Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education:
Multicase Study In East Java, Indonesia

Farhad Muhammad, Amir Maliki Abitolkha, Limas Dodi
Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
Institut Agama Islam Negeri Kediri, Indonesia
Email: farhadamir24@gmail.com, amir.abitolkha@gmail.com, ade_elfa@ymail.com

Abstract

Education is currently increasingly directing students toward a passion for competition. Competitive model education can blunt emotional and spiritual intelligence to inhibit the growth of vibrant and affective traits in student personalities. Therefore, the Dimensions of Sufism in education can function as an alternative to stem the disruption and problems of millennial education. This study uses a multi-case study type of Higher Education in East Java, Indonesia. The dimensions of Sufism in Islamic religious education in higher education show their uniqueness. The unique fact is the teaching of Sufism at Darul Ulum University (UNDAR) Jombang, which prioritizes the teaching of the Trisula course with three pillars: the concept of boarding schools, Sufi order, and campus. Sufism values are taught in all study programs and are internalized practically through the ritual of the Sufi order in the structured campus activity program. At the same time, the uniqueness of Sufism teaching in the other six higher educations emphasizes the basis of the cluster in the field of science. This study argues that the injection of Sufism values into the structure of the higher education curriculum is a primary need to equip intellect intelligence to control themselves against the dynamics of life.

Keywords: Sufism; Curriculum; Islamic Education; Higher Education.

Abstrak

Pendidikan saat ini semakin mengarahkan siswa ke arah semangat untuk berkompetisi. Pendidikan model kompetisi dapat menumpulkan kecerdasan emosional dan spiritual sehingga menghambat tumbuhnya sifat-sifat emosional dan afektif dalam kepribadian siswa. Oleh karena itu, dimensi tasawuf dalam pendidikan dapat berfungsi sebagai alternatif untuk membendung disrupsi dan problematika pendidikan milenial. Penelitian ini menggunakan jenis studi multi kasus pada Perguruan Tinggi di Jawa Timur, Indonesia. Hasil penelitian ini menunjukkan bahwa Dimensi Tasawuf dalam kurikulum berfungsi sebagai media untuk mengolah aspek spiritual mahasiswa untuk mengimbangi hegemoni aspek rasionalitas. Fakta yang paling unik adalah pengajaran tasawuf di Universitas Darul Ulum (UNDAR) Jombang yang mengedepankan pengajaran mata kuliah Trisula dengan tiga pilarnya; konsep pesantren, tarekat sufi, dan kampus. Nilai-nilai tasawuf diajarkan di semua program studi dan diinternalisasikan secara praktis melalui ritual tarekat sufi dalam program kegiatan kampus yang terstruktur. Pada saat yang sama, keunikan pengajaran tasawuf di enam perguruan tinggi lainnya menekankan pada basis klaster di bidang ilmu pengetahuan. Penelitian ini berargumen

bahwa penyuntikan nilai-nilai tasawuf ke dalam struktur kurikulum pendidikan tinggi merupakan hal yang utama.
Kata kunci: *Tasawuf; Kurikulum; Pendidikan Islam; Pendidikan Tinggi.*

INTRODUCTION

The current development of the education world is increasingly directing students toward a competitive educational system.[1] The competitive educational model at least brings up three issues: (1) Achievement is always measured based on numbers and grades. (2) The competition mechanism within it makes students compete with each other, where they strive to be the most outstanding.[2] (3) The competitive educational model emphasizes the intellectual quotient (IQ) aspect. Other intelligence, such as emotional quotient (EQ) and spiritual quotient (SQ), are marginalized.[3]

The three issues above have several negative impacts. Firstly, the parameters of achievement that are measured by numbers and grades have the potential to reduce the essence of education. We can see that grades and numbers trap many students.[4] The second, issue is that the competitive mechanism encourages students to compete against each other, striving to be the best among their peers. Third, issue is the competitive education model prioritizing rational-cognitive aspects. Meanwhile, other aspects, such as spiritual, emotional, and affective, which are vital in education, are intentionally marginalized. This phenomenon creates learners with intellectual quotients but needs to improve regarding the spiritual and social quotients.[5] In specific ways, this has eroded their ability to sympathize and empathize with others.

The above statement is not just a mere criticism but is directly related to government policy. Recent developments show that our country has produced many brilliant people with expertise in specific fields like other developed countries.[6] On the other hand, they are relatively poor in producing intellectually significant generations with noble personalities.[7] Therefore, it is ironic that the country with the largest Muslim population in the world is only considered to have many intelligent people but lacks many people with noble characters.[8]

To produce a generation that is smart and virtuous, curriculum integration is needed, namely the Sufism education curriculum. The focus of the practice of Sufism teachings is to purify the heart, soul, and mind so that they can be used as a medium for processing emotions in education.[9] In this way, the education system that has already emphasized rationality will be reconstructed by Sufism. From here, the role of the Sufism curriculum in addressing the

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[1] Siti Aisyah et al., "Kiai Leadership Concept in The Scope of Pesantren Organizational Culture," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, https://doi.org/10.31538/tijie.v3i1.106.

[2] Muhammad Nawawi Fathullah et al., "Management of Digital Literacy-Based Work Practice Training in The Boarding School Environment," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (January 23, 2023): 1–11, https://doi.org/10.31538/munaddhomah.v4i1.230.

[3] A Setyo Wibowo, *Paideia: Filsafat Pendidikan-Politik Platon*, ed. Widiantoro (Yogyakarta: Kanisius, 2017), vii.

[4] H B Hamdani Ali, *Filsafat Pendidikan* (Yogyakarta: Kota Kembang, 1993), 39.

[5] John. T Ishiyama and Marijke Breuning, eds., *Lmu Politik Dalam Paradigma Abad Ke-21 : Sebuah Referensi Panduan Tematis*, trans. Ahmad Fedyani Saifuddin, *Ilmu Politik*, 2nd ed. (Jakarta: Kencana, 2013), 772.

[6] Kardi Kardi et al., "Challenges of Online Boarding Schools In The Digital Era," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (March 8, 2023): 37–51, https://doi.org/10.59373/attadzkir.v2i1.11.

[7] Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia, "Tasawuf," KBBI Daring, 2016, https://kbbi.kemdikbud.go.id/entri/tasawuf.

[8] Rijalul Ghifar Al-Fanani, "Dimensi Tasawuf Dalam Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi, Dimensi Tasawuf Sebagai Kritik Sosial," *Paper* (Surabaya: UIN Sunan Ampel, 2019), 5.

