

# Unveiling the Impact of Naqshbandiyya Tariqa Values on Islamic Education: A Comprehensive Analysis of Pesantren Dar Al Ma'arif Kota Pinang

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## ABSTRACT

This article discusses the internalization of the teachings of the Naqsyabandiyah Tariqa in Islamic educational institutions, specifically in the Dar Al Ma'arif Islamic boarding school in Pinang City, Sumatra. The study uses qualitative field research methods to examine the implementation of education and its impact on individuals and society. The findings suggest that the curriculum plays a crucial role in directing students towards competitiveness and awareness of the world's development. The study also highlights the importance of Tarekat Naqsyabandiyah's practices in creating a stable inner condition that leads to good social behavior. The article also discusses the spread of the Naqsyabandiyah Tariqa in the Malay region and the establishment of Pesantren Dar Al'Ma'arif as a center for Islamic education. The conclusion emphasizes the importance of pesantren in developing Islamic education and character building in Indonesia.

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## 1. INTRODUCTION

The entry of Islam into Indonesia has its own uniqueness in comparison to its entry into other regions. Islam entered Indonesia through peaceful means brought by traders and preachers, whereas in other areas, Islam spread through conquest. A seminar held on the entry and development of Islam in Indonesia shows that the main role in bringing Islam to Indonesia was played by preachers and Sufis from Hadramaut. Therefore, it can be concluded that the entry of Islam into Indonesia was through the efforts of peaceful trade and preaching by traders and preachers, as well as the significant role of Sufis from Hadramaut in the process of Islamization in Indonesia (Daulay, 2014).

The influence of Sufism during that period was very strong, and this can be explained by several reasons. Firstly, Islamic preaching experienced a decline since the 2nd century AH (9th century CE) and only became active again in the 7th century AH (13th century CE) thanks to the contributions of Sufi

scholars and Sufi orders. Secondly, the entry of Islam into Indonesia through trade relations with India and Iran, two countries that had strong Hindu and mystical influences. For these reasons, the significant influence of Sufism becomes evident.

The importance of mysticism in Islam in Indonesia should not be underestimated. Although pantheism contradicts Islamic teachings, it has found fertile ground in the spiritual and emotional lives of the Indonesian people since the arrival of Islam in the region. This is also due to the cultural and intellectual heritage of Indonesia, which has been influenced by Hindu and Buddhist religions for centuries (Huda, 2016).

The entry of Sufi teachers and mystical experts into the hinterland of Java towards the 16th century CE, using a distinctive method of preaching through syncretism with the local customs, has strengthened the teachings of Sufism and Sufi orders in rural areas (Endraswara, 2004). For example, the Sultan's village granted land to religious teachers to establish "Education Villages" or villages aimed at Islamicizing the native population, similar to the establishment of monasteries in the spread of Hinduism among the Dravidian people in South India. Followers of Sufism usually form specific orders, such as the Naqshbandiyya, Sattariyya, and Qadiriyya, which have become popular in Indonesian society (Bruinessen, 2020). In their development, the followers of these Sufi orders formed an exclusive way of life with their own world. They came together within this order, which had religious characteristics and integrative symbols that permeated various sectors of life, including education (Fathurrohman, 2019).

The spread of Islam in Indonesia is closely related to the history of Islam in North Sumatra. North Sumatra was an important trading region in the archipelago during the 7th century AD, attracting Arab Muslim traders (Suprayitno, 2012). Islamic da'wah (preaching) flourished in this area, and historical evidence of diplomatic relations between North Sumatra's kingdoms and the Chinese kingdom indicates the presence of Islam at that time. The arrival of active Muslim traders in the Nusantara after the Battle of Alexandria, where the Muslim fleet defeated the Roman fleet, further contributed to the spread of Islam in North Sumatra. This region played a crucial role in the development of Islam in Indonesia (Reid, 2012).

The phenomenon of the growth of Islamic education began during the time of the Prophet Muhammad (peace be upon him) and continued during the era of the Rightly Guided Caliphs. Islamic education during this period was carried out through a simple system, such as teaching reading and writing and teachings of Islam based on the Quran and the Hadiths of the Prophet. Places such as Kuttub (elementary schools), homes, and mosques were used as venues for the implementation of Islamic education (Norhabibah, 2022).

