a supporting factor toward the successfulness of the Prophet Muhammad's *Dakwah*. *Akhlak* is considered to be the most important aspect in life because it is the key to build oneself characters. In addition, it is foundation of every element in life whether in formal context such in studying and working environments or in informal context as in family and surrounding situations. This makes the Prophet Muhammad taught about *Akhlak* to his companions and believers for decades, because in fact, it is not an easy duty to accomplished and need a very long time for human to understand and apply what so called by a perfect *Akhlak* in Islam (Pratiwi, 2017).

In one side, Tasawuf is an Islamic science which is in line with other branches of Islamic science e.g. *Fiqh*, *Nahwu*, *Mantiq*, and *Balaghah*. In this case, Tasawuf and those Islamic science complete each other, e.g. the function of *Fiqh* is to provide guidance for mankind toward daily worship such as regarding with five times praying, fasting, etc. In addition, *Fiqh* is aimed to regulate aspects related to perceptible human relations. Meanwhile, the role of Tasawuf in

human's lives is to purify their heart from various kinds of negative behaviors and lead them to a perfect life (Muhammad, 1963). Hence, techniques in implemented the values of Tasawuf need to be pay attention on i.e. *Takballi*, *Taballi*, and *Tajalli*. Particularly, *Takballi* means to empty our soul and mind from depending too much on the mortal life in this world. Meanwhile, *Taballi* means to shape our life by actualizing positive behavior, whereas *Tajalli* means that there is no limit between human and Allah (Murtado, 2015). Practically, those three ways of applying Tasawuf is done by *Kyai*, *Asatidz* and *Asatidzah* by being a role model for students on every day's life especially from the aspect of spiritual.

### **C. Research Methodology**

This research was conducted in several Islamic boarding schools in East Kalimantan i.e. Sabilarrasyad Islamic boarding school Samarinda, Darul Ihsan Islamic boarding school Samarinda, An-Nur Islamic boarding school Samarinda, Muhammad Arsyad Al Banjari Islamic boarding school Balikpapan, Darul Quran wa Tarbiyah Islamic boarding school Kutai Kartanegara, and Al Hidayah Islamic boarding school Kutai Kartanegara. Particularly, in order to figure out the Tasawuf teaching and learning at above Islamic boarding schools, qualitative approach and case study were applied in this research (Taylor et al., 2016; Miles, 2014; Cresswell, 2003). Direct observation and in dept interview were conducted to the head of above Islamic boarding schools as well as to one of *Asatidz* representatives who teach Tasawuf. Additionally, document study from Tasawuf taught materials were also done to reinforce the data regarding the implementation of Tasawuf teaching and learning at above Islamic boarding schools in terms of curriculum used, materials and media in teaching Tasawuf, methods in teaching Tasawuf, and evaluation applied.

### **D. Findings**

#### **1. Curriculum at Islamic Boarding Schools in East Kalimantan**

Validity Based on data gained from observation and interview, it is showed that all of Islamic boarding schools do not include Tasawuf as a compulsory subject stated in curriculum and syllabus, but rather to include the subject of *Akhlak* instead. Nevertheless, hidden curriculum is reflected in daily lives of students and teachers or what so called by *Asatidz* and *Asatidzah*, therefore, there is no written obligations or clearly mentioned programs related to Tasawuf teaching and learning. In this case, good behavior or character buildings of students is grown from examples given by *Asatidz* and *Asatidzah* to the students such as speak politely, interact gently one to another, shaking hands, etc. In another case, such as in worship to Allah, *Asatidz* and *Asatidzah* give examples to the students to always do five times praying together at mosque, reciting Al Qur'an before and after *Shubuh*, *Ashar*, and *Magrib* praying, Sunnah praying such as *Rawatib*, *Tabajud*, *Dbuba*, and *Syuruq*, Sunnah fasting such as *Puasa Senin-Kamis* or fasting done on every Monday and Thursday and *Puasa Ayaumul Bit* or fasting in the middle of every month for three days, *Shodaqoh*, etc. Those kinds of worship activities are intended to shape students' positive students' characteristics.

Moreover, there are many unprogrammed activities in twenty-four hours at each Islamic boarding school observed in this research such as reward and punishment, condition where the students are far from their parents so that they learn to be an independent personality, they have to wake up in the middle of the night to do *Tabajud* praying, they are obliged to wash their own clothes, and many more habits which are intended to give the students experiences to be a

person who has a noble Akhlak since to have a good behavior and attitude has closely related to Tasawuf as its function is to lead human to live in serenity. Therefore, the hidden curriculum gives the students experiences and soft skills out of learning materials in classrooms such as the way *Asatidz* and *Asatidzah* treat the students in and out of classrooms. Above all, the main point of the hidden curriculum is to give positive models to the students as the nature of how students learn is by seeing, imitating, taking what their teachers' behavior as an example as well as indirect regulation to be followed in daily lives.