[9] Hasan Baharun et al., "Building Public Trust in Islamic School through Adaptive Curriculum," *Jurnal Pendidikan Islam* 8, no. 1 (June 30, 2022): 1–14, https://doi.org/10.15575/jpi.v8i1.17163.

disruptions and problems of millennial education can be slowly carried out.[10] As Plato did, he integrated the spiritual dimension into the Greek education curriculum to rescue education from the chaos of rational-intellectual to spiritual-affective-based thinking.[11]

Previous research studies have been conducted, but there is no comprehensive study of the integration of Sufism into education. Muhammad Nabil[12] and MA. Achlami HS.[13] From Sayyed Hosen Nasr's perspective, Nabil's study focuses on the efforts to embody Sufism amid modern humans' spiritual crisis. Meanwhile, Achlami's study emphasizes the internalization of Sufism moral values in character education in Islamic boarding schools. Second, studies on Sufism, modernity challenges, and character education. For example, Damanhuri Basyir's study on the problem of Sufism in facing modernity challenges, while Supriyadi and Miftahul Jannah's study is descriptive, focusing on character education in modern Hamka's Sufism and contemporary transformative Sufism.[14] Meanwhile, Baihaqi's interdisciplinary study focuses on integrating *Uṣūl al-Fiqh* and Sufism knowledge in building the character of Muslim students.[15] Third, studies on Sufism as a social critique. It is shown by Said Aqil Siradj's study on Sufism as a social critique to promote Islam as inspiration, not aspiration.[16] This last category is enriched by Rijalul Ghifar al-Fanani's study on the dimension of Sufism in the Islamic religious education curriculum in higher education, positioning Sufism as a social critique.[17] All the studies mentioned above have not paid attention to the study of Sufism in the field of education involving several cases. Therefore, this study aims to analytically describe the dimension of Sufism in the Islamic religious education curriculum at several universities in East Java, Indonesia. This research attempts to conduct a multi-case study to obtain unique descriptions of each university and find an ideal model for implementing the Sufism dimension in higher education curricula, especially in East Java, Indonesia.

RESEARCH METHOD

This research is a documentary study with a multi-case design, supported by literature and field data related to the issue of the dimension of Sufism in the Islamic religious education curriculum at universities. Literature data is obtained from documents related to the issue from various sources. Meanwhile, field data is obtained from interviews, observations, and documentation.

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[10] Simon Petrus Lili Tjahjadi, *Petualangan Intelektual : Konfrontasi Dengan Para Filsup Dari Zaman Yunani Hingga Zaman Modern* (Konfrontasi dengan para Filsuf dari Zaman Yunani hingga Zaman Modern. Yogyakarta: Kanisius, 2004), 73.

[11] Henry J A Schmandt, *A History of Political Philosophy* (Milwaukee: Bruce Publishing Company, 1960), 57.

[12] Muhammad Nabil, "Membumikan Tasawwuf Di Tengah Krisis Spiritualitas Manusia Abad Modern Pandangan Sayyed Hossein Nasr," *Esoterik* 4, no. 2 (December 17, 2018): 348–66, https://doi.org/10.21043/esoterik.v4i2.4049.

[13] M A Achlami HS, "Intenalisasi Nilai Akhlak Tasawwuf Dalam Pendidikan Karakter Di Pondok Pesantren Al-Hikmah Bandar Lampung," *Jurnal Studi Keislaman* 18, no. 1 (2018): 39–54, https://doi.org/10.24042/ajsk.v18i1.3302.

[14] Supriyadi Supriyadi and Miftahol Jannah, "Pendidikan Karakter Dalam Tasawuf Modern Hamka Dan Tasawuf Transformatif Kontemporer," *Halaqa: Islamic Education Journal* 3, no. 2 (December 3, 2019): 91–95, https://doi.org/10.21070/halaqa.v3i2.2725.

[15] Baihaqi Baihaqi, "Integrasi Ilmu Ushul, Fiqih Dan Tasawwuf Dalam Membangun Karakter Mukmin Pada Peserta Didik.," *Journal of Research and Thought on Islamic Education (JRTIE)* 2, no. 1 (February 25, 2019): 90–106, https://doi.org/10.24260/jrtie.v2i1.1232.

[16] Said Aqil Siroj, "Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi," in *Siroj, Said Aqil*, ed. Ahmad Baso (Bandung: Mizan Pustaka, 2006).

[17] Al-Fanani, "Dimensi Tasawuf Dalam Kurikulum Pendidikan Agama Islam Di Perguruan Tinggi, Dimensi Tasawuf Sebagai Kritik Sosial."

The object of research in this article is the dimension of Sufism in the Islamic education curriculum at seven universities in East Java, which includes Sunan Ampel State Islamic University Surabaya, Surabaya Muhammadiyah University (UMS), Tarumanegara University of Madura (UTM), Sepuluh Nopember Institute of Technology (ITS), Malang Muhammadiyah University (UMM), Airlangga University (UNAIR) Surabaya, and Darul Ulum University (UNDAR) Jombang.

For data analysis purposes, this research uses content analysis. Descriptive data is analyzed based on its content.[18] This analysis is fundamentally empirical, descriptive, complex, related to real phenomena, and predictive.[19] Following its nature and characteristics, this research has certain stages in its implementation.[20] The stages of analysis include determining objectives, selecting units of analysis, developing categories, coding, developing patterns and findings, verification and reliability, and interpretation and conclusion drawing.[21]

RESULT AND DISCUSSION

The development of the Islamic Religious Education curriculum in PTKI has been carried out with several breakthroughs, from simple to semi-perfect curricula. After the implementation of the school-based curriculum (KTSP) and competency-based curriculum (KBK) for quite some time, the concept of the Indonesian Qualification Framework (KKNI) emerged in higher education, which is a more conceptual curriculum development mechanism for institutional improvement that is more or less the same as the three pillars of higher education: education and teaching, research, and community service.

