

Educational Thought of K.H. Ahmad Shohibul Wafa Tajul 'Arifin and its Implementation in the Institution Suryalaya Islamic Boarding School**Wawan¹, Agus Salim Mansyur², Ahmad Tafsir³, Aan Hasanah⁴**

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KH's Thoughts. Ahmad Shohibul Wafa, Education, Islamic Boarding School

Abstract

KH Ahmad Shohibul Wafa Tajul 'Arifin's (Abah Anom) thoughts on Islamic education have important relevance in the revitalization of education in Indonesia, especially in the aspect of exemplary. This study aims to identify and analyze the implementation of Abah Anom's teachings in shaping student character at Suryalaya Islamic Boarding School and evaluate its impact on Islamic education as a whole. This research uses a descriptive method with an ethnographic model to understand the implementation of education at the Suryalaya Islamic Boarding School. Data were collected through observation and interviews with teachers and students. The implementation of Abah Anom's TQN teachings in Suryalaya succeeded in shaping the character of Muslims who have the quality of dhikr, thought, and charity. The educational approach that prioritizes akhlakul karimah and exemplary habituation by teachers has proven effective in creating a positive learning environment. The results show that education based on exemplary can overcome the decline in the values of formal education. Abah Anom's teachings emphasize the importance of spiritual and moral relationships in education, which can be a solution to achieving national goals in the context of Islamic education in Indonesia.

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**INTRODUCTION**

The quality of education around the world is undergoing a significant decline, which is further exacerbated by the impact of globalization (Mallick et al., 2020). According to a recent report from UNESCO, more than 260 million children and adolescents worldwide do not have access to basic education (Sepúlveda, 2020). Globalization has brought about behavioral changes that affect the mindset and values of the younger generation, including in the context of Islamic education. In Indonesia, this challenge has become more complex, especially in pesantren, which serve as traditional Islamic education institutions. Data shows that pesantren are currently facing difficulties in preserving Islamic values amidst the rapid flow of information and materialistic values developing in society (Zamhari & Rahmayanti, 2021).

This is caused by human figures who provide examples of *uswatun khasanah* in teaching and living. Learning in schools or madrasah tends to be more conventional and pragmatic, only prioritizing cognitive and psychomotor aspects (Kholidah, 2018). The result is a generation that is materialistic and hedonistic (SEZER, 2021). Of course, the role of a teacher or ustad is very important to provide an example in realizing national goals.

Pesantren has long been an educational institution that has an important contribution to the intellectual life of the nation (Islam & Aziz, 2020). Along with its development, Suryalaya Islamic Boarding School has contributed a lot in various fields, especially in the field of education. This shows that the existence of Suryalaya Islamic Boarding School during the time of Abah Anom (KH. Shohibul Wafa Tajul Arifin) has a great

influence in efforts to educate the nation's life and in relation to nation building in the fields of education and morals. Therefore, it is necessary to have a very appropriate solution in revitalizing Islamic education in Indonesia so that national goals are achieved optimally.

This research focuses on the thoughts of KH. Ahmad Shohibul Wafa Tajul 'Arifin, known as Abah Anom, and his distinctive teaching methods. By comparing this approach with previous research, one can see the unique contribution of this study in providing new insights into Islamic education in pesantren. In addition, this study will also examine how Abah Anom's method can be a model in reviving Islamic values in the modern era.

The purpose of this study is to explore and analyze the thoughts of KH. Ahmad Shohibul Wafa in the context of Islamic education and its relevance for educational institutions in Indonesia. The benefits of this research will not only contribute to the development of Islamic education theory, but also offer practical solutions for pesantren and other Islamic educational institutions to face the challenges of the times, with the hope of improving the quality of education and the preservation of authentic Islamic values.