One of the terms that emerged during this period was "Suffah," which served as a gathering place and assembly of knowledge for the companions. Suffah also became a center for teaching scholars who would be sent outside the Medina region to spread the message of Islam. In Suffah, various fields of knowledge were studied, not only in the religious domain but also in other fields of natural or general knowledge. This indicates the integration between Aqliyah (rational) and Naqliyah (revealed) knowledge within Islamic education.

In the development of Islam in Indonesia in general, and specifically in North Sumatra, various Islamic educational institutions have emerged, ranging from mosques, *surau* (small prayer houses), pesantren (Islamic boarding schools), madrasahs (Islamic schools), schools, to Islamic universities. Pesantren has become an Islamic educational institution that is closely associated with the world of Indonesian Islam, initially having a greater presence and development on the island of Java (Syafe'i, 2017). However, as time has passed, the phenomenon of pesantren has expanded to almost all regions of Indonesia, and even *surau* in Minangkabau have begun to face competition with the emergence of pesantren. The pesantren that have emerged in various regions have their own distinct characteristics and models, which differentiate them from other pesantren (Furqan, 2019).

In North Sumatra, the oldest Islamic boarding school is Ponpes Musthafawiyah, located in the village of Purba Baru, in the Lembah Sorik Merapi District, Mandailing Natal Regency. This boarding school, situated along the Medan-Padang route, was established in 1912 (Salman and Suhendro, 2020).

The founder of the Islamic boarding school is Syekh Musthafa bin Husein bin Umar Nasution Al-Mandaily. He was the first caretaker of the boarding school, who studied religious knowledge for 13 years in Mecca. Syekh Musthafa is known as a prominent scholar in North Sumatra who passed away in November 1955, and he was later succeeded by his eldest son. The current caretaker of the boarding school is H. Bakri bin Abdullah bin Musthafa bin Husein bin Umar Nasution (grandson of Syekh Musthafa) (Khatib, Mustafa, and Abbas, 2012).

There are other boarding schools that have emerged in the centres of Sufi orders in the North Sumatra region, such as Dar Al Ma'arif Boarding School in South Labuhanbatu Regency and Darul Ulum Boarding School in Nabundong, North Padang Lawas Regency. Initially, the spread of Islam in Indonesia was largely carried out by Sufi institutions, which served as pure centres of Sufi brotherhood with the aim of seeking closeness to God. Later on, these Sufi orders evolved into centres for community economic development, sociocultural activities, and, most importantly, education (Erawadi, 2014).

The boarding schools that emerged in the centres of Sufi orders initially aimed to serve as centers for the development of the teachings of the respective spiritual leaders. However, the influence of Dutch colonialism on the education system in Indonesia inevitably entered the realm of the boarding schools. Many boarding schools eventually tried to reconcile with this condition, so as not to be seen as opposing the colonial government. Steenbrink refers to this as "rejecting while following," which is different from the Surau in Minangkabau that follows the pattern of "rejecting and emulating." (Effendi, 2021).

This research focuses on the Naqshbandiyya Tariqa and its impact on Islamic education. This provides a unique perspective as most studies may concentrate on the general influence of Sufism or other tariqas. Specifically, this study examines the influence of Naqshbandiyya Tariqa values on Dar Al Ma'arif Islamic Boarding School in Kota Pinang. This focused approach allows for a detailed understanding of the specific effects of this educational institution.

The study emphasizes how recent reforms in the Islamic world have affected Islamic education, including pesantren in Indonesia. It explains how pesantrens have adapted to the changes while maintaining their unique identity. The research investigates how the internalization of Naqshbandiyya Tariqa values is incorporated into the curriculum and becomes an integral part of the pesantren's educational methods. This provides insights into what sets Pesantren Dar Al Ma'arif in Kota Pinang apart from others. The study uncovers interesting distinctions between the practical role of Tariqa values in the pesantren system and the formalities involved in their internalization. This highlights the complex dynamics between the pesantren and traditional teachings.