The subject matter of the Islamic Education courses taught at seven universities in East Java can be divided into six clusters of knowledge: *Tawhid, Fiqh*, History of Civilization, Ethics (*Akhlaq*), Philosophy of Humanity, Integration of Knowledge with Science, and Contemporary Themes. These themes include Islam and the challenges of modernity, religious moderation and the meaning of Hijra, jihad and radicalism, human rights and democracy, Islamic political materials and the fundamental concepts of building a civil society. Specific to the dimension of Sufism, the Islamic Education curricula of some universities include teachings on values of honesty, truth, and justice based on *tawhid*, as well as the concepts of repentance, *wara', zuhd, ṣabr,* and *tawakkal,* happiness, and introspection (*muḥāsabah*), which are taught in three face-to-face meetings at the University of Muhammadiyah Surabaya (UMS). Although the teaching is theoretical, Airlangga University (UNAIR) in Surabaya also generally adheres to the clusters mentioned above of knowledge. The difference is that UNAIR teaches the concept of living a happy life and the correlation between faith, Islam, and *iḥsān*, taught in two face-to-face meetings. Meanwhile, the State University of Muhammadiyah Malang (UMM) emphasizes the Islamic history of civilization and the development of social jurisprudence, such as *Fiqh* for water, *Fiqh* for Disabilities, Environmental *Fiqh*, *Fiqh* for Disasters, Information and Communication *Fiqh*, as well as *Fiqh* for Arts.

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[18] James W Drisko and Tina Maschi, *Content Analysis: Pocket Guide to Social Work Research Methods* (Oxford: Oxford University Pres, 2016), 81–82.

[19] Burhan Bungin, *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis Ke Arah Ragam Varian Kontemporer.* (Depok: Grafindo persada, 2017), 193.

[20] Bungin, 197.

[21] Drisko and Maschi, *Content Analysis: Pocket Guide to Social Work Research Methods*, 81–82.

Table 1: Dimensions of Sufism in the Curriculum at PTN, East Java

No.	University	Dimensi Tawawuf
1.	Surabaya Muhammadiyah University (UMS)	Teaching the values of honesty, monotheism, repentance, *wara'*, asceticism, patience, and *tawakkal* into each course in the first three meetings in all material
2.	Airlangga University (UNAIR) Surabaya	Teaching the concept of a happy life and the correlation between faith, Islam, and *Ihsan* which must be taught twice face to face in class
3.	Malang Muhammadiyah University (UMM)	There is curriculum material on the history of Islamic civilization, social jurisprudence, water jurisprudence, disability jurisprudence, environmental jurisprudence, disaster jurisprudence, information and communication jurisprudence, and arts jurisprudence. All of this material is based on the teaching concepts of honesty, patience, *tawadu'* and self-awareness
4.	Darul Ulum University (UNDAR) Jombang	Trident-based curriculum, where the concepts of Islamic boarding schools, Sufi orders, and higher education institutions are interconnected to achieve the goals of an intelligent and virtuous institution
5.	Tarumanegara University of Madura (UTM)	Integration of Sufism into material on monotheism, jurisprudence, and Sufistic morals where the concepts of patience, *wara', qanaah* are taught to produce a generation with a big soul
6.	Sunan Ampel State Islamic University Surabaya	Integration of Sufism into basic Islamic material such as introduction to Islamic studies, jurisprudence of worship, and Islamic jurisprudence. The concepts of self, social and environmental love are integrated into Islamic legal material as goals

In several other public universities, teaching materials in the Islamic Education curriculum are based on clusters of knowledge as described above. Therefore, it can be said that the dimension of Sufism that can control students' behavior to avoid deviant behavior has not been taught in a structured manner, especially related to the mechanism of internalizing Sufi values through learning religious materials in the Islamic Education curriculum at public universities. Unlike the fact at Darul Ulum University (UNDAR) Jombang, the Islamic education curriculum refers to the division of clusters of knowledge as in several universities that are the object of this research. Still, there is a course called *Trisula* which contains (1) the concept of Islamic boarding school (*pesantren*) as the main input basis of this university, (2) *tariqa* (Sufi order) as the central pillar of its establishment history, and (3) the university as a *candradimuka* crater of all efforts to achieve higher education goals.

UNDAR has a vision as a professional campus based on *Trisula*, which aims to equip its students with specific expertise according to their chosen study program, good soft skills based on *pesantren* education values, and a complete personality according to Sufi values. These values are taught in a structured manner in all study programs through *Trisula* courses for two semesters and practically internalized through the implementation of tariqa teachings. There are special activities and/or *ḥataman* every Monday. All academic members must wear a sarong

every Monday Pon[22] (five-day week in the Javanese Calendar System) because the *khususīyah* will be attended by al-murshid to *istighāṡah* activities every Thursday afternoon. *Khususīyah* and/or *khataman* every Monday and *istigāṡah* every Thursday are structured programs to internalize Sufi values through the *dhikr* taught by the *Qādirīyah wa Naqshabandīyah* tariqa.

Unlike the teaching materials in the PAI curriculum at Islamic Higher Education (PTKI), which focus on the subjects of *Tawhid*, Islamic law (*fiqh*), and the morals of Sufism that teach the education of the faith. These materials cover the basic teachings of Islam, namely the six criteria of faith. In addition to the education of faith, there is also education based on *fiqh* (the method of worship). *Fiqh* is divided into two classifications, namely *fiqh maḥẓah* such as prayer, fasting, zakat, and hajj, and *fiqh ghayr maḥẓah* such as doing good to others. This material is intended so that students have strong principles of faith and worship as a basis for forming exemplary morals. However, the material on exemplary morals is only taught in one face-to-face meeting, so its affective aspect is challenging to evaluate. Even in the Sufism and Psychotherapy study program at the Faculty of *Uṣuluddin*, the material on exemplary morals and teachings (values) of Sufism is not taught in a specific face-to-face setting. Its theoretical learning is developed through several research processes to sharpen the understanding of the material itself and does not become an integral part of internalizing Sufi values.

Urgency and Relevance of Sufism in Higher Education

The discussion about the urgency and relevance of Sufism starts from the education issue today. Finding solutions to problems requires a detailed understanding of the object, its formation, causes, and effects. According to Sugiyono, a problem can be defined as the gap between reality and ideals.[23] Meanwhile, the problems that often occur in education today are as follows.

First, issues in Competitive Education Models. Education today is built on the nature and temperament of human beings. One view holds that humans are individualistic, greedy, and aggressive creatures.[24] This assumption gives rise to a competitive model of education. Another view holds that humans are fundamentally social creatures driven by love and compassion.[25] This premise creates a consciousness of the necessity of mutual assistance, sharing, and collaboration. Such principles ultimately give rise to a perception of education with a collaborative model.[26]

Based on the above perception, it certainly raises the axiom that competitive education, with little discursive formation, is formed based on egoistic human instincts and wants to win alone. Education with a competitive model displays educational outputs that direct students to become individualistic humans. In a competitive education model, individuals must be superior to each other.