## 2. Materials and Media of Tasawuf Teaching and Learning at Islamic Boarding Schools in East Kalimantan

Findings obtained for materials and media of Tasawuf teaching and learning is still related to the first point explained above which is particularly about curriculum. As there is no stated subject mentioned that Tasawuf as a compulsory subject but tend to arise Tasawuf in *Akhlak* teaching and learning, the researchers found that in Muhammad Arsyad Al Banjari Islamic boarding school in Balikpapan, there are five kitab used as a source of teaching and learning *Akhlak* which has closely connected to Tasawuf essential points i.e. *Akhlaku lil Banin*, *Taklim Mutaalim*, *Ihya Ulumuddin*, *Targhibu wa Tarhib*, and *Mukhtar Al Hadits*. Meanwhile, the rest of Islamic boarding schools researched in this study use three kinds of kitab i.e. *Akhlaku lil Banin*, *Taklim Mutaalim*, and *An-Nawadhir*.

Specifically, Kitab *Akhlaku lil Banin* contains about believe, attitude and behavior, and stories of believers who are close to Allah. In addition, it is also regarding with how a good *Akhlak* that human must have, positive behavior, noble characters, honesty, obedience to parents, good relation to siblings and neighbor, polite way when talking and walking, keeping good attitude when studying at schools including when interacting to teachers and friends, as well as advises for daily lives. Next, in Kitab *Taklim Mutaalim*, it contains about ethics or how students should behave in seeking for knowledge. Studying is not merely about how to get and master certain knowledge, but it is a must for students to pay attention the way they study and how they study. Moreover, other Kitab i.e. *Ihya Ulumuddin* and *Targhibu wa Tarhib* also contains specifically regarding with attitude or *Akhlak*. Other than that, Kitab *Mukhtar Al Hadits* contains about a set of Hadith from the Prophet Muhammad which is also related to *Akhlak*, whereas Kitab *An-Nawadhir* explores about precious stories concerning also with *Akhlak*. In short, all of those Kitab used by the Islamic boarding schools researched in this study put a serious stressing on how the students have a noble attitude and behavior which is in accordance with Islamic teaching.

## 3. Methods Used in Tasawuf Teaching and Learning at Islamic Boarding Schools in East Kalimantan

In this part of research findings, the head of Islamic boarding schools observed in this research chooses special person to teach the Tasawuf particularly included in *Akhlak* learning materials. Particularly, in Darul Quran wa Tarbiyah Islamic and Al Hidayah Islamic boarding schools Kutai Kartanegara, and in Muhammad Arsyad Al Banjari Islamic boarding school Balikpapan, the head of those Islamic boarding schools is the person who are responsible directly to teach *Akhlak* materials through Kitab used by those Islamic boarding schools. Meanwhile, at the rest of Islamic boarding schools, particular *Asatidz* is chosen to teach the subject of *Akhlak*. This fact indicates that *Akhlak* and Tasawuf are very important, hence it should be taught by someone who is eligible on teaching it.

In terms of methods used in teaching *Akhlak* and Tasawuf, all of *Asatidz* and *Asatidzah* teach by using similar method i.e. non-classical method such as *Bandungan*, *Sorogan*, and *Wetonan*. Those methods tend to apply traditional pattern by pertaining several steps i.e. reading the Kitab which is written in Arabic language without punctuation mark by using *Tarjamah* reading, understand the content and meaning in terms of grammatical, morphological, and semantical analysis. Specifically, the *Asatidz* and *Asatidzah* not only read and translate the literal meaning from the Kitab learned, but also impart interpretation toward what is the meaning behind the text both from the language structure as well as the content. This kind of teaching and learning method is conducted as a public lecture where the *Asatidz* or *Asatidzah* is on the center of attention of the students who are sitting around the *Asatidz* and *Asatidzah*. In addition, the students' job is to listen the *Asatidz* or *Asatidzah* while holding on the same Kitab, then giving punctuation mark or what so called by *Pendhabitan Harakat* in order to ease the students in understanding the language structure as well as the meaning the Kitab. Other than that, all of the Islamic boarding schools also apply demonstration method, question and answer session, writing or what so called by *Imlak*, review the previous materials or also called by *Motholaah*, and Memorizing methods.