## 2. METHODS

The type of research used is field research with a qualitative approach (Darmalaksana, 2020). Data collection is conducted directly in the field with the aim of studying intensively the establishment of the Islamic boarding school, its current condition, and the interaction between the pesantren environment and the social institutions, individuals, groups, institutions, or communities. Additionally, the researcher also utilizes library research as supplementary material (Daliman, 2012). According to the research approach to be conducted by the author, the data that will be used is qualitative data. According to Miles and Huberman, qualitative data is a source of extensive and firmly grounded descriptions that provide explanations about the processes that occur within a local context (Abdussamad, 2021). This research was conducted at Pesantren Dar Al-Ma'arif Baslam Baru, Kota Pinang Labuhanbatu Selatan, located in Baslam Baru village on Jalan Lintas Sumatera Km 0.5, Kota Pinang.

The data sources for this research include primary and secondary sources. Primary sources consist of statistical files or documents, historical records, and scientific research findings related to the history and dynamics of Pesantren Dar Al Ma'arif and Darul Ulum. Secondary sources consist of memoirs, individual reports, or writings about past life or experiences based on memories related to Pesantren Dar Al Ma'arif and Darul Ulum. The data collection techniques used in this research include document analysis, interviews, and observations. The main data collection strategy is divided into three phases:

planning, collecting primary data, and supplementing the data. After obtaining the data, the next step is data analysis.

In this study, the researcher adopts qualitative data analysis as suggested by McMillan and Schumacher in Abdurahman, which includes inductive analysis and interim analysis. In this context, there are three strategies used by the researcher to ensure the validity of the research data: prolonged data collection, which allows the researcher to gather as much supporting evidence as possible to ensure the alignment of findings with the actual situation; triangulation in data collection and analysis, which involves using multiple sources and methods to cross-validate the data; and member checking, which involves sharing the findings with participants to verify their accuracy (Sugiyono, 2017).

### 3. FINDINGS AND DISCUSSION

#### 3.1 *Tarekat Naqsyabandiyah's practices*

Islam, as a guide for human life, including in education, contains important principles. The Qur'an serves as evidence in Islamic education, and humans are given intellect as a tool to acquire knowledge through analysis. Humans can dynamically develop themselves as caretakers on Earth while fulfilling their role as servants of Allah. In this process of self-development, humans are equipped with educational tools such as *fitrah* (innate human nature as Allah's creation), intellect, *qalb* (heart), and *nafs* (soul) (Siregar, 2017).

Within the Naqshbandi tariqa, there are practices such as *zikr* (remembrance of God), *tawajuh* (turning the face towards Allah), and *suluk* (spiritual journey). These practices are carried out with the aim of creating a calm and stable inner state, which in turn leads to good social behavior. Therefore, education within this tariqa aims to improve character and manners through *Ta'dib* (moral education). The Naqshbandi tariqa, as a religious social institution, has evolved throughout history and has required formal institutions as part of a strategy to preserve its historical heritage, including the teachings of the tariqa, social systems, and traditional practices. Over the course of history, the importance of institutionalization, particularly in the field of education, has been realized by the successive generations of leaders and inheritors of the Naqshbandi tariqa in Besilam Baru (L. H. Siregar, 2011).

These concerns arise due to the internal dynamics regarding the development strategies entrusted by their predecessors. External demands have led the successors of the tariqa to face many challenges from within and outside the community. The presence of educational institutions is considered an urgent need for some successors of the tariqa. Therefore, the most suitable education system representing the Muslim community is the pesantren system, as is typically seen in Islamic educational institutions.

However, theoretically, the development of pesantren studies is often regarded as a "second-class" educational institution, attracting individuals from lower to middle-class backgrounds. Pesantren is usually dominated by those who want their children to study religion in-depth. Sometimes, pesantren is chosen as an alternative when the primary choice is not achievable or considered a formal "childcare facility." This is influenced by two factors: parental education choices and internal institutional issues. The popularity and status of educational institutions greatly depend on how well they can respond to and meet the community's aspirations, as well as how they address internal challenges to enhance the professionalism of education provision. (Kesuma, 2017).

