

# TEACHING SCIENTIFIC TASAWUF IN THE ISLAMIC EDUCATION SYSTEM: EXPLORING KIAI AHMAD KHOTIB'S INSIGHTS

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## Abstract

This paper constructs the teaching of tasawuf as scientific methods in the higher education in Indonesia. The inclusion of systematic approach is based on the teaching of tasawuf by Kiai Emet Ahmad Khotib from Cirebon, West Java, Indonesia. This study implemented habitus research method and historical method that centred on library research. Habitus is the mental or cognitive structure through which people deal with the social world. A person is endowed with a set of internalised schemas through which they perceive, understand, appreciate and evaluate the social world. It is through such schemes that people produce their practices as well as perceive and evaluate them. Qualitative approach was applied as the basis of data analysis in this study. The results show that Kiai Ahmad Khatib is the successor of the Islamic boarding school al-Ishlah Bobos 1925–1990 of Cirebon. He set 15 system of tasawuf as the scientific system. Basically, the theory was addressed to declare Allah as the Goal, sincerity as the basis for charity or doing iqrar deed declare Allah, the stage of Hub or love. In the promise to Allah, a learner avoids the betrayals, primarily betrayal of Allah, betrayal of the Prophet, betrayal to humans and betrayal to the motherland. The rule of tarbiyah included in the education system should include among others: plenary system (Manhaj mutakamilah), upgrade and enhancement system, one-way system, choice system, Tasykil system/form, humans have character traits that are easy to bend and easy to straighten

**Keywords:** Tasawuf, scientific system, tarbiyah, scientific, betrayal.

## 1. Introduction

Kiai has a strong influence in society and has important power in political, religious, cultural and social life. As stated by Bruinessen (1994) and Steenbrink (1994) on the role and contribution of local Kiai in both Islamic boarding schools and in the community. In the view of the two researchers, Kiai is a figure of religious, social transformation and tariqat or Mursyid leaders. The existence of local Kiai in the community has a very urgent position. The local Kiai is central to religious and social dynamics and movements. Kiai is universal leaders, as pioneers, leaders, caregivers and sole owners of Islamic boarding schools (Yasmadi, 2002).

Kiai is an important element in Islamic boarding schools besides the yellow book, students, mosques and cottages (Dhofier, 1990). The function of the Kiai in the community is as a dual leader, the role of religious leaders and community leaders. Kiai's advice and fatwas are quite influential and can be accepted in all circles of society. Therefore, in Tholhah Hasan's view, Kiai's leadership sociologically has four dimensions, namely scientific leadership, spiritual leadership, social leadership and administrative leadership. In the scientific dimension, Kiai has good reasoning skills to solve religious and social problems. The spiritual dimension of a Kiai can guide the community in spiritual matters with the Sufism and tariqah approaches. In

the social dimension, Kiai plays a role as a figure and role model for students and the community (Rudwan, 2005).

From a deeper perspective, Kiai can be called ulama. Kiai is the title of ulama in Javanese tradition. Subsequent developments as Kiai are pinned on all scholars, both traditional and modern typologies in Java and outside Java. The figure of Kiai is recognised by the community as a coach, guide and develop Islamic education to his students as well as to the community. In addition, the superiority of the local Kiai can create exemplary, uswah in the community and provide spiritual practice, an effort by the Kiai to seek human identity to become an ideal and complete human being (Insan al-Kamil). The views of local Kiai tend to form the ideal humanity (Ahmad, 2012).

