

TRANSFORMATIONAL PROPHETIC SUFISTIC EDUCATION: A STUDY OF THE APPLICATION OF IMAM AL-GHAZALI AT VOCATIONAL SCHOOL

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Abstrak

Kemajuan teknologi yang pesat harus diimbangi dengan pendidikan moral yang kuat. Dewasa ini, banyak anak yang kurang mendapatkan pendidikan agama yang layak dalam keluarga mereka. Terlebih lagi, kemajuan ilmu pengetahuan dan teknologi telah berdampak negatif pada perkembangan anak-anak dan remaja. Pendidikan profetik sufistik berfungsi sebagai model alternatif bagi praktisi pendidikan untuk membangun kembali karakter siswa di lembaga pendidikan. Studi ini menggunakan metode kualitatif deskriptif. Hasil penelitian menunjukkan bahwa model profetik sufistik yang dikembangkan bercirikan pendekatan Sufi etis melalui program tarekat Naqshabandiyah Mudhariyah, yang secara tradisional telah berkembang sejak zaman Mursyid Kyai Wahid Khudaifah, pendiri asrama Islam Darul Ulum. Aktivitas dan tahapan dalam praktik tarekat Naqshabandiyah Mudhariyah meliputi tazkiyat al-nafs (penyucian diri), mujahadah (perjuangan spiritual), riyadhah (disiplin spiritual), dhikrullah (mengingat Allah), maqamat (tingkatan spiritual), dan ahwal (keadaan spiritual). Implementasi tersebut melibatkan pembacaan asmaul husna (nama-nama Allah), doa, dan istighosah (permohonan), pemisahan kelas, kesetiaan kepada tarekat, dan tawajjuh (fokus). Beberapa faktor pendukung dan penghambat dalam implementasi tersebut telah diidentifikasi.

Kata kunci : Profetik, sufistik, penyucian diri, disiplin spiritual, perjuangan spiritual

Abstract

The rapid advancement of technology should be balanced with a strong moral education. Nowadays, many children lack proper religious education within their families. Moreover, the progress of science and technology has negatively impacted the development of children and adolescents. Sufistic prophetic education serves as an alternative model for education practitioners to rebuild students' character in educational institutions. This study uses a descriptive qualitative method. The results show that the developed Sufistic prophetic model is characterized by an ethical Sufistic approach through the Naqshabandiyah Mudhariyah tariqa program, which has traditionally evolved since the time of Mursyid Kyai Wahid Khudaifah, the founder of the Darul Ulum Islamic boarding school. The activities and stages in the practice of the Naqshabandiyah Mudhariyah tariqa include tazkiyat al-nafs (self-purification), mujahadah (spiritual striving), riyadhah (spiritual discipline), dhikrullah (remembrance of God), maqamat (spiritual stations), and ahwal (spiritual states). The implementation involves recitations of asmaul husna (names of God), prayers, and istighosah (supplications), separation of classes, allegiance to the tariqa, and tawajjuh (focus). Several supporting and inhibiting factors in the implementation have been identified

Key Words: Prophetic, Sufi, self-purification, spiritual discipline, spiritual struggle

INTRODUCTION

The present era has made it challenging for society to uphold the moral values it once held. The rapid advancements in science and technology must be balanced with freedom of thought, spiritual awareness, and a sense of responsibility toward Allah SWT. Comprehensive advancements in technology and knowledge have ushered in an era of globalization marked by sophistication across various sectors. This impact is quickly felt in many areas of human life, including economics, politics, trade, lifestyle, and even religion. The forces of globalization affect not only material aspects of life but also non-material ones, such as morals. The negative cultural influences of globalization can create a society lacking in character.¹

The human life process is constantly shaped by influences that sometimes diverge from religious teachings. Conditions worsen when children lack adequate religious education within their families. Likewise, advances in knowledge and technology bring both positive and negative effects on children's and adolescents' development. On the positive side, these advances help fulfill their physical and spiritual needs. However, the negative impact occurs when children struggle to maintain a life rooted in religious obedience.²