The development of science and technology has influenced how communities choose educational institutions, including pesantren and other Islamic educational institutions. This condition has brought changes in the community's perspective when selecting educational institutions that can provide technological, functional, individual, informative, open, and inclusive capabilities. The educational advancements in Pesantren Dar Al-Ma'arif are closely related to this. Additionally, ethical, moral, and spiritual abilities are also important as support for communal living and respecting the values taught in the Naqsyabandi tariqa. These values play a crucial role in maintaining balance and harmony within society (Salman and Suhendro, 2020).

By considering the internal institutional problems of pesantren as described above and connecting them with the social choice of education, where communities are becoming more critical, open-minded, and forward-thinking in determining educational choices for their children, families, or themselves, if the internal institutional issues are not addressed in terms of quantity and quality, pesantren will continue to be a second choice and remain marginalized by its own community.

Therefore, it is crucial for pesantren to improve and address these internal challenges to meet the changing demands and expectations of the community. This includes enhancing the quantity and quality of educational offerings, incorporating modern teaching methods and technologies, providing a well-rounded curriculum that includes both religious and secular subjects, fostering a professional and inclusive learning environment, and ensuring the development of students' skills and competencies needed for the future. By doing so, pesantren can regain the trust and preference of the community, becoming a valued and respected educational institution.

Today, society views pesantren with a much more complex perspective. The community now sees pesantren in terms of:

- a. Educational programs that encompass both secular and Islamic knowledge.
- b. Building good relationships both externally and internally. External relationships involve direct interactions, attending invitations, and participating in funeral prayers within the community. Meanwhile, internal relationships include general religious study sessions, celebrating organizational and pesantren birthdays, establishing networks with prominent figures at the local, national, and international levels, as well as organizing mass weddings and circumcision ceremonies.
- c. Various achievements attained by male and female students in the fields of religious and secular knowledge (Malik, Sudrajat, and Hanum, 2016).

These three aspects reflect the evolving perception of pesantren as a complex institution, which not only provides education but also actively engages with the community, fosters networking opportunities, and achieves academic and religious achievements among its students. These propositions illustrate the factors that contribute to the appeal of pesantren as the primary choice for education, including comprehensive educational programs, the establishment of strong external and internal relationships, and recognition of students' achievements in both religious and secular domains (Kariyanto, 2019).

Pesantren is characterized by the dominance and leadership of "Tuan Guru" or Kyai who are innovative and visionary. Kyai possess charisma and magnetism that make them the center of attention in the pesantren. They are respected as spiritual leaders in worship and are often sought after to help address issues. The Kyai's charisma is supported by the community due to their strong moral and faithful beliefs, making them attractive role models for their followers. Kyai are not only respected as religious elites but also as elite figures within the pesantren and community leaders with high authority in spreading Islamic knowledge. They are skilled in shaping and practicing leadership styles, especially within the pesantren context. Their charisma serves as a benchmark for the credibility and influence of the pesantren.

As a religious educational institution, pesantren cannot separate itself from its traditional religious and cultural values, even if it may also offer general education programs. Pesantren has the ability to integrate the national curriculum with its own curriculum, distinguishing it from regular educational institutions. As a traditional Islamic educational institution deeply rooted in Indonesia, pesantren is recognized to have a unique influence in society. From the perspective of tradition and culture in pesantren, the founders of pesantren possess great spiritual abilities. Therefore, these characteristics are not found in other education systems (Syafe'i, 2017).

Pesantren, as a traditional Islamic educational institution, does not reject technological advancements. Educational facilities and infrastructure are essential for the success of education, following the standards set by the National Education Standards Agency (BSNP) regulated by the Ministry of Education. However, there may be challenges related to facilities and infrastructure in the educational process at pesantren. The availability of facilities and infrastructure significantly influences

the achievement of educational goals at pesantren, showing a strong positive relationship between the completeness of facilities and infrastructure, teacher performance, and student satisfaction (Ritonga and Prasetyo, 2019).

Pesantren Dar Al'Ma'arif establishes social and religious relationships. As a pesantren with high moral and Islamic beliefs, it guides the community in solving religious and social issues. The community sees the pesantren as a partner to fulfill its various needs according to their capabilities. This mutually beneficial partnership has enabled the pesantren to endure until now. Additionally, being rooted in a *tarekat* adds to its strength.