Pesantren al-Ishlah Bobos is one of the oldest Islamic boarding schools in Cirebon. Since its establishment in the 18th century AD, it has hacked many Kiai and figures in various fields of life and science in line with other pesantren in the Cirebon area such as Ponpes Buntet, Ponpes Babakan Ciwaringin, Ponpes Balerante, Ponpes Kempek, Ponpes Gedongan and so on. The Kiai who grew up in Ponpes al-Ishlah Bobos is the figure of Kiai Sujak in the name of the researchers, but in his family, he calls him Abah Sujai. Three researchers mention Kiai Sujak, namely Deliar (1982), Bruinessen (1994) and Bizawie (2016). The three researchers said that Kiai Sujak gave birth to many influential Kiai, including KH Abdul Halim as a national hero and founder of the Islamic Ummah Association organisation based in Majalengka and the Islamic Community Association (PUI) based in Sukabumi. The next student of Kiai Sujak was Habib Umar Bin Ismail Bin Yahya born in Arjawinangun in the month of Rabiul'ul Awal 1298 H/ June 22, 1818 AD and died on 13 Rajab 1393 H / 20 August 1973, Habib Umar Bin Ismail Bin Yahya, the founder of the Asyahadataen congregation on the advice of Sheikh Syarief Hidayatullah in his dream (Bizawie, 2016). Pondok Pesantren al-Ishlah Bobos, Cirebon Regency, is one of the pieces of evidence of K. Sujak's legacy which until now still exists and is developing forward.

Al-Ishlah Bobos Islamic Boarding School is located on the border of Cirebon Regency, Majalengka Regency and Kuningan Regency, precisely on Imam Bonjol Highway, Bobos Village, Dukuntang District, Cirebon Regency, West Java Province. The boundaries of its territory are as follows: the northern part is bordered by Palimanan, the eastern part is bordered by Sumber, the southern part is bordered by Kuningan district and the western part is bordered by Majalengka district.

The development of the Al-Ishlah Islamic Boarding School underwent several stages, namely (1) Pioneering Stage (1850–1920), the pioneering figure, namely K. Adro'i bin Kalamudin from Banten, Buyut H. Abdul Kohar bin Barkawi, Kuwu Sajim and H. Idris Bin K Adro'i (W. 1920); (2) Awakening Phase I (1920–1950), the revival figure was KH. Ahmad Suja'i bin H. Idris K. Abu Barkawi (W. 1977), H. Solihin (W. 1979), H. Sobur (W. 1982) and K. Abdullah (W. 1984); and (3) Awakening Phase II (1925–1990), the character is K.EA. Khotib (1925–1990), K. Khulaemi, K. Zaenal Arifin, KHAsy'ari, H. Abdul Kohar, H. Dimi Dimiyati and Djojo Zaenal Arifin. In this period, formal institutions began to open: MTs (1971), MAU (1974), SLB-C (1978), TK (1984) and MI (1985), Kopontren (1988); (4) Alumni Role Stage,

in this period, young figures began to appear: Sholahuddin AR, A. Furqon, Sm. Hk, Aan Rohanah, MA, Idris Gunawan, Drs. Mahfudz, Hambali, A. Tohir (late) and also the establishment of STEI Al-Ishlah (Shalahuddin, 2000).

Of the several Kiai Ponpes al-Ishlah mentioned above, Kiai EA Khatib who gave birth to many reforms of Islamic boarding school thought, not only gave birth to formal and non-formal institutions but also gave birth to fresh ideas in the form of writings or scientific works, although in the form of papers with various themes, whether for scientific discussion or Kiai Emet deliberately wrote certain themes related to education, religion and social nuances of Sufism. EA Khatib as a Kiai is the successor of the previous Kiai who has a different intellectual base from the previous Kiai. According to Nurcholish Madjid, the struggle with experience occurs from generation to generation on an ongoing basis. Therefore, every thought has its roots in the thought that existed before and always describes the social conditions of its era. If that is meant by theories and concepts, we are all people who stand on the shoulders of the giants of our predecessors. Through this relay, science continues to grow like a snowball (Madjid, 1985).

KEA Khatib's thoughts are a form of response and expression to the political hegemony of the New Order and the swift currents of modernisation that often disturb the world of Islamic boarding schools and educational institutions (Suriasumantri, 2017). Steenbrink (1988) wrote a book or work of thought as a process of communication and expression of the author with his environment. This factor causes the birth of thoughts, ideas and activities that will not be born without context (Steenbrink, 1988).