Character degradation often results from a weakened faith, which, in turn, deepens the gap between ideals and reality, morals and actions, and between theoretical foundations and practical activities. A materialistic lifestyle, individualistic attitudes, consumerism, and social inequalities have become ingrained in parts of the Muslim community, reflecting a shallow faith in Allah SWT, the only God worthy of worship and reverence. Lifestyle patterns increasingly reveal a lack of empathy, as seen in diminishing cooperation and mutual assistance, along with rising crime and violence. Problems such as student brawls, drug abuse, alcohol consumption, promiscuity, LGBT issues, and the culture of Corruption, Collusion, and Nepotism (KKN) are on the rise.³

In response to these phenomena, prophetic education serves as an alternative model for education practitioners to rebuild students' character in educational institutions, particularly in Islamic educational institutions. Essentially, prophetic education is an educational practice that embodies religious, moral, and ethical values.⁴

Therefore, the main ideas in this study are as follows. First, to embrace prophetic education values to create an Islamic education that fosters love, tolerance, respect, kindness, appreciation of diversity, and humanitarian attitudes. Second, education should inherit the mission of the Prophet Muhammad as a role model in learning, by believing that Islamic education ultimately leads to wisdom. All human actions must be based on the rules and decrees of Allah. Third, knowledge should be integrated in an inclusive

¹ Ahmad Busroli, "Pendidikan Akhlak Ibnu Maskawaih Dan Imam Al-Ghazali Dalam Pendidikan Karakter Di Indonesia," *Atthulab: Islamic Religion Teaching & Learning Journal* 4, no. 2 (2019): 237.

² Indah CandraSari, "Pemikiran Pendidikan Karakter Al-Ghazali, Lawrence Kolberg & Thomas Lichona," *Trawang News Dot Com* (blog), February 8, 2022, <https://www.trawangnews.com/pemikiran-pendidikan-karakter-dari-al-ghazali-lawrence-kolberg-hingga-thomas-lichona/>.

³ Busroli, "Pendidikan Akhlak Ibnu Maskawaih Dan Imam Al-Ghazali Dalam Pendidikan Karakter Di Indonesia," 237.

⁴ Arif Ahmad Fauzi, "Implementasi Pendidikan Profetik di Sekolah Menengah Pertama Bina Insan Boarding School Ciawi Bogor," *Online Thesis* 15, no. 2 (2020): 1–74.

manner, with the understanding that all knowledge holds universal and noble values. Therefore, an objective approach to understanding knowledge is essential.

In Indonesia, especially in traditional Islamic boarding schools, al-Ghazali is a primary reference in the field of Sufism. This is due to the numerous works of al-Ghazali on Sufism, with one of his most remarkable contributions being *Ihya 'Ulumuddin*, which has made al-Ghazali widely recognized among Muslims worldwide.

Al-Ghazali is one of the Islamic scholars who systematically elaborated on spiritual transformation. He divides the process of spiritual transformation toward prophetic character into three stages that must be followed sequentially. These stages are the beginner level (*mubtadi'/murid*), the intermediate level (*mutawassit/salik*), and the final level (*muntahi/sufi*).⁵

METHOD

This study employs a qualitative approach based on an in-depth focus on natural situations, observing events through various Focus Group Discussions (FGDs). As explained by Monique in *Cosmos*, a qualitative approach allows researchers to conduct detailed observations using specific methods such as in-depth interviews, FGDs, observation, content analysis, virtual methods, and life history or biography.⁶

The data analysis technique used in this study is ongoing analysis, meaning that data analysis is not conducted separately after all data collection is complete; instead, it is repeated iteratively, with data collection and analysis occurring simultaneously. Procedurally, data collected through in-depth interviews, participant observation, and document analysis will be analyzed using the Miles and Huberman data analysis model, which consists of four stages: data collection, data condensation, data display, and conclusion drawing, as illustrated in the research procedure at figure 1.

Data analysis in this study will use an interactive model.⁷ Following this model, data analysis takes place concurrently with the data collection process.⁸ To maintain data validity, the researcher follows the approach recommended by Noeng Muhajir,⁹ which includes verifying findings and testing tentative results and interpretations of recorded data, audio, video, and similar sources.

In general, activities are conducted during the pre-research, implementation, and post-research phases. Pre-research and pre-field activities involve analysis based on previous studies as well as preliminary interviews with directly related sources. Implementation occurs during data collection and analysis simultaneously, as described in the Miles and Huberman model.

⁵ Akhmad Sodiq, *Prophetic Character Building: Tema Pokok Pendidikan Akhlak Menurut al-Ghazali* (Jakarta: Kencana, 2018), 219.