### 3.2 Pesantren Management

The success of managing Pesantren Dar Al'Ma'arif is influenced by the charisma, competence, and leadership abilities of its leaders in providing unique and excellent educational programs that meet the community's needs. This success is supported by adequate and modern human and natural resources, and by building community relationships based on mutually beneficial partnerships (mutual symbiosis). This pattern shows that the *tarekat* has established a strong connection with the development of Pesantren Dar Al'Ma'arif (Rambe, 2019).

As pesantren develops, it's important to note that an institution capable of addressing its internal and external issues will not only survive but also surpass general educational institutions. Internal issues may include insufficiently competent human resources, lack of adequate facilities and infrastructure, and educational programs that don't receive positive responses from the community. Therefore, Pesantren Dar Al'Ma'arif needs to be cautious if it wants to continue developing.

The success of Pesantren Dar Al'Ma'arif in building relationships with the community is due to mutually beneficial cooperation. Two-way relationships are used to introduce the community to the educational programs offered by Pesantren Dar Al'Ma'arif. This is useful for conveying the institution's achievements, both directly through social and religious activities, and involving the community in religious events within the Pesantren Dar Al'Ma'arif environment.

In order to enhance the community's confidence in the educational institution of Pesantren Dar Al'Ma'arif, the institution will employ its influence by extending invitations to prominent individuals at the local, national, and maybe global levels. The notable presence of these important individuals serves as a compelling draw and indirectly cultivates a profound sense of confidence in Pesantren Dar Al'Ma'arif. These figures are also affiliated with the *tarekat* (Sufi order) that is linked to Pesantren Dar Al'Ma'arif. The response to the emergence of educational institutions like Pesantren Dar Al'Ma'arif shows that followers of various *tarekat* from different regions desire an educational institution that can educate their children without disconnecting them from their *tarekat*'s path. Therefore, the presence of Pesantren Dar Al'Ma'arif cannot be separated from the internal dynamics of the *tarekat* inheritors regarding the importance of educational institutions as part of a human resource development strategy, particularly for the regeneration of *tarekat* dedication to the wider community, especially in the city of Pinang.

The dynamics of pesantren in the Tarekat Naqshbandiyya region cannot be separated from the existence of the next generation of the *tarekat*'s founders, who come from diverse educational backgrounds. This influences the history, responses, and interpretation of the teachings while preserving the *tarekat* through various forms of institutions, ranging from informal gatherings to formal educational establishments. Two significant aspects have been identified in the educational institutions within the Tarekat Naqshbandiyya region: first, the dynamics of the local community's response as the foundation of educational institution development, and second, the unique typology of pesantren educational institutions that attract both the general public and communities affiliated with the Tarekat Naqshbandiyya, converging at Pesantren Dar Al'Ma'arif.

The community's response plays a pivotal role in the continuity of pesantren educational institutions. The presence of the Tarekat Naqshbandiyya supports the growth of religious educational institutions. Although pesantren is generally perceived as a "second-class" educational institution, Pesantren Dar Al'Ma'arif has continued to thrive and develop, with the majority of its students seeking in-depth religious studies. Factors influencing the popularity and marginalization of educational

institutions include parents' educational choices and internal institutional issues. It is essential for educational institutions to respond to the aspirations of the community and address internal challenges to achieve professionalism in providing education.

The community greatly appreciates the existence of Pesantren Dar Al'Ma'arif as an educational institution. The local community strives to enrol their children in this pesantren. Additionally, the pesantren has successfully drawn the attention of people from the surrounding areas and other regions influenced by Malay culture.

The presence of the pesantren and the Naqsyabandiyah tarekat as centers for the dissemination of Islamic teachings remains strong, especially in the Malay region. The pesantren was established to restore the glory of Kampung Babussalam as a center of Islamic education, and this is highly appreciated by the community influenced by Malay culture. Many students come to study in the pesantren in this *tarekat* village.