RESEARCH METHODS

This research method uses a descriptive design with an ethnographic model, which was chosen because it allows researchers to deeply understand social and cultural interactions within the pesantren environment. Ethnography provides richer insights into educational practices and values held by the pesantren community, so as to explore the meaning of individual experiences and behaviors in their social context. The population in this study were all students and teachers at Suryalaya Islamic Boarding School. The sample was taken using purposive sampling technique, where researchers selected participants based on certain criteria, such as length of study, role in the pesantren, and involvement in educational activities. The number of participants involved in this study was 30 people, consisting of 15 students and 15 teachers. Data collection was conducted through observation and in-depth interviews. Observation was used to record daily interactions and practices in the pesantren, while in-depth interviews were conducted with santri and teachers to get their perspectives on education and the values applied. The data obtained will be analyzed qualitatively using coding techniques to identify emerging themes and patterns. The data collection procedure began with obtaining permission from the pesantren, followed by three months of observation to understand the social and cultural context of the pesantren. Interviews were conducted with a semi-structured guide so that f

RESULTS AND DISCUSSION

1. Educational Concept

According to Melmambessy Moses, education is the process of systematically transferring knowledge from one person to another according to the standards set by experts. With the transfer of knowledge, it is hoped that it can change behavioral attitudes, thinking maturity and personality maturity into formal education and informal education (Merriam & Baumgartner, 2020). Then, according to Sugihartono, education is a conscious and planned effort made by educators to change human behavior, both individually and in groups to mature these humans through the teaching and training process.

According to Teguh Triwiyanto, education is an effort to attract something in humans as an effort to provide programmatic learning experiences in the form of formal, non-formal, and informal education at school, and outside of school, which lasts for a lifetime with the aim of optimizing individual abilities so that in the future they can play an appropriate role in life (Triyanto, 2014). Thus, it can be concluded that basically education is a conscious and planned process of transferring knowledge to change human behavior and mature human beings through the teaching process in the form of formal, non-formal, and informal education.

According to Melmambessy Moses in Hasibuan, education is an indicator that reflects a person's ability to be able to complete a job (Mirowsky, 2017). With an educational background, a person is also considered capable of occupying a certain position (Gardner, 2021). Education is a very important thing and cannot be separated in the life of the nation

and state. The progress and retreat of a nation will be determined by the advancement and retreat of education from a nation.

Definition of Islamic Education

To find out the meaning of Islamic Education, Malacca first needs to be interpreted as what education is. The term education in Indonesian, comes from the word "didik", by giving it the prefix "pe-" and the suffix "an-" meaning the nature of the act of fostering or training or teaching and educating itself, therefore, education is coaching, training, teaching, and all things that are part of human efforts to improve their intelligence and skills (Beard & Wilson, 2018). The term education in its umla comes from the Greek word "paedagogie" which means guidance given to children. This term was then translated into United Kingdom with "eduction" which means development or guidance.

The term education in the Islamic context generally refers to the terms al-tarbiyah, al-ta'dib, and al-ta'lim. Of the three terms, the term that is popularly used in Islamic education is the term al-tarbiyah. The use of the term al-Tarbiyah comes from the word rabb. Although this word has many meanings, the basic meaning shows the meaning of growing, developing, maintaining, caring, regulating, and maintaining its preservation or existence. In a broad context, the meaning of Islamic Education contained in the term al-tarbiyah consists of four elements of approach, namely: (1). Maintaining and maintaining the nature of students before adulthood (puberty). (2). Developing all potential towards perfection. (3). Directing all nature towards perfection. (4). Carry out education in stages.

Education can be termologically defined as coaching, formation, knowledge, intelligence, training aimed at all students formally and non-formally with the aim of forming students who are intelligent, have personality, have certain skills or expertise as provisions in their life in society. If it is associated with Islam, then Islamic education can be interpreted as education that is patterned and based on Islamic insight.