⁶ Cosmat Gatot Haryanto, *Ragam Metode Penelitian Kualitatif Komunikasi* (Sukabumi: CV. Jejak, 2020), 35.

⁷ Matthew B. Miles and A. Michael Hubermas, *An Expanded Source Book: Qualitative Data Analysis* (London: Sage Publication, 1995), 10-14.

⁸ S. Nasution, *Metode Penelitian Naturalistik-Kualitatif* (Bandung: Tarsito, 1992), 128-130.

⁹ Noeng Muhajir, *Metode Penelitian Kualitatif* (Yogjakarta: Raka Serasin, 1991), 126.

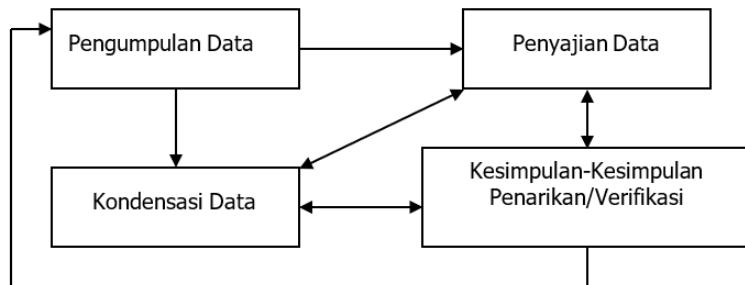


figure 1: Miles and Huberman Date Analysis Model¹⁰

RESULT AND DISCUSSION

Result

The Model of Transformational Prophetic Sufistic Education According to Al-Ghazali

The research identifies that Al-Ghazali's model of prophetic Sufistic education is constructed upon four fundamental spiritual pillars. The first pillar is *Tazkiyat al-Nafs* (purification of the soul), which involves cleansing the self from negative traits and enriching it with noble qualities. This is supported by *Mujahadah* and *Riyadhhah*, which function as the earnest struggle against base desires and structured spiritual training to achieve moral moderation (*i'tidal*). The model further incorporates *Dhikr* as a method for spiritual concentration to affirm Allah's presence, and finally, it recognizes the stages of *Maqamat* (spiritual stations attained through effort) and *Ahwal* (transient states bestowed by Allah) as the markers of a student's spiritual progression.

Implementation of Transformational Prophetic Sufi Education at Darul Ulum II Al-Wahidiyah Vocational School

The application of these values at Darul Ulum II Al-Wahidiyah Vocational School is realized through the integration of specific religious practices and institutional policies rooted in the Naqshabandiyah order. The implementation is primarily observed in the daily collective recitations of *Asmaul Husna*, prayers, and the SITQON *Istighosah* conducted before lessons. Furthermore, the school enforces a strict physical separation of male and female classrooms to prevent *ikhtilat* (intermingling) and maintain moral purity. This educational process culminates in the spiritual commitment of students through the *Baiat* (oath of allegiance) to the Mursyid (which is mandatory for final-year students and encouraged for others) and is sustained through exclusive participation in *Tawajjuh* activities.

Factors Influencing the Implementation

The research identified distinct supporting and hindering factors affecting the success of this educational model.

Table 1. Factors Influencing the Implementation

Category	Factors Identified	Description
Supporting Factors	Student Status (Internal)	The majority of students are <i>Santri</i> (boarders). They are already disciplined and accustomed to

¹⁰Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2009), 247.

		Istighosah and spiritual routines, requiring less adaptation time.
Location		The school is located within the <i>Pesantren</i> complex, facilitating easy supervision and integration of programs.
Teacher Exemplars		Although not mandatory for all staff, many teachers are members of the Order, serving as role models for <i>Baiat</i> and <i>Tawajjuh</i> .
External Network (SITQON)		The SITQON organization attracts students from outside the region, boosting enrollment and community trust.
Infrastructure		Ample land availability allows for the effective physical separation of male and female students.
Hindering Factors	Non-Dormitory Students	Approximately 7% of students live outside the <i>Pesantren</i> . These students often struggle to adapt to the specific spiritual habits and routines like <i>Istighosah</i> .
	Human Resources	About 40% of the teaching staff are not members of the <i>Naqshabandiyah</i> order. This limits the number of role models available to guide students in specific Sufistic practices.
	Student Fatigue	The dense schedule of the <i>Santri</i> (waking up before dawn for religious activities) results in limited rest, which can impact their focus during vocational school hours.