#### **4. Evaluation in Tasawuf Teaching Learning at Islamic Boarding Schools in East Kalimantan**

Most of findings in this research come to quite similar facts including the curriculum implemented, materials and media in teaching Tasawuf, methods used in teaching Tasawuf, as well as evaluation applied to assessed students' comprehending towards Tasawuf which intrinsically reflected in the teaching and learning of *Akhlak*. Particularly, this part of findings area i.e. related to the evaluation of Tasawuf teaching and learning in all Islamic boarding schools researched in this study comes to the same point i.e. the "Pyramid System" where through this system, *Asatidz* and *Asatidzah* are able to grow and control students' behavior and attitude. Predominantly, the Pyramid system is executed through control involvement from all aspects existed in those Islamic boarding schools. It is aimed to directly supervised the misbehavior or disobedience from students during twenty-four hours activities at the Islamic boarding schools which can be done by *Asatidz* and *Asatidzah*, the companion of the students or what so called by *Khodimul Ma'bad*, the students' element namely *Jasus*, and alumni community from those Islamic boarding schools. Specifically, the presence of *Khodimul Ma'bad* is a must in every Islamic boarding school as its function is as a caregiver which has close relationship to all students as well as has direct access to interact to students every day. The role of *Khodimul Ma'bad* is vital in controlling students' behavior in twenty-four hours. For instance, *Khodimul Ma'bad* is authorized to manage students' daily activities in dormitory including worship activities. In addition, *Khodimul Ma'bad* is also permitted to give students punishment regarding with students' misbehavior or disobedience during at dormitory. Meanwhile, *Jasus* is an element taken from students who has special duty and mission in controlling other students' daily activities and behavior. If there is a case of misbehavior of other students, the *Jasus* will report it to the *Khodimul Ma'bad* then the particular student who has misbehavior should responsible for what he has done and willing to get punishment from the *Khodimul Ma'bad*. Above evaluation style of evaluating students' *Akhlak* which is the main focus of Tasawuf will shape is considered to be informal assessment, but fortunately it indeed affects to students' attitude whether when interacting to their friends as well as to the *Asatidz* and *Asatidzah*.

## E. Discussions

Research findings explained above indicate that all Islamic boarding schools researched in this study do not clearly mentioned Tasawuf as one of compulsory subjects but rather to choose *Akhlak* as a subject taught which has closely relation to Tasawuf. This result is contradictive with a research conducted by Junaidi (2016) which stated that there are seven subjects where it is a must to take by the students of Islamic boarding schools in Indonesia i.e. Fiqh, Hadith, Qur'an, Monotheism, Arabic Literature, Commentary, and Tasawuf. However, even though the learning Tasawuf is not clearly stated on the curriculum used by all of Islamic boarding schools researched in this study, the results which was showed on above findings particularly about hidden curriculum is supported by quite many previous studies whether in the area of public or private schools as well as in context of Islamic boarding schools (Lubis, 2015; Nurhalim, 2015; Chusna, 2015; Hidayat, 2019; Gunawan et al., 2018; Halid, 2019; Maryani & Sulisworo, 2015; Sulisworo & Aulia, 2017; Yaponu, 2015; Alhamuddin & Hamdani, 2018; Nisa, 2009).

Surprisingly, the existence of hidden curriculum becomes one of essential points in determining the successfulness of education. In addition, the actuality of the hidden curriculum is potential to develop the quality of education in many aspects depend on in what area the educational institution would like to develop e.g. ICT development, school-based environment, Islamic characteristics, etc. (Maryani & Sulisworo, 2015). Other than that, hidden curriculum is helpful to raise the morality of students as nowadays morality issue is urgently highlighted (Sulisworo & Aulia, 2017; Alhamuddin & Hamdani, 2018). In the context of Islamic boarding schools in Indonesia, the presence of hidden curriculum is aimed to defend three functions of Islamic education i.e. as center of excellent, as human resources, and as agent of development (Alhamuddin & Hamdani, 2018). Therefore, hidden curriculum needs to be applied and have full concern by growing educational moral values which is in line with Islamic concept.

The findings in this research indicates that the main objective of hidden curriculum related to Tasawuf teaching and learning implement two important aspects. Firstly, Tasawuf is not clearly mentioned as one of compulsory subjects in curriculum used but hiddenly taught in *Akhlak* subject. It is because *Akhlak* is the manifestation of the Tasawuf learning where the teaching of Tasawuf is aimed to shape students' religious characters. Secondly, Tasawuf tends to teach indirectly through the teaching of *Akhlak* in daily lives in the area of Islamic boarding schools i.e. from the behavior of *Kyai*, *Asatidz* and *Asatidzah* which becomes a model as well as good example for the students by the expectation that it will shape positive characteristics and attitudes especially from the religious side.