## 2. Research methods

Specific research regarding the study of local Kiai or figures has not been done much, especially the local Kiai of Cirebon. In fact, there are many figures or Kiai Cirebon who have charismatic and broad knowledge and have a network of national level and at the same time figures of fighters for the defence of the Republic of Indonesia, such as KH. Abbas, KH. Abdullah Abbas (Ponpes Buntet), K. Jatira (Ponpes Babakan Ciwaringin), KH. Amin Sepuh 1879–1972 (Ponpes Babakan Ciwaringin), KH. Sanusi w. 1974 (Ponpes Babakan Ciwaringin), KH. Muhammad Jauharul Arifin 1870–1941 (Ponpes Balerante), KH. Aqil Sirodj (Ponpes Kempek), KH. Ahmad Syatori (Ponpes Arjawinangun) and Habib Umar Bin Ismail Bin Yahya (Panguragan and Warantara).

The theory was built in the research of K. Emet Ahmad Khatib figure using the habitus method. Habitus is the mental or cognitive structure through which people deal with the social world. A person is endowed with a set of internalised schemas through which they perceive, understand, appreciate and evaluate the social world. It is through such schemes that people produce their practices as well as perceive and evaluate them.

Habitus refers to a set of dispositions created and formulated through a combination of objective structure and personal history. Dispositions are obtained in various social positions within a domain and implement a subjective adjustment to that position. For example, in a

person's behaviour, this kind of 'adjustment' is often implemented through a person's sense of social distance or even implemented in their body attitudes. Therefore, the place of one's habitus forms the basis of friendship, love and other personal relationships and also transforms theoretical classes into real groups (Harker, 2009).

This study is a field and library research, which is making facts in the field about the character of K. Emet Ahmad Khatib, the successor of the Islamic boarding school al-Ishlah Bobos 1925–1990 and from literature or documents on Sufism written by K. Emet Ahmad Khatib is the main source data, so it is more of empirical and documentary research (documentary research). This research is also included in the historical–factual category. Observing the focus of the problem that needs to be answered in this study, this study uses a qualitative method. Qualitative research will use a natural paradigm, meaning that this research assumes that empirical facts occur in a sociocultural context that is interrelated with one another. Therefore, according to the scientific paradigm, every social phenomenon must be revealed holistically, while quantitative research tries to prove the theory deductively. Therefore, the research results are verification (proving the theory) (Abdullah et al., 2006). The nature or type of this research is descriptive–analytical–explanatory. This research will try to explain the Sufism thoughts of K. Emet Ahmad Khatib at the Al-Ishlah Bobos Islamic boarding school.

### **Analysis**

This research in its work pattern uses reception and transformation analysis methods by carrying out three stages of activities. First, edit the text in the thought manuscript of K. Emet Ahmad Khotib. This study is conducted through textual criticism in philology. Second, analysis of the meaning of the content of the text through a structural analysis approach. The whole structure as a totality is formed from a series of elements. Third, the study of the transformation of the text through its reception or the meaning made by the reader. The relationship between the text and the reader has aesthetic implications. The transformation of the text is a social production of the text conveyed by the author.

## **3. Results and discussion**

### **3.1 Tariqah K. Emet Ahmad Khotib**

K. Emet Khotib's character is a spark of two experiences, namely his spiritual experience and his life experience. The spiritual experience became the specialty of K. Emet Khotib during his life. Everyone's spiritual experience is different, depending on the level of sense of closeness to God. A sense of closeness to Allah can be achieved when you have received a gift or guidance from Allah SWT. Every human being can get the gift and guidance from Allah SWT; if his inner eye is always inclined to God, his inner eye has done the process of opening with God in Sufism terms called Kasyap. When humans have reached kasyaf then what happens is the closing of the physical eyes and the opening of the inner eyes so that what they see is none other than Allah SWT. This situation is called musyahadah.

Every Sufi is certain throughout his life to perform certain thariqah to refine taste and mind in the context of suluk to Allah and to cultivate a sense of spiritual sensitivity and social sense towards fellow human beings. Tiraqat in Javanese means a play to get something good, the ritual of this play is a human habit. Maybe a lot of people ask for what to rest and how. K. Emet Ahmad Khotib performs tasawuf amaliyah in three ways.