Discussion

The Model of Transformational Sufistic Prophetic Education According to Al-Ghazali

The formation and habituation of Sufistic prophetic values in the field of education through a religious culture is a fundamental aspect that every educational institution must strive to implement. There are several Sufi character models from Al-Ghazali's perspective that can be adopted by Islamic-based educational institutions, including:

Tazkiyat al-Nafs (Purification of the Soul)

In the Encyclopedia of Islam, nafs (soul or ego) is defined as the spiritual organ within humans, which is very dominant and has significant implications on physical actions.¹¹

Al-Ghazali interprets tazkiyat al-nafs in his book The Marvels of the Heart as *taharat al-nafs*, meaning the process of purifying the soul from negative traits, and *imarah al-nafs*, meaning enriching the soul (soul development) with noble qualities. Someone who has gone through these processes achieves a state of a purified soul, free from the negative influences of base desires.¹² Furthermore, according to Al-Ghazali, when the

¹¹ Kafrawi Ridwan, *Ensiklopedia Islam* (Jakarta: PT. Ichtiar Baru Van Hoeve, 1994), 342.

¹² Humaini, *Konsep Tazkiyatun Nafs Dalam Al-Qur'an Dan Implikasinya Dalam Pengembangan Pendidikan Islam* (Malang: UIN Malang, 2014), 44.

soul is in a pure and sincere state, it has a positive effect on a person's character and behavior. Thus, the process of *tazkiyat al-nafs* represents an essential effort in cleansing the soul of corrupt morals.¹³ The goal of spiritual refinement is not to eliminate desires entirely, as this would go against human nature. Instead, *tazkiyat al-nafs* aims to guide and control the passions according to the teachings of shariah and sound reasoning. According to Al-Ghazali¹⁴ and Rothman,¹⁵ the goal of spiritual refinement is not to eliminate desires entirely, as this would go against human nature. Furthermore, Taylor¹⁶ emphasizes that *tazkiyat al-nafs* aims to guide and control the passions according to the teachings of shariah and sound reasoning, a process central to moral education.

Mujahadah and Riyadah

In a broader sense, mujahadah can be understood as a person's effort and determination in resisting base desires and corrupt ambitions that can erode the purity of the heart. This effort is intended to keep the heart pure, like a clear mirror that can capture all things sacred, thereby making one worthy of receiving true knowledge about Allah and His greatness. Therefore, mujahadah is the struggle against vile desires, including combating all negative traits and behaviors that arise from one's base instincts, commonly referred to as mujahadah al-nafs.

Allah SWT says in the Qur'an, Surah al-Ankabut, verse 69:

وَالَّذِينَ جَاهُوا فِي نَعْمَلَاتِهِمْ سُبْلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

"And those who strive earnestly (mujahadah) to seek Allah, indeed We (Allah) will guide them to Our paths (the Path of Tariqah)."

The pinnacle of successful mujahadah is achieved when a salikin (spiritual seeker) develops the habit of beautifying themselves through dhikrullah (remembrance of Allah) as a means of purifying the heart and striving to attain mushahadah (awareness of Allah's presence).

Riyadah, on the other hand, means "spiritual training" aimed at purifying the soul by combating physical desires. This process involves emptying and cleansing the soul of anything other than Allah, then beautifying the soul through worship, dhikr (remembrance), good deeds, and noble character. Among the practices in riyadah are reducing food intake, limiting sleep to maximize nighttime prayers, avoiding idle talk, and engaging in khalwat (solitude) by refraining from social interactions and dedicating oneself to worship, helping avoid sinful actions. The goal of riyadah for a Sufi is to cultivate self-control over both soul and body, ultimately achieving spiritual purity. Therefore, riyadah must be performed with sincerity and acceptance.¹⁷

According to Al-Ghazali, the goal of *mujahadah* and *riyadah* is to effectively manage, educate, and empower the spirit in its rightful proportion. This can be done through spiritual training to bring any deviations back within the bounds of i'tidal

¹³M. Shalihin, *Tazkiyatun Nafsi Dalam Preseptif Tasawuf Al-Ghazali* (Bandung: Pustaka Setia, 2000), 107.