Lastly, the implementation of Tasawuf is reflected in *Akhlak* materials taught by *Asatidz* or *Asatidzah* in formal situation of teaching and learning setting by using specific kinds of Kitab containing about *Akhlak* or particularly regarding with attitude and behavior. In addition, the teaching and learning *Akhlak* indicates essential meaning of undergoing long life learning as it is managed to be taught to the students in real situation existed in daily life during twenty-four hours staying in Islamic boarding schools. The terms of the twenty-four hours teaching and learning, in deeper meaning indicate some facts that *Akhlak* matter where it is not merely about learning the theoretical aspect regarding with *Akhlak* by memorizing various *Kitab* containing about a bunch of materials regarding with *Akhlak*, but rather to the practical essence. Since the objective of Tasawuf is to purify the human heart and soul, applying *Zuhud* and *Qanaah* in daily life (Dani, 2019; Bunyamin, 2013), and shaping positive habits, thus the elements of *Kyai*, *Asatidz* and *Asatidzah* tend to focus on giving examples from modeling how a descent *Akhlak*



that the students should learn and follow through every day activities during the years where the students learn at Islamic boarding schools (Taufikurrahman et al., 2019; Murtado, 2015). This study implies that the use of traditional patterns in teaching Tasawuf particularly in building a noble *Akhlak* of students in the context of Islamic boarding schools in Indonesia cannot be removed because from media used in teaching the theoretical materials regarding with *Akhlak* should be taken from specific important *Kitab* and its functioned cannot be replaced with other sources. Moreover, the teaching and learning of Tasawuf might not be stated and clearly mentioned in curriculum as its long-term objective is to cleanse human heart and soul as well as gaining a descent attitude and behavior, thus, it will be very difficult to reach it just in short term of learning at Islamic boarding schools. Hence, the hidden curriculum becomes a make sense way of enhancing students' *Akhlak* particularly to enrich them from spiritual aspects through practical models in daily activities.

## **F. Conclusion**

Above findings and discussion indicate that Tasawuf has closely related to *Akhlak* as it is the manifestation of a good quality of life. By having a noble *Akhlak*, human will be led to have settle and peaceful life. In this research, the implementation of Tasawuf at all Islamic boarding school in Samarinda (Sabilarrasyad Islamic boarding school, Darul Ihsan Islamic boarding school, and An-Nur Islamic boarding school), Balikpapan (Muhammad Arsyad Al Banjari boarding school), and Kutai Kartanegara (Darul Quran wa Tarbiyah Islamic boarding school and Al Hidayah Islamic boarding school) is implemented indirectly and reflected in daily lives during the twenty-four hours learning in the Islamic boarding schools. Thus, the Tasawuf teaching and learning is not clearly stated in the curriculum used but rather to be inserted as a hidden curriculum where its application is through giving a good examples and being a role model for students in order for them to be aware of how to behave to living creatures in this world and have an upright attitude among humans. In addition, keeping close relations to Allah is included in the hidden curriculum through maximum worship activities such as in terms of compulsory daily worship activities such as five times praying or worship activities which is Sunnah for the students to do such as *Senin-Kamis* fasting, *Ayaumul Bit* fasting, and *Rawatib* praying, and *Tahajud* praying. Those entire activities in all Islamic activities is aimed to shape students' characteristics to be a thankful person, respect one to another especially to adults, and avoid hedonistic and materialistic behaviors.

Furthermore, to actualize above objective of hidden teaching and learning of Tasawuf through *Akhlak* materials taught by *Asatidz* and *Asatidzah*, various *Kitab* i.e. *Akhlakul lil Banin*, *Taklim Mutaalim*, and *An-Nawadhir* are utilized by Sabilarrasyad, Darul Ihsan, and An-Nur Islamic boarding schools in Samarinda as well as Darul Quran wa Tarbiyah and Al Hidayah Islamic boarding schools in Kutai Kartanegara. Meanwhile, *Kitab* of *Akhlakul lil Banin*, *Taklim Mutaalim*, *Ihya Ulumuddin*, *Targhibu wa Tarhib*, and *Mubktar Al Hadits* are used as the media to teach materials of *Akhlak* in Muhammad Arsyad Al Banjari Islamic boarding school in Balikpapan. Those *Kitab* is taught by using traditional methods i.e. *Bandungan*, *Sorogan*, and *Wetonan*. In addition, steps of *Tarjamah* and *Pendhabitan Harakat* is done by the students when learning above *Kitab*. Other than that, demonstration method is also done by *Asatidz* and *Asatidzah* by applying *Imlak*, *Mutholaah*, and Memorizing methods. Finally, the evaluation also comes to similar technique i.e. by applying the Pyramid System where the whole elements in Islamic boarding schools can control the students' daily behavior and attitude.

To conclude the entire findings above, the conclusion formed in this research is that all Islamic boarding schools researched in this study is managed similar curriculum type, methods, as well as the evaluation. Small difference in terms of the usage of the media of teaching and learning *Akhlak* in terms of the Kitab used is not significantly highlighted since all of Kitab utilized by all Islamic boarding schools pertain to meet the same objectives i.e. to build students' characteristics to have a good *Akhlak*, or particularly to engage in positive attitude and behavior as well as having close relations to Allah along this life.

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