Meanwhile, the results of the seminar on Islamic Education throughout Indonesia in 1960, provided the meaning of Islamic Education as guidance for physical and spiritual growth according to Islam with the wisdom of directing, teaching, training, nurturing, and supervising the implementation of all Islamic teachings. In line with the above understanding, the thoughts of Islamic Education leaders also color the meaning of Islamic Education, including:

According to Burlian Somad, Islamic education is an education that aims to shape individual goals into beings that are shaped of, high degrees according to the measure of Allah and the content of education is to realize that education, namely the teachings of Allah. According to Muhammad Fadhil al-Jamaliy, Islamic Education is defined as an effort to develop, encourage and invite students to live a more dynamic life based on high values and a noble life (Chanifah et al., 2021). According to Haidar Putra Daulay, Islamic education is an education that aims to form a complete Muslim person, develop all human potential, both physical and spiritual, foster a harmonious relationship between each human person and Allah, the universe and the universe (Farizy, 2024).

According to H.M. Arifin, Islamic education is guidance for spiritual and physical growth according to Islamic teachings with the wisdom of directing, teaching, training, nurturing, and supervising the implementation of Islamic teachings (Anwar et al., 2024). According to Ahmad D. Marimba, as quoted by Djamaluddin and Adbullah Aly, Islamic education is physical and spiritual guidance based on Islamic religious laws towards the formation of the main personality according to the measures of Islam in another sense, often he states the main personality with the term Muslim personality, namely a personality who has Islamic religious values, chooses, and decides and is based on Islamic values, and be responsible in accordance with Islamic values (Haron et al., 2020).

According to Yusuf al-Qadhwai, Islamic education is an education of the whole human being, his intellect and heart, his spiritual and physical, his intellect and skills (Baiti, 2022). Therefore, Islamic education prepares human beings to live well in peace and prepares to face society with all its goodness and prosperity, sweet and bitter. According to al-Syaibaniy, as quoted by Al-Rasyidin and Samsul nizar, Islamic education is the process of changing the behavior of individual students in their personal lives, society and the

surrounding nature, the process is carried out by means of education and teaching as a basic activity and profession among the many basic professions in society (Gardner, 2021).

From the opinion of these education figures, a conclusion can be drawn that Islamic education is an effort to guide, direct, and nurture students that is carried out consciously and in a planned manner so that the main personality is built in accordance with the values of Islamic teachings and get happiness in this world and in the hereafter.

Based on the Qur'ān's views on the objectives of Islamic Education, including:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and human beings but for them to serve Me." (Q.S. Al-Zhariat: 56).

Ayat diatas menunjukkan bahwa menyembah atau ibadah dalam artian luas berarti mengembangkan sifat-sifat Tuhan pada diri manusia sesuai dengan petunjuk Allah Swt.

Education and Teaching at Islamic Boarding Schools

Islamic boarding schools are Islamic educational institutions other than madrasas that have a strategic role in the context of national education. Islamic boarding schools are Islamic educational institutions that in terms of management are fully carried out by the community. In the context of education in Indonesia, Islamic boarding schools are the oldest educational institutions long before the Netherlands colonial government introduced a modern education system called schools and madrasas. "Pesantren is the father of Islamic education in Indonesia, established because of the demands and needs of the times, this can be seen from the course of history, where when traced back, actually Pesantren was founded on the basis of Islamic da'wah awareness (Isbah, 2020).

Islamic boarding school means an Islamic educational institution in which there are kiai (teachers) who teach and educate students (students) with mosque facilities used to carry out the education, and are supported by the existence of lodges or dormitories where students live (Yamin, 2023). Islamic boarding schools are educational institutions that have long roots in the culture of the Indonesia nation (Jubba et al., 2022). Historically, Islamic boarding schools not only contain the meaning of Islam, but also the authenticity (indigenous) of Indonesia; because similar institutions already existed during the time of Hindu-Buddhist rule, while Islam continued and Islamized it (Ramstedt, 2018). Islamic boarding school is an Islamic religious educational institution that grows and is recognized by the community with a dormitory or complex system, where students receive religious education through a payroll system or madrasah which is completely under the sovereignty of the leadership of a person or several kyai people.