### 3.3 Policy in Pesantren

From its inception, this pesantren has aimed to provide Islamic education to young people and the local community. They do not charge any administrative fees to the local community for enrolling their children in the pesantren, which is attractive to the community. Additionally, whenever the pesantren organizes activities, the local community is given free access to participate (Aliyah, 2021)

Policies like this can be considered a "blow" to the commercialized education system in Indonesia. However, Pesantren Dar Al'Ma'arif continues to provide sincere Islamic education to its students. The funds needed to manage the administration and sustain the pesantren mostly come from generous donors, including the descendants of Tuan Guru and the Ministry of Religious Affairs, as well as some contributions from parents/guardians of the students. Through this policy, Pesantren Dar Al'Ma'arif proves that not everything in the world needs to be commercialized, especially in the Islamic education system.

Another factor that attracts people to come to the pesantren is the close connection between parents and the Naqsyabandiyah *tarekat*. This can be traced back to the success of Kampung Babussalam as a centre for teaching and spreading the Naqsyabandiyah tarekat, which has significant influence, especially in the Malay region. Followers of the Naqsyabandiyah tarekat come from the North Sumatra region and even from outside of North Sumatra. With a large number of followers and an extensive network, this has a positive impact on the pesantren in Kampung Babussalam. It is also supported by the charisma of Tuan Guru and the descendants of Sheikh Abdul Wahab Rokan.

The influence of parental involvement with the Naqshbandiyya Order and the charisma of the spiritual guide, Tuan Guru, as well as the descendants of Sheikh Abdul Wahab Rokan, can be seen through the motivation of students studying at Islamic boarding schools (pondok pesantren). Generally, students from outside of North Sumatra are the children of Naqshbandiyya Order followers in Kampung Babussalam, such as one student from Riau and Malaysia. This shows the enthusiasm of parents to preserve the teachings of the Naqshbandiyya Order and introduce it to their descendants through Islamic education at the Islamic boarding school (Zailani and Amalia, 2022).

Students at Islamic boarding schools are categorized as "santri kalong," which means they are allowed to go home to their parents' house. This helps parents as they don't have to provide food for their children at the boarding school. Initially, allowing students to go home for meals had negative effects, as it allowed them to interact with the outside world without strict supervision, leading to some students starting to smoke. Thus, the policy was changed to allow parents to bring meals to the boarding school, ensuring that students remain under supervision within the boarding school environment.

This policy also helps parents and students stay connected while at the Islamic boarding school, reducing the longing between them, which is often a concern for students and a reason some children are reluctant to join the boarding school. With this policy in place, students, especially those from nearby villages, no longer use homesickness as an excuse for lacking enthusiasm in their studies at the boarding school (Mubarak, 2019).

As an Islamic educational institution, the boarding school employs its own tactics to introduce itself. Apart from maintaining alumni relationships, the boarding school promotes itself to the general public through a unique approach. They provide brochures to students each time they return home. Each student is typically given five brochures to distribute in their respective villages. This method helps promote the institution through printed media. Through this approach, the boarding school becomes better known among the wider community.

Selected students are placed in several areas, including Kota Pinang, to promote the Islamic boarding school. They apply the knowledge they acquired during their education at Dar Al'Ma'arif Islamic Boarding School to interact with the community. The knowledge they gain is not just theoretical but also practically applicable. The community not only hears about Dar Al'Ma'arif Islamic Boarding School but also witnesses the students applying their knowledge through Ramadan and preaching safaris they organize. Through this evidence, they attract the interest of the general public towards the Islamic boarding school..

The education in Islamic boarding schools often follows the pattern of Sufi orders. Here, the kyai (religious teacher) becomes the central figure believed to possess blessings and spiritual qualities. They are the sole authority and example to be followed, not to be questioned or criticized. Obedience to the kyai is considered more important than the learning process itself.

There are many examples that show this phenomenon in Islamic boarding schools. For instance, students at Kyai A's boarding school are not allowed to participate in religious activities like other students. Instead, they are only asked to take care of the kyai's livestock. However, when these students return and establish their own boarding schools in specific areas, they suddenly become able to master subjects they had never studied before, surpassing even the diligent students. Stories like these are well-known within the Islamic boarding school community because the kyai understands the paradox, which might seem strange to those who cannot comprehend it (Mutholingah, 2020).