¹⁴Al-Ghazālī, *Ihya' 'Ulumuddin Jilid II* (Beirut, Libanon: Dar Kutub al-Ilmiyah, n.d.).

¹⁵Amber Haque and Abdallah Rothman, *Islamic Psychology Around the Globe* (Washington DC, America: International Association of Islamic Psychology Publishing, 2021).

¹⁶Richard C Taylor and Luis Xavier López-farjeat, *The Routledge Companion to Islamic Philosophy* (New York City, USA: Routledge, 2016), <https://traditionalhikma.com/wp-content/uploads/2020/09/Taylor-and-Lopez-Farjeat-eds.-The-Routledge-Companion-to-Islamic-Philosophy.pdf>.

¹⁷Adnan, "Riyadah Mujahadah Perspektif Kaum Sufi," *Jurnal Syifa Al-Qulub* 2, no. 1 (2017): 123.

(moderation), thus achieving balanced morals, free from excess. This represents the ideal character that Islam desires.

Dhikr

Dhikr is a remembrance or spiritual exercise intended to affirm Allah's presence and imagine His existence; it can also be understood as a method for achieving spiritual concentration.¹⁸ Dhikr is the process of remembering Allah, which brings peace to the heart and fosters positive behavior and noble character.

Maqamat and Ahwal

Maqamat

Maqam is the result of continuous earnest effort and perseverance. A person advances to a higher maqam after consistent practice and cultivating better habits. Al-Qushayri explains: "Anyone who has not perfected the maqam of qana'ah (contentment) cannot reach the maqam of tawakkal (trust in Allah), and anyone who has not reached tawakkal cannot reach *taslim* (submission)." Thus, *maqam* represents a spiritual level attained through persistent mujahadah and *riyadhhah*. In one's spiritual journey, there are at least seven levels of *maqam*: Repentance (*Tawbah*), Piety (*Wara'*), Asceticism (*Zuhud*), Poverty (*Faqr*), Patience (*Sabr*), Trust (*Tawakkal*), and Contentment (*Rida*).¹⁹ Each of these levels marks the gradual elevation of a Sufi, moving steadily from one maqam to the next, culminating in the seventh level (*rida*), representing the liberation of the heart from all worldly attachments. The Sufi's path to forging a deep inner relationship and spiritual unity with their Lord is challenging, requiring serious effort and significant time to ascend from one maqam to the next.

Ahwal

Ahwal refers to states of mind, changes in emotion, and psychological experiences such as sadness, fear, anxiety, joy, and others. Unlike *maqamat*, *ahwal* cannot be attained through one's own efforts; instead, they are bestowed by Allah. The nature of *hal* is transient, appearing and disappearing at will. *Ahwal* are experiences a Sufi Encounters along their journey of devotion to Allah. According to Al-Qushayri, the mental state or condition of a Sufi is not fixed. Sometimes, these conditions appear suddenly and then fade quickly, known as *lawa'ih*. When a state fades more slowly, it is referred to as *bawadih*. If the state remains, continuously present without disappearing, it is called *hal*. *Hal* continuously progresses upward, step by step, reaching the culmination of spiritual perfection.

Implementation of Transformational Prophetic Sufi Education According to Al-Ghazali

Darul Ulum II Al-Wahidiyah Vocational School is geographically located within the authority of the Sampang Regency government, specifically in Gersempal Village, Omben District. This vocational school has been established since 2018, right in the area of the Darul Ulum II Al-Wahidiyah Islamic boarding school, which is known to the community as the center of *Silaturrahim Ikhwan Akhowat dan Simpatisan Tarekat Naqsyabandiyah* (SITQON) Silaturrahim Ikhwan Akhowat and Supporters of the Naqshabandiyah Order.

¹⁸ Muhammad Anas Ma'rif, "Zikir Dan Fikir Sebagai Konsep Pendidikan Karakter," *Jurnal Tadrib* 5, no. 1 (2019): 5.

¹⁹ Amril, *Akhlik Tasawuf (Meretas Jalan Menuju Akhlak Mulia)*, (Bandung: Refika Aditama, 2015), 66-82.