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[22] In the Javanese calendar system, Javanese people divide the days of the week into five: Legi, Pahing, Pon, Wage, and Kliwon (also called Pasaran). This division of days is associated with certain characters that affect a person's personality and fate based on the day they were born.

[23] Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R&D* (Jakarta: Alfabeta, 2013), 36.

[24] Danial Danial, Nur Sari Dewi, and Kafrawi Kafrawi, "The Development Model of Human Resources at Islamic Universities in Aceh," *Jurnal Ilmiah Peuradeun* 9, no. 1 (January 30, 2021): 103–22, https://doi.org/10.26811/peuradeun.v9i1.450.

[25] Dery Jamaludin Basari et al., "Human Resource Management Model in Islamic Boarding School-Based Private Madrasah Tsanawiyah," *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam* 8, no. 1 (February 26, 2023): 14–30, https://doi.org/10.31538/ndh.v8i1.2884; Ahmad Muktamar B et al., "The Role of Quality Human Resources in Developing Missions of Future Universities in Indonesian Higher Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 14, 2023): 49–59, https://doi.org/10.31538/munaddhomah.v4i1.342.

[26] Ali, *Filsafat Pendidikan*, 39.

Competition is a key concept in the competitive education model. Like a race, this model encourages students to pursue a single achievement in the form of victory. Unfortunately, this victory is oriented toward the individual alone. Unsurprisingly, victory is understood here as domination over others. Consequently, students are required to think only of themselves without being allowed to think of others, so it can be concluded that success comes from within oneself, without the help of others.

The *second*, is value-centered education. The parameters of educational achievement in Indonesia in this decade are measured based on numbers and grades, whether based on ranking or GPA. Such parameters often trap students, as achievements measured based on numbers and grades can reduce the essence of education. Meanwhile, the essence of education, as in the National Guidelines of State Policy (GBHN), aims to increase devotion to the Almighty God, intelligence and skills, enhance morals, strengthen personality, and strengthen the national spirit and love for the homeland, to cultivate development-oriented individuals who can build themselves and jointly responsible for national development.[27]

The formulated formulation in the GBHN around the objectives of organizing Indonesian education above can be understood that the actual practice of education in this decade is still far from the manifestation of it. Some points hinder the manifestation of GBHN values because, in practice, students prefer to pursue grades and Grade Point Average (GPA) rather than earnestly seeking knowledge. It is not too much to say that the practice of education in this decade refers to the goals of education formulated based on the Guidelines, which has failed in carrying out and carrying out its duties as it should.

Many phenomena showcase which grades and numbers of trap students. Their focus on this reduces opportunities to develop potential, build relationships, and gain experience, and they often need to pay more attention to their duties and responsibilities as academic individuals. One form of neglect of duties and responsibilities is reflected in the negligence of the three pillars of higher education, which include education and teaching, research and development, and community service.[28] The obsession with value-centricity often causes students to neglect, even disregard, the development of their potential. Self-potential development is a need that cannot be underestimated. Through the development of self-potential, humans can actualize themselves. As Abraham Maslow explained, self-actualization is the highest hierarchy of human needs.[29]

The fulfillment of the need for self-actualization is significant, as it enables humans to achieve perfection, enjoyment, and happiness. As explained by Maslow, individuals who successfully fulfill this need are guaranteed to become complete and perfect humans, as they become more humane than humans in general.[30] Another essential problem resulting from the value-centric approach is that students become less sensitive to social issues. This is because the fear of declining grades often outweighs concerns about the surrounding conditions. They

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[27] Sri Rahayu Wilujeng, M. Mukhtasar Syamsuddin, and Rr Siti Murtiningsih, "Dinamika Pendidikan di Indonesia dalam Perspektif Filsafat," *HUMANIKA* 27, no. 2 (December 29, 2020): 170–83, https://doi.org/10.14710/humanika.v27i2.34762.

[28] Mohamad Yamin et al., "The Existence of the Qadiriyah-Naqsabandiyah Order in the Development of the Suryalaya Tasikmalaya Islamic Boarding School," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (August 26, 2023): 95–105, https://doi.org/10.59373/attadzkir.v2i2.12.

[29] Hendro Setiawan, *Manusia Utuh: Sebuah Kajian Atas Pemikiran Abraham Maslow* (Yogyakarta: Kanisius, 2014), 31.

[30] Setiawan, xi.

are more worried about their grades and GPA than the problems in the environment and surrounding conditions.[31]

Third, education that prioritizes rational-cognitive aspects. High supremacy is often placed on rational-cognitive aspects in an education that applies a competitive education model. Meanwhile, other aspects, such as spiritual, emotional, and affective, which are inherently significant in education, are deliberately marginalized. This phenomenon creates students with greater intellectual intelligence but needs to improve social and spiritual intelligence. Ultimately, the ability to sympathize and empathize with others and the environment will be eroded to an undesirable extent.

The reality of Greek society in the past teaches us how important education that facilitates spiritual, affective, and emotional dimensions is. It could be said that the degradation of the Greek government at that time was not caused by ignorant people becoming leaders. On the contrary, most were educated individuals with solid academic credibility and authority. Most of them learned from the sophists before being elected as leaders.

However, the education taught by the Sophists focused on the rational intellectual dimension rather than the spiritual, affective, and emotional dimensions. It was the reason that inspired Plato to reconstruct education in his time. Concerned about the chaotic condition of education and politics, Plato wrote a philosophy of education that gave special attention to the role of spiritual, affective, and emotional dimensions[32] –Unlike what happens in this country, where education politics often give birth to tentative and partial education policies like the Freedom to Learn–Independent Campus (MBKM) policy and its implementation, making it difficult to be evaluated in a structured and measurable way.[33]

Given its urgency, relevance, and potential as a solution, the above phenomenon highlights the need for injecting Sufism Education into the curriculum structure of Religious Education in Higher Education. The presence of Sufism in education is like a breath of fresh air that can cool down the stuffy atmosphere of education. The materials in Sufism are helpful, at least in encouraging students to re-evaluate the values, intentions, goals, and achievements of education. In this way, Sufism is expected to guide students to return to their nature without abandoning their duties and responsibilities as servants of God, humans, and citizens, and, most importantly, to become academic individuals.[34]

In more detail, educational issues include the competitive education model, goals oriented towards values and GPA, and educational outcomes prioritizing the rational-cognitive aspect (IQ). These three issues affect the educational product: individualistic,

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[31] Nurmawati Nurmawati, Cheri Julida Panjaitan, and Khairul Amri, "Measurement of the Parenting Style of the Character of Millennial Students at State Islamic Higher Educational Institutions," *Jurnal Ilmiah Peuradeun* 10, no. 3 (September 30, 2022): 685–98, https://doi.org/10.26811/peuradeun.v10i3.712.