The pesantren grew at the will of the community consisting of kyai, students and the surrounding community. Kyai is the figure who has the most dominant role in realizing and developing Islamic Boarding Schools. Islamic boarding schools are community-based Islamic religious education institutions that provide early education or in an integrated manner with other types of education that aim to develop students' abilities, skills, and skills to become religious experts (*mutafaqqih fi al-din*) and or become Muslims who have the skills or expertise to build an Islamic life in society. The independence of Islamic boarding schools causes various characteristics of Islamic boarding school management, in accordance with the goals of its founder. The educational reform in Islamic Boarding Schools is influenced by the willingness of the management and management of Islamic Boarding Schools to accept reforms that develop outside Islamic Boarding Schools.

KH Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) Thoughts on Islamic Education

The teachings of TQN Abah Anom in written form can be seen from the *tanbih*, which is a book that regulates relationships between fellow humans. Meanwhile, the book of *Uqudul Jumaan* emphasizes more on regulating human relationships with Allah SWT. Besides that, there are teachings made directly by Abah Anom. In the teachings of TQN, there are important meanings, that a person who will practice TQN, the main requirement is that he must be a Muslim and carry out activities including: *Talqin Dhikr*, *Dhikr*, *Obligatory Prayer* and *circumcision*, *wirid*, *sermon*, *Tawashul*, *Tanbih*, *Manakiban*, and *Riyadhah*.

In responding to various problems that occur and the irregularities of various human behaviors, Abah always looks from another lens full of wisdom. According to Major General Retired H. Sukriya Atmadja, a special assistant to the elders of PP. Suryalaya, that is what makes him and other brothers try to emulate the examples of attitudes that have been demonstrated so beautifully by Abah Anom. The deceased, who had been unfortunate in the military world, finally found a cool ark in Abah Anom's attitude full of examples.

The greatness of Abah Anom's soul who is always tawadhu, compassionate and moral should be followed seriously by those who are studying with him or who claim to be his students. Because that example will essentially be the pride of Abah Anom, in other words to be a figure that teachers are proud of (Fikri & Ruhullah, 2022). It can also be seen that the greatness of Abah Anom's soul through the implications of his thinking for the rehabilitation of narcotics victims based on dhikr therapy can foster social sensitivity, foster social solidarity and an attitude of mutual help towards others. In addition, narcotics victims have affection for themselves, their families and fellow humans (Nummenmaa & Tuominen, 2018).

As a religious model (tarekat) that has been developed for a long time in the history of Islam in this country, in fact, the style of teachings and rituals developed by Abah Anom in Suryalaya is generally no different from that developed by their predecessors or by the same tarekat teachers in other places. However, Abah Anom has specifically tried to provide information on the knowledge of the tariqat taught by its originator, Shaykh Ahmad Khotib Sambas. Therefore, below is described a description of the core teachings and ritual practices that apply among the adherents of TQN Pondok Pesantren Suryalaya, based on the books written by Abah Anom.

It has become a general rule in the tradition of the tarekat, that when a person wants to practice his teachings, he must first learn from the teacher. This step in the TQN of the Suryalaya Islamic Boarding School is called talqin or "teacher's warning to prospective students", which means baiat as it applies to other tarekat schools. In the framework of talqin or baiat, it is also revealed "the ability of prospective students in front of the teacher to practice and do all virtues, especially the practice of tarekat". The person who has the authority to give talqin is the murshid teacher (Shaykh), but it can also be someone else who obtains authority from the murshid, namely those who are commonly called talqin deputies.

The position of the murshid is very important in the talqin process, Abah Anom and his deputies reasoned, among others, based on the words of Allah SWT:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يَزِيدْهُ مِنْ أَجْرٍ عَظِيمًا

"For those who pledge allegiance to you are indeed pledging allegiance to Allah. Allah's hand is on their hands, so whoever breaks his promise will surely be the result of breaking the promise will befall himself, and whoever keeps his promise to Allah, Allah will give him a great reward". (QS. Al- Fath: 10).