The implementation of transformative prophetic Sufi education according to Al-Ghazali at Darul Ulum II Al-Wahidiyah Vocational School can be observed from its position within a pesantren environment of the Naqshabandiyah order. This proximity means that various activities and practices commonly carried out in SITQON are also adopted by Darul Ulum II Al-Wahidiyah Vocational School. The school has a vision of "Becoming a Superior Vocational School with National Competitiveness in Preparing Productive, Intelligent, and Virtuous Graduates."

The implementation of prophetic Sufi values at Darul Ulum II Al-Wahidiyah Vocational School is realized through:

1) *Reading Asmaul Husna, Prayers, and Istighosah*

This activity is conducted collectively in the area of Darul Ulum II Al-Wahidiyah Vocational School. The reading of Asmaul Husna, prayers, and Istighosah takes place in front of each classroom for both male and female students while wearing their designated uniforms as per the daily schedule. The Istighosah reading used is the one from SITQON.

The implementation of the Istighosah reading is held every Sunday and on specific occasions such as before examinations and competitions. The Istighosah reading is led by the OSIS (Student Organization) board in a scheduled rotation. This activity requires approximately 20 minutes with a standard reading rhythm.

This activity aims to integrate the pesantren program with the school program, where the Istighosah from SITQON is regularly recited every day after the Fajr prayer in the male and female pesantren mosques.

2) *Separation of Classes by Gender*

Darul Ulum II Al-Wahidiyah Vocational School enforces a policy of separating the locations of classrooms for male and female students. The male students' classroom building is located to the north of the road in the Darul Ulum II Al-Wahidiyah pesantren area, adjacent to the west of the pesantren mosque, consisting of a two-story building.

In contrast, the female students' building is located to the south of the road in the pesantren area, directly west of the female students' dormitory area. By separating the classroom buildings for male and female students, this minimizes the occurrence of ikhtilat (mingling) between students of different genders and other negative behaviors resulting from their interaction in a shared location.

3) *Baiat (Oath of Allegiance) to the Order and Tawajjuh*

Darul Ulum II Al-Wahidiyah Vocational School mandates a baiat for every student in the final class. This initiative stems from the school's management, aiming to fulfill the aspirations of KH. Ahmad Ja'far bin Abd Wahid, who desires that graduates of Darul Ulum II Al-Wahidiyah Vocational School gain spiritual experiences as followers of the Naqshabandiyah order.

The baiat to the Naqshabandiyah order is compulsory only for final-year students. This implies that students in grades X and XI are merely directed and encouraged to perform baiat to the Kiyai. However, according to the researcher's inquiries among some students, many in grades X and XI have already taken baiat with the Kiyai, who is also the Mursyid (spiritual guide) of the Naqshabandiyah order. Some of them voluntarily undertook the baiat, while others were encouraged or instructed by their parents.

The socialization of the Naqshabandiyah baiat is conducted by teachers during lesson hours. There are no special agendas outside of class time or pre-education activities

to socialize and introduce the order to the students. In the researcher's opinion, introducing the Naqshabandiyah order, which is characteristic of the Darul Ulum Al-Wahidiyah II pesantren, would be more effective and memorable if carried out with a planned agenda, such as during the MOSBA (New Student Orientation) and other moments outside regular class hours.

The *tawajjuh* activities consist of istighosah with specific recitations that can only be attended by those who have taken baiat with the Mursyid (KH. Ahmad Ja'far Abd Wahid), featuring readings that are more focused on internal members.

Factors Influencing the Implementation of Education

Transformasional Profetik Sufistik al-Ghazali

Factors Supporting and Hindering the Implementation of Prophetic Sufistic Values at Darul Ulum II Al-Wahidiyah Vocational School . There are several supporting and hindering factors in the implementation of prophetic Sufistic values at Darul Ulum II Al-Wahidiyah Vocational School , as discussed below:

a. Supporting Factors

Several factors can contribute to the successful implementation of prophetic Sufistic values at Darul Ulum II Al-Wahidiyah Vocational School :

1) Internal Factors Status of Students as Santri

One of the advantages the school has is the presence of students at Darul Ulum II Al-Wahidiyah Vocational School , who are predominantly santri living in the pesantren. Therefore, when the school aims to implement and enforce pesantren activities, students are not surprised as they are already accustomed to the pesantren environment. For example, the practice of istighosah does not require extensive teaching or adaptation, as they perform it every morning in the pesantren.

Additionally, students who are santri are already familiar with the culture of discipline and obedience to their teachers, making it easier to guide them towards the values of prophetic Sufism through the enforcement of noble morals.