[32] Wibowo, *Paideia: Filsafat Pendidikan-Politik Platon*, 53.

[33] Choiron Firmansyah, Ubaidillah Ubaidillah, and Busriyanti Busriyanti, "Design of The 'Merdeka Belajar' Program for Students of High School Education," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (February 4, 2023): 38–48, https://doi.org/10.31538/munaddhomah.v4i1.328; Sarifah Hanum Gea et al., "PAI Teachers' Self Reflections on Differentiation Learning in the Independent Learning Curriculum," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (December 28, 2022): 212–20, https://doi.org/10.31538/munaddhomah.v3i2.263.

[34] Rubaidi Rubaidi et al., "Resisting the Surge of Salafism among Malay and Javanese Muslims: The Dynamics of the Tarekat Naqshbandiya and Qadiriya Wa Naqshbandiya in Promoting Peaceful Islam in Riau Sumatera," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13, no. 1 (June 1, 2023): 1–31, https://doi.org/10.15642/teosofi.

apathetic, and dehumanizing humans.[35] Based on the above issues and their consequences, a curriculum on Sufism serves as an antiseptic that can prevent and treat educational issues, as the root of Sufism is oriented towards the effort to cleanse the heart, soul, and mind to become a medium for processing the feelings of students or students in undergoing the educational process. Therefore, the educational flow that has already prioritized rationality will be reconstructed by Sufism.

Further, education in this decade is facing an era known as modernity. On the one hand, modernity with all its products has great benefits for human life. At the same time, modernity often shows no less significant consequences than its benefits. Therefore, it is unsurprising that renowned philosophers German Max Horkheimer and Theodor W. Adorno said that modernity aimed at humanization has failed. This failure has turned the noble ideals of modernity into dehumanization.[36]

The consequences of modernity are visible in leading modern humans towards a state of moral and identity crisis and being trapped in individualism and consumerism. It is where the Sufism curriculum plays a role and shows its relevance. In Sufism, humans are taught about simplicity. Sufism also trains humans always to purify their hearts and minds, improve behavior and actions, and adorn themselves with the perfection of worship and the virtues of character and morality. Some of the things contained in Sufi teachings, such as repentance, renunciation, trust, patience, and contentment, indeed become an antiseptic against modernity viruses that can potentially dehumanize humans.

Implementation of Sufism Education in Higher Education

The Islamic education curriculum is designed based on the principle of *tawhid*, belief in Allah SWT, and awareness of servitude. The orientation of Islamic education guides its students towards the fundamental (absolute) truth, *tawhid*. The material of Islamic education emphasizes the religious and moral goals and balances worldly-hereafter dimensions, physical-spiritual, material-spiritual, and ethics-Sufism comprehensively and integrally.[37]

In the National Education System Law of 2003, article 36, paragraph 3, the material of Islamic education curriculum is adjusted based on hierarchy through several aspects: 1) increasing faith and piety, 2) improving noble character, 3) improving potential, intelligence, and interests of students, 4) diversity of regional and environmental potentials, 5) demands of regional and national development, 6) demands of the workforce, 7) developments in science, technology and the arts, 8) religion, 9) dynamics of global development, and 10) national unity and values.

Hamdani explained that success as a complete human being is a blessing from Allah, which can be achieved when spiritual education (*ma'rifat*) is given to children from an early age until adulthood. Because if someone only learns the sharia and Islamic jurisprudence (*fiqh*), but not Sufism, they will be trapped in vague problems and often ignore the morals of worship and *tawhid* to Allah SWT.[38]

The multidimensional crisis experienced by modern society requires a solution. The chosen solution idea must be capable of being analyzed rationally and spiritually to provide an objective and comprehensive solution. The development of Sufism, with its various variations,

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[35] Apap Nazihah and Ilham Habibi Maulana, "Integrasi Tasawuf Dan Modernitas Dalam Pendidikan Islam Prespektif Fethullah Gulen," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (August 20, 2020): 41–53, https://doi.org/10.31538/tijie.v1i1.7.

[36] Max Horkheimer and Theodor W Adorno, *Dialectic of Enlightenment*, ed. Gunzelin Schmid Noerr, trans. Edmund Jephcott (Redwood, California: Stanford University Press, 2002), 3.

[37] Abdur Rahman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: Rajawali Press, 2011), 110.

[38] Ali, *Filsafat Pendidikan*, 45.

provides new guidance and perspectives in organizing Islamic Religious Education (PAI) as one of the subjects that must exist in the curriculum structure in higher education.[39]

Islamic religious education is the fundamental basis for forming human ethics and aesthetics. The meaning of education in Islamic terminology is not only an eschatological concept but also a process of human development and formation based on the oneness of God (*Tawhid*). Similarly, the potential and competence of students are comprehensive and universal, yet still rooted in the spirit of *Tawhid* / the belief in God.[40]

The implementation of Islamic education in higher education institutions, in particular, must be integrated with the need for appropriate concepts, techniques, methods, strategies, and models to achieve the effectiveness and efficiency of learning. Learning as the core of the educational process is a component that must be considered. No matter how good the curriculum, educational goals, and so on are, it can only be called education with a proper and correct learning process.[41] Innovations in the field of learning implementation continue to be made to produce quality learning. The paradigm shift from a teacher-centered approach to a student-centered approach is part of a more active, innovative, effective, and enjoyable learning implementation, popularly known as *PAKEM*.

Islamic religious education as a subject must align with the developments and innovations in the field of learning. Making Islamic education learning a dynamic, creative, innovative, and enjoyable process becomes a necessity that must be realized. Islamic education aims to strengthen, understand, appreciate, and internalize the faith, piety, and noble character of students in human life universally. Islamic education is a learning process that directs humans towards noble morals (*al-Akhlaq al-Karīmah*). The general material of Islamic religious education learning covers creed, morals, and transactions/sharia. The discussion material of Islamic religious education and its development is based on three contextual approaches: the relationship between humans and God, humans and humans, and humans and nature.