First studied Sufism directly with the teacher KH. Zaenal Mustofa at Sukamanah Islamic boarding school in Tasikmalaya. KH. Zaenal Mustofa was born 1 January 1899 in Bageur, Cimerah Singaparna, Tasikmalaya, West Java and died in Jakarta, 28 March 1944, one of the National Heroes of Indonesia. K. Emet Ahmad Khotib studied Islam from KH. Zaenal Mustofa with various yellow books.

Second Kiai Emet Ahmad Khotib performs tirakat in disguises such as being a rough coolie in the market, precisely at Kramat Dukuntang market, Cirebon, people around the market do not know him and even some of the family considers K. Emet to be having a mental disorder or is under stress. This method is done to feel how the psychological and economic conditions of a rough coolie worker are in getting sustenance. From here, K. Emet Ahmad learned a lot from the life of a coolie. The value that can be taken from a coolie is simplicity, accepting reality and working hard even with a modest income.

Another disguise was that K. Emet Ahmad Khotib used to ride a pedicab in the city of Cirebon. One time his friend was a passenger when he was a student at the Singaparna Islamic boarding school, Tasikmalaya, when K. Emet Ahmad Khotib was hanging out at Pasar Minggu (which is now PGC) one passenger asked to be taken to the office. Cirebon Regency religion on Jalan Kartini (now At-Taqwa mosque), when the passenger got off the beca and paid the fare, suddenly the passenger was surprised that the pedicab driver was K. Emet Ahmad Khotib, then K. Emet Ahmad Khotib was embraced and taken to the office. From here, K. Emet Ahmad Khotib was offered to become an employee of the Religious Office for information, then K. Emet Ahmad Khotib accepted it, but only for 2 years K. Emet Khotib resigned back to Al-Ishlah to develop educational and social institutions.

Third, doing tiraqat khulwat on the hill of Gunung Djati, Cliwotan village by making a small hut. On this hill, K. Emet performs tiraqat starting from praying, remembrance, reading the Koran and reading books. In this place also, K. Emet Khotib did deep contemplation or meditation to get positive energy from Allah SWT and from the cool and dense mountain nature with trees with the sound of animals and birds whistling because in 1970 the atmosphere of Mount Teak was still beautiful and had not been touched much by humans. In this teak gunning K. Emet Ahmad Khotib, while raising carp and quite successful because the water is clear and continues to flow abundantly to the Bobos area, Cikalang Dukupuntang and surrounding areas because at that time the PDAM had not touched it, unlike now, it has entered the PDAM for the Cirebon city area and the surrounding

K. Emet Ahmad Khotib in Gunung Jati, besides being devoted and raising fish, also gathers special and selected youths to be cadres as the next generation who need to be prepared to develop al-Ishlah educational institutions by way of reciting the book of monotheism and

mental guidance for the spirit of jihad not for war to instil the spirit of sincerity and sacrifice for the benefit of religion, the people and the nation. Some of the youth who were in care at that time around 1970 was the first generation Djozo Zaenal Arifin (member of the DPRD Majalengka Regency 1980–1990), Hanbali, BA (Teacher at Al-Ishlah until 2000), Drs Mujahidin (now Chairman of the Jambi Religious Court), the late Dr. Mursyidi, MA (ITB Bandung lecturer), Abdurahman (entrepreneur), Edy Junaedi (trader). The second generation is KH. Zaenal Abidin (now caretaker of Al-Ishlah Islamic Boarding School), K. Sholahuddin AR (Chairman of Al-Ishlah Islamic Boarding School), KH. Uthan Mukhtar (late), Usef Saefuddin Zuhri (Chairman of Kopontren) and Apung Furqan (Chairman of the al-Ishlah Foundation). It is this second generation that still exists and is active to continue the thoughts of the late K. Emet Ahmad Khotib.