The internalization of values from Sufi orders in Islamic boarding schools involves a deep process of learning and internalizing Islamic values. Some important values that are taught and internalized through Sufi education in Islamic boarding schools include:

- a. Taqwa (God-consciousness): Islamic boarding schools emphasize the importance of having fear and obedience towards Allah in every aspect of life. Students are encouraged to strengthen their relationship with Allah through worship, remembrance of Allah, and self-reflection.
- b. Ikhlas (Sincerity): The internalization of sincerity values in Sufi education teaches students to perform all good deeds with sincere intentions solely for the sake of Allah. They are taught to avoid showing off (*riya'*) and self-admiration (*ujub*) in their worship or acts of kindness.
- c. Sabr (Patience): The value of patience is highly emphasized in Sufi education. Students are taught to be patient in facing trials and life's challenges, as well as maintaining patience in carrying out their daily religious obligations.
- d. Tawakal (Reliance on Allah): Tawakal teaches students to detach themselves from dependence on material possessions and rely on Allah in all matters. They are taught to feel calm and confident that Allah will provide what is best for them.
- e. Muhasabah (Self-reflection): The importance of self-reflection is taught in Sufi education. Students are encouraged to critically evaluate their own behavior and actions in order to improve and enhance their spiritual and moral qualities.
- f. Silaturahmi (Social Relations): Islamic boarding schools also encourage students to maintain good social relationships with others. Students are taught to uphold silaturahmi (maintaining ties), respect others, and perform acts of kindness towards others (Perawironegoro, Widodo, Wantini, and Arqam, 2020).

The Islamic educational values taught at Pondok Pesantren Dar Al'Ma'arif focus on creedal values, reflecting the vertical relationship between servant and God. The purpose of these creedal values is to shape a religious character, which is the primary value instilled in every student. This aligns with the general objective of Islamic boarding schools, which aims to develop good mental attitudes,

personalities, and knowledge of Islamic teachings. The cultivation of religious values in the boarding school mainly emphasizes increasing students' faith and devotion to Allah.

In addition to religious values, Pondok Pesantren Dar Al'Ma'arif also teaches values of independence and responsibility to the students. These two character values are present in all activities within the boarding school, including the curriculum. Students are taught to meet their personal needs as social beings and also to assist their fellow students. They are also taught to be responsible for themselves and others. Examples of activities that encourage a sense of responsibility in the boarding school include congregational prayers, fulfilling assigned tasks or community service, participating in extracurricular activities chosen by the students themselves, and the selection of student organization officials. All of these activities help students develop a sense of responsibility in worship and daily life and contribute to the advancement of the boarding school.

#### 4. CONCLUSION

In the context of Islamic education, the curriculum should encompass the vision, mission, and objectives of education, as well as the values to be instilled in the students. Education in the Naqshbandiyya Tariqa aims to enhance character and morals through moral education (ta'dib). Practices such as remembrance (dzikir), spiritual contemplation, and spiritual journey are carried out in this tariqa with the goal of creating a peaceful and stable inner state, which, in turn, leads to good social behavior. The Naqshbandiyya Tariqa, as a religious social institution, requires a formal educational institution to ensure the continuity of tariqa teachings and the social system. Pesantren Dar Al Ma'arif in Kota Pinang is one of the educational institutions that fulfills this need. Pesantren is considered the primary choice by some followers of the tariqa because the pesantren education system represents the values of the Muslim community. Although pesantren is often seen as a second or marginalized option, the public's perception of pesantren has changed. The community views pesantren as an educational institution that provides religious and general education programs, builds relationships with the community, and achieves accomplishments in various fields. In light of the prevailing problems and the evolving dynamics of the contemporary era, it is imperative for pesantren institutions to effectively tackle internal institutional concerns while ensuring the provision of sufficient and contemporary facilities and infrastructure. Establishing networks and forging collaborations with the local, national, and worldwide communities are crucial endeavours for pesantren. The efficacy of overseeing a pesantren predominantly hinges on the leader's capacity to address the community's requirements through distinctive and commendable educational initiatives, while concurrently fostering mutually advantageous connections between the pesantren and the community. In order to ensure the continued success of a pesantren, it is imperative to prioritise innovative and visionary leadership, implement flagship programmes, allocate sufficient resources for facilities, cultivate networks, and foster community connections.

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