The development of Islamic religious education can be understood in two aspects: quantitative and qualitative. Quantitatively, Islamic religious education is only taught for two hours per week and is assumed to provide positive effects inside and outside the university. Qualitatively, Islamic religious education can provide high-quality learning that aligns with idealistic Islamic values and can respond to and anticipate various life problems. Creative and innovative thinking in Islamic religious education learning development refers to change, growth, renewal, and continuity principles.

In the context of quality management in education, known as sustainable quality improvement, it is directly related to the overall process of organizing Islamic religious education while also being sensitive to mainstream trends. On the other hand, quality improvement must pay attention to its foundation so that the process retains the essence of education and Islamic values.[42] The implementation and development of Islamic religious education should be able to transform the cognitive paradigm of religious knowledge into

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[39] Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, https://doi.org/10.15575/jpi.v8i1.19037.

[40] Muh Mustakim, "Ontologi Pendidikan Islam (Hakikat Pendidikan Dalam Perspektif Islam).," *Jurnal Ilmu Tarbiyah "At-Tajdid"* 1, no. 2 (2012): 163–85.

[41] Choirul Mahfud et al., "Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023): 115–42, https://doi.org/10.18326/ijims.v13i1.115-142; Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, https://doi.org/10.1080/23752696.2021.1960879.

[42] Su'dadah Su'dadah, "Kedudukan Dan Tujuan Pendidikan Agama Islam Di Sekolah," *Jurnal Kependidikan* 2, no. 2 (January 1, 1970): 143–62, https://doi.org/10.24090/jk.v2i2.557.

"meaning" and "value" so that the resulting projection is not only limited to knowing and doing but also actively shaping students in their individual and social aspects, which are positive behaviors within their community.[43]

If analyzed more deeply, the indicators for implementing Islamic religious education are only partially in line with the values of Sufism. Therefore, it is time for the massive Islamization of science to be carried out to ensure that students' religiosity is not limited to mere memorization of verses, which tend to be trapped in formalism rather than the essentialism of their religiosity. The desire to integrate the values of Sufism in the implementation of Islamic education must be comprehensively explored, at least referring to Ian G. Barbour's ideas about the four relationships between religion and science: conflict, independence, dialogue, and integration.[44]

Implementing Sufism as a curriculum in higher education aims to facilitate character education, which is formulated in the concept of a trilogy that includes *takhalli*, *taḥalli*, and *tajalli*. *Takhalli* is defined as the liberation of oneself from bad morals. *Taḥalli* is defined as filling and adorning oneself with good morals. *Tajalli*, on the other hand, is defined as the feeling of the presence of God in the heart of every individual.[45] The above trilogy of Sufism in practice will always be a spiritual experience for every Sufi practitioner in the entire process of *sulūk* to achieve the ultimate goal of Sufism, which is *tazkīyah al-nafs* (self-purification)[46] through *taḥallīyat al-nafs*, *tahallīyat al-nafs*, and *tajallīyat al-nafs* to achieve proximity or unity with Allah SWT. Implementing the trilogy of Sufism is a stage achievement of certain teachings in Sufism and, in particular, serves as the main foundation for practitioners of the tariqa, which the Sufi community calls *maqāmāt* and *aḥwal*.[47]

Sufis interpret *maqāmāt* as the level of etiquette towards Allah through various efforts manifested in the pursuit and measurement of tasks at each stage when in such conditions, as well as *riyāḍah* behavior towards Him.[48] The division of *maqāmāt* is as follows. *First, tawbah* (repentance). Sufis agree to place repentance in the first stage. Due to being able to approach Allah SWT, it is impossible if the *sālik* is still covered in sin. He must first be cleansed before approaching Him. Purification of oneself from sin is the meaning of the maqam of repentance.[49]

Second, zuhd. Ibn Taymiyyah explained that *zuhd* does not have to abandon all worldly materials but rather sort and choose. If it is detrimental in the hereafter, then it must be abandoned. If not, then there is nothing to be left behind.[50] *Third, Ṣabr. Ṣabr* is restraining oneself from the tendency of desires towards things prohibited by Allah SWT. *Fourth, tawakkal. Tawakkal* is the belief and obedience to the destiny of Allah SWT with the whole soul and body. Most Sufis define *tawakkal* as a state of the soul that remains forever in peace

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[43] U. Abdullah Mu'min, "Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 305–18, https://doi.org/10.31538/tijie.v4i2.391.

[44] Deni Iriyadi, Husnul Hidayah, and Iffan Ahmad Gufron, "Relasi Sains Dan Agama Dalam Perpspektif Ian Graeme Barbour," *Aqlania* 13, no. 1 (June 27, 2022): 17, https://doi.org/10.32678/aqlania.v13i1.5967.

[45] Supriyadi and Jannah, "Pendidikan Karakter Dalam Tasawuf Modern Hamka Dan Tasawuf Transformatif Kontemporer," 92.

[46] Aly Mashar, "Tasawuf: Sejarah, Madzhab, Dan Inti Ajarannya," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat* 12, no. 1 (June 30, 2015): 109, https://doi.org/10.22515/ajpif.v12i1.1186.

[47] Mashar, 110.

[48] Abi al-Qasim Abd al-Karim bin Hawazin al Naisaburi, *Al-Risalah al-Qushayriyah Fi 'Ilm al-Tasawwuf* (Beirut: Dair al-Khayr, n.d.), 23.

[49] Masyharuddin, *Pemberontakan Tasawuf: Kritik Ibn Taimiyah Atas Rancang Bangun Tasawuf* (Surabaya: JP Books, 2007), 230–31.

[50] Masyharuddin, 232.

and tranquility, both in pleasure and pain.[51] *Fifth, riḍa. Riḍa* is the peak of love obtained by the *sālik* after undergoing the process of `*ubūdīyah* towards Allah SWT. According to al-Ghazali, the virtue of Allah SWT is the embodiment of the satisfaction of the servant. *Riḍa* is tied to the value of obedience to Allah, which depends on human effort in his relationship with Him, always to be close to Him.[52]