The Tariqah performed by K. Emet Ahmad Khotib did not go through the direct jam'iyah path, one of the Tariqahs like most Sufis, but that does not mean that K. Emet Ahmad Khotib is anti-tariqah, he considers the essence of the tariqat to be a remembrance and the formation of ahlaq, his tariqat directly applied in their daily experiences with noble behaviour and doing ubudiyah through remembrance and obligatory and sunnah prayers and doing sunnah fasting. K. Emet Ahmad Khotib has an unusual habit of sleeping soundly and for long periods because he does meditation on education, society, the state and tadzkkur to Allah as a tariqah that is practiced throughout his life. He keeps a turbulent spiritual magma, he always wants to spill and then flow enlightenment to anyone he meets with children, students, students, teachers, community, motorcycle taxi drivers, farmers, cattle herders, traders, relatives, friends, drunkards, gamblers, agniya etc. to talk about anything or just for sharing or spilling fresh-intelligent humour without discriminating against the identity, clothes, flags attached to them, in fact, he was once a pedicab driver in Cirebon city and a market coolie in shabby, shabby clothes at the Keramat market, Dukuntang Village as mentioned above.

### **3.2. Stages of Sufism K. Emet Ahmad Khotib**

K. Emet Khotib's Sufism can be detailed in two ways: first, the form of Sufism at the theoretical level and at the practical level. At the theoretical level, K. Emet Khotib explains the teachings of Sufism in the practice of worship and tarbiyah (education). The stages taken to undergo Sufism K. Emet Ahmad Khotib went through five stages, namely setting Allah SWT as the goal, Ikhlas as the basis of charity, Ishlah as the path of devotion, love as a symbol of devotion, pledged allegiance to Allah SWT. The following is a theoretical explanation of the stages in question.

#### **3.2.1 The first stage of determining Allah as the Goal**

Establishing Allah as the goal by expressing acknowledgment or making a vow to Allah SWT is so that someone achieves sincerity. This confession has meant God in worship and facing God alone is obedience to worship.

The next step is to confess to Allah with two conditions fulfilled if the confession to Allah is carried out, that is rid oneself of disease and must rid oneself of one's efforts and strength.

The deepest meaning of acknowledging Allah by declaring Allah the purpose of his deeds means that the person whose heart is always present with Allah, feels that Allah is with him, feels that Allah sees and watches over his deeds. How do people who do Iqror charity can do their heart to always be with Allah by doing the following three:

First, اهدء العقل القلب اهدء = strive to purify the heart and cleanse the mind;

- a. Instead of restlessness, desire and lust of anger as a disease that destroys and sever man's relationship with God.
- b. Instead of lust, revenge, miserliness, harshness and pride as morals that keep people away from God.

Second, اهدء الشخصلية الارادنية = struggle to erase personal interests and desires by:

- a. اهدء الاخلاق الربانية His own will is dissolved into a world full of robbaniyah morals.
- b. الارادة ارادة الله = His will is removed with God's will (all interests and personal will are rejected if they are against God's will).

Third, اهدء النفس = struggling to control his lust until he submits to being a loyal follower of Allah's law, according to the words of the Prophet SAW:

لا يؤمن احدكم اه الما

A person's faith is not perfect unless his lust wants to follow the religion that I bring.

Next, by declaring Allah the purpose of their deeds, those who are determined to do good deeds will reorganise the direction of their lives with Qiblatullah, and will limit their lives to Allah's Shari'a. These two unanimous determinations were carried out because they were driven by his faith.

- a. Aspiring to defeat error, injustice and polytheism with the power of faith.
- b. Believing that the values and teachings of Islam are the greatness of Allah who can elevate him to the highest level of faith.
- c. Believing that the values and teachings of Islam were made by Allah higher and nobler than the values and teachings made by humans.

The comparison between God's creation and manmade is different; however, the height of the ground is not the same as the sky and the bright light of the earth is not the same as the stars. Is God the same as lust and falsehood? But weak, whose soul is always indecisive, restless because their feelings and thoughts are different.