Location within the Pesantren

Darul Ulum II Al-Wahidiyah Vocational School is situated within the Darul Ulum II Al-Wahidiyah pesantren area, facilitating supervision of student activities. This proximity allows for easy integration of school activities with pesantren programs.

Some Teachers are Members of the Order

While the requirement to perform baiat (oath of allegiance) to the Naqshabandiyah order applies only to final-year students, many teachers voluntarily participate in baiat and tawajjuh activities at the pesantren. This serves as a role model for students to follow in performing baiat to the order and engaging in tawajjuh.

2) External Factors

Interest through SITQON

SITQON significantly contributes to introducing Darul Ulum II Al-Wahidiyah Vocational School to the wider public. Many individuals from outside the area enroll their children because they are interested in participating in SITQON activities.

Spacious Land

One of the supporting factors for the successful implementation of prophetic Sufistic values at Darul Ulum II Al-Wahidiyah Vocational School is the ample land

owned by the pesantren, allowing the school to separate classrooms for male and female students to minimize ikhtilat (mixing of genders).

b. Hindering Factors

Several factors can hinder the successful implementation of prophetic Sufistic values at Darul Ulum II Al-Wahidiyah Vocational School :

Some Students Reside Outside the Pesantren

Among the total number of students at Darul Ulum II Al-Wahidiyah Vocational School , around 7% do not live in the pesantren dormitory and commute from home. As a result, they are not as accustomed to participating in the istighosah activities held at school, which they are not used to performing.

Human Resources (HR)

Similar to the students, about 40% of the teaching staff and educational personnel are not followers of the Naqshabandiyah order and have not performed baiat to the Mursyid of the order. This situation is primarily due to the fact that the HR in the surrounding area is still relatively newly formed. Consequently, not all teachers can provide examples related to the Naqshabandiyah order.

Busy Student Schedule

Another consideration for the school management in realizing the prophetic Sufistic values at Darul Ulum II Al-Wahidiyah Vocational School is the students' busy schedule. Santri students are engaged in pesantren activities starting before dawn, leaving them with limited time for rest compared to non-santri students.

From the various points mentioned above, the most significant value that Darul Ulum II Al-Wahidiyah Vocational School possesses, contributing to its recognition, is SITQON. With SITQON and the pesantren that supports it as the center for SITQON, more people are beginning to recognize and show interest in Darul Ulum II Al-Wahidiyah Vocational School , leading them to enroll their relatives at the school.

CONCLUSION

The characteristics of the prophetic Sufi model developed at SMK Darul Ulum II Al Wahidiyah are based on a Sufi akhlaqi approach through the practice of the Naqshabandiyah Mudhariyah order, which has traditionally evolved since the time of Mursyid Kyai Wahid Khudaifah, the founder of the Darul Ulum II Al-Wahidiyah Islamic boarding school in Nangger Sempal. The activities and stages in the process of practicing the Naqshabandiyah Mudhariyah order include: first, tazkiyat Al Nafs, which is a process of cleansing the body through wudhu and purifying the soul from undesirable traits (tahalli); second, the process of mujahadah and riyadhah, which are earnest efforts and spiritual exercises aimed at purifying the soul by combating physical desires; third, the activity of dzikirullah, which involves reflecting on and remembering Allah SWT, as they believe this brings peace to the heart; fourth, maqamat, which are spiritual levels attained through consistent mujahadah and riyadhah, along with ahwal, which refers to mental states, emotional changes, and spiritual experiences. The implementation of these activities includes reading asmaul husna, prayers, and istighosah, followed by segregating classes based on gender, and finally conducting bai'at (oath of allegiance) to the order and tawajjuh (spiritual focus). Supporting the implementation of prophetic Sufi education in this institution are several factors: the status of students as resident santri (Islamic

boarding school students), the institution's location within a pesantren environment, the fact that some teachers are practitioners of the Naqshabandiyah Mudhariyah order initiated by the institution's founder, the presence of a community organization for members of the order (SITQON), and the parents' environment outside the institution, which consists of practitioners of the same order. However, challenges remain that hinder the application of this educational model, including the presence of students living outside the pesantren, a curriculum that is not yet fully integrated with the activities of the order in the pesantren, and the challenges posed by other digital information technologies that are still difficult to manage.

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