Aḥwāl is a spiritual gift Allah SWT gave to the *sālik* due to his continuous obedience and worship. So, *aḥwāl* is a gift, not something sought after like *maqāmāt*. According to Rajab, the popular *aḥwāl* in Sufism include. *First, Khawf . Khawf* is the fear within the *sālik* due to the haunting feeling of sin and the threat that will befall him. This feeling will prevent him from running away from Allah SWT and make him always remember and glorify Him. *Second, tawaddlu'. Tawaddlu'* is the humility of a servant based on the truth and power of his Lord. Therefore, if someone has reached or obtained this *aḥwāl*, he will not take sides with anyone.[53] *Third, ikhlāṣ. Ikhlāṣ* is something internal and tested for its purity with righteous deeds. It is a subtle feeling that no one can know.[54] *Fourth, taqwa.* In Sufism terminology, *taqwa* is an effort to protect oneself from slipping into shirk, sin, evil, and *subhat*/dubious, including forgetting Allah SWT.[55] *Fifth, shukr.* Sufis interpret *shukr* with the effect of human consciousness (gratitude) for the blessings and favors they receive from Allah SWT. *Sixth, muṭma'innah.* Etymologically, *Muṭma'innah* means tranquility. Another meaning is the inner impression of peace that always envelops oneself because of the closeness to Allah SWT. Another meaning is the psychological state of peace by always remembering Allah SWT, doing good deeds and getting closer (*taqarrub*) to Allah.[56]

Maqāmāt and *aḥwāl* (conditions) are standard practices by Sufi practitioners. *Maqāmāt* trains human beings always to cleanse their hearts and minds, improve their behavior and actions, and adorn themselves with the perfection of devotion and the virtues of morality and character. *Maqāmāt* and *aḥwāl* contain a series of Sufi values that will effectively become a source of inspiration for Sufi practitioners - through the practice of tariqa - with a structured internalization process, thus requiring a process of *bay'at* (declaration of loyalty) as a starting point for the spiritual journey (*sulūk*) process.

Moral education material is normatively a training to stimulate the *rubūbīyah/illahīyah* (divine) nature and to negate the *shaiṭanīyah* (satanic) nature. In this material, students are directed towards cultivating noble morals such as honesty, trust in God, patience, and others and being introduced to reprehensible behaviors (*akhlaq*), such as lying, distrust, plotting, etc. The expectation in providing this material is nothing less than for students to have noble moral actions and avoid reprehensible ones.[57] However, material provision is separate from a structured internalization process of the intended values, so it cannot be evaluated. As a result, the overall educational process does not produce spiritual, affective, and emotional dimensions.

The existence of the curriculum is significant in guiding the entire educational process in an institution, as it can guide educational activities to achieve predetermined goals. As for the target criteria for graduates desired as the output of education, they have the following

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[51] Jaya Yahya, *Spritualisasi Islam Dalam Menumbuhkembangkan Kepribadian Dan Kesehatan Mental* (Jakarta: Ruhama, 1993), 169.

[52] Abu Hamid Muhammad bin Muhammad bin Muhammad Al-Ghazali, *Mukashafat Al-Qulub al-Muqarrib Ila Hadrat 'Allam Al-Ghuyub* (Beirut: Dar al-Fikr, n.d.), 210–11.

[53] 'Abd Allah al-Ansari al-Harawi, *Manazil Al-Sairin* (Beirut: Dar al-Kutub 'Ilmiyyah, 1988), 60.

[54] al-Harawi, 49–51.

[55] Naisaburi, *Al-Risalah al-Qushayriyah Fi 'Ilm al-Tasawwuf*, 97.

[56] al-Harawi, *Manazil Al-Sairin*, 53–54.

[57] Heri Jauhari Muchtar, *Fikih Pendidikan* (Bandung: Remaja Rosdakarya, 2005), 16.

qualifications:[58] First, the ability to implement knowledge and technological skills based on their expertise in productive activities and community service; Second, the ability to master the basics of science and technology in their field of expertise so that they can find, understand, explain, and formulate problem-solving methods in their field of expertise; Third, the ability to master the fundamentals of knowledge; Fourth, the ability to think and behave like a scientist and keep up with the development of science and technology according to their field.[59]

Curriculum development requires a strong foundation or principles, such as philosophical, psychological, socio-cultural, science and technology, and organizational principles.[60] The dynamic condition demands educational providers to make periodic curriculum development. However, due to certain aspects, in addition to national curriculum standardization, curriculum development must be based on the conditions and potential of each institution's local wisdom.[61]

The aspects that PTKI almost always faces in arranging the understanding and mastery of the curriculum revolve around the issues of the institution's vision and mission. The target that the PTKI curriculum aims to achieve only includes one aspect of the university's mission, namely the field of education, which portrays the curriculum's goals in the form of an operational and measurable PTAI graduate profile, learning programs, material descriptions, evaluation systems, and teaching systems. To realize these aspects, several approaches and strategies are needed to produce outcomes following the desired graduate profile, particularly the achievement of the three cognitive, affective, and psychomotor domains, in addition to the development of methodological aspects simultaneously developed by PTAI.[62]

Competencies established in each study program must be based on the results of identifying or analyzing technical professional assignments in their field. Therefore, clarity of job opportunities for graduates (stakeholders) needs to be determined beforehand to obtain clear information about the types of skills needed to fill certain tasks that graduates of the study program enter in higher education.[63] From the identification results, Islamic Religious Education obtains three main types of competencies: competencies in social personality, competencies following the characteristics of the study program, and competencies in the teaching profession. The other two competencies are basic competencies and supporting competencies. Each is divided into courses with different credit hours in the curriculum structure.

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[58] Saifuddin Herlambang, Bayu Suratman, and Abdel Kadir Naffati, "The Role of Javanese Women in Domestic and Public Spheres: Challenges, Trade Motives, and Parenting Practices," *Al-Athfal: Jurnal Pendidikan Anak* 9, no. 2 (December 28, 2023): 153–68, https://doi.org/10.14421/al-athfal.2023.92-07.

[59] Regarding the results of graduates with some of the above qualifications, it can be seen in the Decree of the Minister of Education and Culture number 056 of 1994. Similarly, in line with Government Regulation Number 30 of 1990 article 4 paragraph 2 concerning Higher Education, academic education prioritizes quality improvement and expansion of knowledge. See Bisri Cik Hasan, Development Agenda for Islamic Higher Education (Jakarta: Logos Wacana Ilmu, 2016), 3.

[60] Hilda Taba, *Curriculum Development: Theory and Practice* (New York: Harcourt, Brace & World, 1962), 17.

[61] Nur Alfin Hidayati et al., "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," *International Journal of Instruction* 13, no. 2 (April 2020): 179–98.

[62] Nurhayati Djamas, *Strategi Peningkatan Mutu Dosen PTAI (Pendidikan Tinggi Agama Islam)*, ed. Nurhayati Djamas (Jakarta: Puslitbang Pendidikan Agama dan Keagamaan. Badan Litbang Agama dan Diklat Keagamaan, 2005), 75–76.