### 3.2.2. The third stage of sincerity basic charity devotion

The second stage is sincerity as the basis for charity. K. Emet Ahmad Khotib explained what is the reason that people who do iqror deed declare Allah the purpose of their deeds, because every deed that does not aim at reaching Allah is shirk; Allah does not accept shirk deeds;

Allah will not repay it. People who do iqrar charity surrender themselves absolutely to Allah so that their pure worship and muamalah reach Allah. Such is the heart of people who do iqrar charity, do not pollute religion and do not tarnish religion because Allah's religion is very pure. K. Emet Ahmad Khotib quotes the hadith:

الا له الدين الخالص

Remember, to Allah belongs the pure religion.

Sincerity in charity will avoid the nature of shirk and riya because sincere people will sincerely serve not because of anything and because of anyone. Riya is minor shirk, so people who do charity must stay away from riya and shirk because will destroy both charity and worship.

K. Emet Ahmad Khotib interprets this verse as follows:

- a. ان الحياة لله = People who do charity their whole life are only for Allah.
- b. ادمت الحياة لله ليس له = During his life for Allah, it is not permissible for a person who does charity to hope to get a part of his life, even if it is only a little.

### 3.2.3 The third stage of Ishlah the path of devotion

According to K. Emet Ahmad Khotib, the sentence Al-Ishlah is an element of the Muslim personality that has been determined by Allah. Other elements are the same, namely, the As-Shilah element. A Muslim person must be clean and good, he can be a clean and good person after working to repair and clean himself. Repairing and cleaning oneself, the work is called As-Shilah, the person is called As-Sholihun. After he is good and clean, people who do iqrar charity switch to repairing and cleaning other people so that others are good and clean. The work is called Al-Ishlah and the person is called Al-Mushlihun. The words of the experts of wisdom:

الصالحون انفسهم المصلحون الأمم

The pious are the ones who build themselves up, the mushlih are the ones who build the ummah.

Therefore, according to K. Emet Ahmad Khotib, people who do Iqrar charity to take the path to Allah must have a personality or personality: first, personal As-Shilah, repairing and cleaning himself; second, Al-Ishlah personality, repairing and cleaning other people. If each person who does iqrar charity has two perfect Muslim personalities, then a society will be born

لاح القوم الحوا

A good and clean society is created that improves and cleans each other.

K. Emet Ahmad Khotib gave an example to the prophets and apostles who became examples for people of faith because they were ordered by Allah to do good deeds, by doing good deeds they would become priests for pious people.



### 3.2.4. Achievements from the attitude of al-Ishlah

According to K. Emet Ahmad Khotib, the results will be obtained from worship and charity carried out by the Sholihun and Mushlihun people. For the four results from the Al-Ishlah element played by the mushlihun, they must dare to open six doors and close the other six doors.

- a. لقب النعمة الشدة = close the door of pleasure and open the door of difficulty
- b. لقب العزة اب الذلة = close the door of glory and open the door of misery
- c. لقب الرماحة اب الجهد = close the door relax and open the door busy
- a. لقب النوم اب السهر = close the bedroom door and open the guard door
- d. لقب الغنى اب الفقر = close the door of riches, open the door of poverty
- e. لقب الأمل الاسعداء للموت = close the door daydreaming and open the door ready to die

### 3.2.5 The fourth stage of love as a symbol of devotion

The next stage of Sufism according to K. Emet Ahmad Khotib is the stage of hub or love. This hub stage is a form of faith because faith is not just believing or believing, but faith gives birth to love. If faith only means believing or believing, Satan also believes and believes in God. It seems that K. Emet Ahmad Khotib meant that faith is not just believing, but faith is love.

According to K. Emet Ahmad Khatib, al-The Qur'an reminds believers to know two kinds of character.

- a. Willing himself to fall into the mud of the earth after his character resides in his heart and then leads him to deviate further from the way of Allah. This character is none other than the love of wealth (Hubbul mal).
- b. This character can lift humans to their peak after this character resides in the heart and then illuminates all of their limbs moving and walking. This character is none other than the love of Allah (hubbullah).

Furthermore, K. Emet Ahmad Khotib explained that the Qur'an demands that the two loves go hand in hand in one place, but the will of another human passion with the will of the Qur'an. The fast and visible are more loved by people than the slow and invisible. Finally, humans love wealth more than love God because wealth is quickly visible while God is slow to be invisible.