[63] Nur Khotimah, Joko Sutarto, and Diana, "Provision and Implementation of Inclusive Education in Early Childhood Centers: A Comparative Case Study of Two Semarang-Based Institutions," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 2 (June 30, 2023): 99–108, https://doi.org/10.14421/jga.2023.82-05; Syamsuar Syamsuar et al., "Settlement of Islamic Sharia Violations in the Perspective of Teungku Dayah and Local Wisdom Values on the West Coast of Aceh," *Jurnal Ilmiah Peuradeun* 11, no. 3 (September 30, 2023): 985–1004, https://doi.org/10.26811/peuradeun.v11i3.995.

Each main competency can be further elaborated into sub-competencies according to the characteristics of each study program. Each competency or sub-competency should have competency elements consisting of personal foundation, knowledge and skills mastery, work ability, work attitude, and behavior following the level of expertise in the field.[64] The established competencies form the basis for developing the substance of the courses, course names, and required credit weights. The main point of learning is to build a course, meaning that one or more courses with the same focus can be grouped into one course. The process of determining credit weights is done by analyzing the coverage of each main point of study.[65]

Several revisions to the curriculum have been made, especially regarding the curriculum's structural deficiencies, the lack of core topics in certain courses, and the scarcity of related reading materials. According to Azyumardi Azra, the most prominent deficiency is the clarity of the program's objectives. Some of the improvements that need to be made include refining core topics, fostering similar courses through a national consortium, providing quality manpower for specific courses, providing adequate textbooks and literature, improving input for State Islamic Higher Education (PTKIN) through strict selection processes, enhancing the quality of teaching through a faculty exchange program, and providing adequate support facilities for the teaching process.[66]

The understanding of religion among students cannot be separated from the community's real-life and socio-cultural conditions, which may give rise to a secular viewpoint. Sufism material in state universities should be presented with broad and contextual insights to avoid such harmful implications. At this level, Islam is introduced with a dynamic, moderate, and sensitive dimension towards pluralism, highlighting its characteristics as *raḥmatan li al-`ālamīn* (mercy for the universe).[67]

In our opinion, the course of Sufism in higher education should be able to form a religious perspective that ultimately generates an Islamic worldview. It is what students need from the process of learning the course of Sufism. Based on this thinking, the material on Sufism in higher education is relevant to students' needs.

CONCLUSION

The dimension of Sufism in Islamic religious education at seven universities in East Java shows their respective uniqueness. Surabaya Muhammadiyah University (UMS) teaches values of honesty, truth, and justice based on *tawhid* and concepts of repentance, *wara'*, *zuhd*, *ṣabr* and *tawakal*, happiness and introspection (*muḥāsabah*) in three face-to-face meetings. In two face-to-face meetings, Airlangga University (UNAIR) Surabaya teaches the concept of living a happy life and the correlation between faith, Islam, and *iḥsān*. The State University of Malang

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[64] Achmad Nadif, Juli Amaliya Nusucha, and Ainur Rofiq, "The Concept of Soft Skills Teacher Islamic Education Studies The Book 'Iẓat Al-Nasyi'īn By Sheikh Musthafa Al Ghalayani," *Dirasah International Journal of Islamic Studies* 1, no. 2 (October 29, 2023): 102–10, https://doi.org/10.59373/drs.v1i2.20; Muhamad Afrizal Sholichuddin, Nicky Estu Putu Muchtar, and Rizky Dwi Ratna, "The Relationship of Islam and The State in Contemporary Islamic Political Discourse in Indonesia," *Dirasah International Journal of Islamic Studies* 1, no. 2 (October 29, 2023): 78–88, https://doi.org/10.59373/drs.v1i2.11.

[65] Ahmad Kamaludin and Iskandar Iskandar, "Islamic Fanatism and Terrorism Cases in Indonesia the Perspective of Islamic Criminal Law," *El-Mashlahah* 12, no. 2 (December 31, 2022): 153–63, https://doi.org/10.23971/el-mashlahah.v12i2.4397.

[66] Azyumardi Azra, "Review Orientasi Kurikulum Nasional IAIN 1995," *Orientasi Mata Kuliah Sejenis* (Jakarta, 1995).

[67] Muhammad Khusaini et al., "Creating a Harmonious Family Through Social Media Facebook in West Lampung," *El-Mashlahah* 12, no. 2 (December 31, 2022): 139–52, https://doi.org/10.23971/el-mashlahah.v12i2.3937; Parjiman Parjiman et al., "Rahmatan Lil Alamin Islamic Value Education Model Based on Muhammadiyah School Culture," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 15, no. 2 (December 21, 2023): 269–90, https://doi.org/10.18326/mudarrisa.v15i2.387.

focuses more on the material of Islamic Civilization History and the development of social *fiqh*. Darul Ulum University (UNDAR) Jombang prioritizes teaching the *Trisula* course, which teaches the concepts of *pesantren* (Islamic boarding school), Sufi order, and campus. This course is based on the vision "as a professional campus based on *Trisula*." Sufism values are taught for two semesters in all study programs and are practically internalized through tariqa ritual teachings in structured campus activity programs. Sufism Education at UNDAR Jombang is the most unique among the six other universities, generally based on clusters of science fields.

The urgency and relevance of Sufism values in the curriculum structure of higher education balance the current educational issues that can produce individuals who are individualistic, apathetic, and dehumanized. The face of education in modern times has led humans to a crisis of morality and identity, individualism, and consumerism. Therefore, the values of Sufism serve to answer the disruption and problems of millennial education and limit the rapid flow of educational rationality. The relevance of Sufism is to prevent the effects caused by the flow of modernity. The Sufism Education model emphasizes *iḥsān* in actions that bring about good morals. The teachings of Sufism, which enter the esoteric realm, create noble morals as a tool for psychological and social control. The subject of Sufism teaches humans about simplicity, trains them to clean their hearts and minds, improve their behavior and actions, and adorn themselves with the perfection of worship and the excellence of morals.

The limitations of this research lie in three things; Firstly, some main data in the form of documentation could not be found because the archiving mechanism was being converted, so the data was still being compiled. Second, the main data was obtained from direct interviews, without being supported by documents that could be analyzed. Third, researchers did not observe the impact and results of the integrity of the dimensions of Sufism into the curriculum due to time constraints, but several interviews said that the university had a very good record of student character.

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