Stage five promises to Allah

After we go through the stages of setting God as the goal, sincerity is the basis of charity; Ishlah as the path of devotion; love as a symbol of devotion; then, the Sufi practitioners must take the next stage, namely the willingness to promise to God to have a sense of loyalty and obedience; agreement to God as a form of contract and commitment to God so that humans are straight and focus on aiming at God, not making contracts or promises to other than God. The promise with God that must be fulfilled is to fulfil his orders, what God commands must be done, what God forbids must be kept away. Promises with fellow human beings that must be fulfilled are buying and selling contracts, company contracts, marriage contracts and others. According to K. Emet Ahmad Khotib, there is no work as beautiful as working to fulfil promises. Keeping promises contains two positive aspects to life and living:

- a. Strengthening the human relationship with God.
- b. Supporting the burden of brotherhood between humans and each other, namely making each other happy and prospering each other.

Tariqah tasawuf scientific and Islamic tarbiyah

The Sufistic idea of K. Emet Ahmad Khotib by using the term scientific tasawuf, this Sufism shows that the first requirement to enter the spiritual realm is to know. The source of knowledge that produces education takes its system with basic values derived from the Qur'an, sourced from Uswah Rosul and his friends who built Islamic Tarbiyyah on the basic strengths of religion, morality and education of the heart. In addition to sticking to its basic strength, we must maintain the Islamic Tarbiyyah and maintain it forever based on Islam and efforts to free ourselves from bad, ugly and corrupt feelings, intentions and works that affect our Islamic minds.

## Conclusion

The style of Sufism in the hands of K. Emet Ahamad Khotib has its own nuances. Sufism in his view revolves around sharpening the mind of the existence of a monotheistic human being to acknowledge the greatness and holiness of Allah SWT as the beginning of the stage to the stations after it. This acknowledgment contains the meaning of uniting God in worship and only facing God is obedience to worship. The form of acknowledgment is the most core stage in suluk or traveling to God. The next stage is to set God as the goal, sincere as the basis of charity, Ishlah as a way of devotion, love as a symbol of devotion and pledge allegiance to Allah SWT.

Sufism in the view of K. Emet Ahmad Khotib has implications for the realm of education through the idea of tasawuf science. In scientific Sufism, education has an integral term K. Emet Ahmad Khotib is Al-Jam'u: integrating Religion with nature, with sharia, with the afterlife, with inner and outer. Scientific Sufism will respect reason and science in a balanced way. Because with Ihtiromul Aqli: respecting reason, because reason is the source of thinking and dhikr with worship. Ihtiromul Ilmi: Appreciate knowledge because science is content for

reason. The more knowledge, the more people think, the more worship. Sufism of science has a goal in Islamic education to build a complete human being called insan kamil who has the characteristics, namely an aqidah heart, a knowledgeable mind, an Islamic sharia body. Sufism of science aims to build humans so that their minds become the mouth of science, where religion is integrated with the world, aqidah is integrated with sharia, the world is integrated with the hereafter, physically and mentally. There are two methods in scientific tasawuf in achieving this goal, namely changing the child's personality by erasing his natural character with the natural character of Ikhoir. Making children who have natural khoir character, improve themselves to have Islamic Tarbiyyah character; His aqidah heart regulates and controls nature, Nature is governed and controlled by that aqidah with the Islamic Shari'ah body, assisted and served by his knowledgeable mind.

K. Emet Ahmad Khotib has a unique and interesting Sufi typology as well as eccentric, his practice of Sufism is more on positive Sufism (contemporary Sufism). The Sufism he developed was more of a practice called amali Sufism. Practice using all your thoughts, feelings, heart and deeds. Feelings are always watched over by Allah SWT. Thoughts always give positive views. A heart is always filled with love and sincerity. Charity is a form of social piety towards others, nature and the environment. K. Emet Ahmad Khotib has succeeded in placing Sufism not only impressive in the ritualistic area and or identical in the ascetic aspect which seems anti-world, but he views that Sufism as a movement and a driving force for life change in both education and politics.

### **Conflict of Interest**

These is no any Conflict of Interest

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