This is where the TQN of the Suryalaya Islamic Boarding School adheres to the validity of the mursyid chain, Abah Anom as the last mursyid is the 37th in the genealogy of the tarekat. In the practice of zikrullah, mursyid teaches that it should be carried out with jahar (loud voice) and khafi (whispering of the heart). Zikir jahar is saying the sentence la ilaha illa Allah. Mursyid taught how to pronounce the sentence, as well as the technique taught by Shaykh Ahmad Khatib Sambas. Then mursyid asked the students to do dhikr jahar three times. Afterwards they were given an explanation of dhikr khafi, while they were also asked to bow their heads to the left chest while reciting the words of Allah over and over again in their hearts. The recitation of dhikr khafi along with the heartbeat.

Abah Anom views the tariqat he developed as "the path to God that must be taken based on the balance between the Shari'a (birth) aspect and the essence (mind) aspect. Because such a pattern of balance is the core of the actual implementation of Islamic teachings". Therefore, the mursyid of the Qadariyah Naqsyabandiyah order provides the basics of teachings for its adherents. The pleasures of the world do not have to be a barrier

for a person to zikrullah. The disciples are allowed to fulfill all their worldly needs or desires, as long as it is legalized by religion and it turns out to be able to strengthen them to worship. A man may dress well and eat or drink well, so that he may feel the outward pleasure of God. Likewise, every person is free to develop his profession in the affairs of the world, but he should take the tariqat so that their hearts do not forget God and can avoid sinful deeds.

Abah Anom explained that, when a person performs dhikr, a person's heart will be with God and God will be with him. He is never far away. People will know Him and God will know Him. Whoever knows God, will know wisdom. Abah Anom then quoted Surah al-Kahf (18:30): *inna la nudi'u ajra man ahsanu amala* (indeed, We do not neglect those who do the best deeds). According to Abah Anom, The Shaykh believed that zikrullah achieves its best results when the award and ahzab are blessed for their owners (ashabiha), through the influence (atsar) of the zikrullah it is important that all the disciples who make sukuk to God go through this special door of dhikr, because its roots are strong (ashlun tsabit) on earth and its branches rise to the sky.

In Abah Anom's view, the purpose of zikrullah is to prevent Muslims from negligence, because this negligence can give birth to vices. So dhikr can help people to abandon immorality. Abah Anom reminded the brothers not to forget dhikr both on the tongue and in the heart, that the person who has a heart (ulul al-albab), is the one whose heart can remember Him well while standing, sitting, and lying down.

The religious scholars (al-arifin) say that birth sustenance is given to humans if they want to work on their bodies, while internal sustenance is given if they move their hearts. The Qur'an says that of course, dhikr is the best way to heal the heart so that the heart is at peace (al- Ra'd 13:28).

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

From the above explanation, we can see that Abah Anom encourages people to work hard for the benefit of both; living in the next world and nature. The two types of sustenance can be achieved by doing physical and spiritual efforts.

In Indonesia, the form of the tarekat that has given a certain religious style is the Qadiriyyah Naqsyabandiyyah Tarekat which belongs to the ranks of the Mu'tabarah Tarekat with the qualification of genealogy clarity, which is directly connected to the Prophet and his teachings are in accordance with the shari'a based on the Qur'an and the Sunnah of the Prophet Muhammad Saw. The teachings of the tariqat that have been attached to the person of a Muslim can be seen in his daily life, especially after he performs the obligatory prayer in the form of dhikr practice. At the Suryalaya Islamic Boarding School, the tarekat ritual is very easy to find, especially in the Islamic boarding school mosque after performing obligatory prayers or at certain times.

The Qadiriyyah Naqsyabandiyyah Tarekat in Suryalaya is known as one of the active and dynamic TQN Centers (Siswoyo & Fahrurrozi, 2023). Shaykh Abdullah Mubarak, he was appointed as the caliph of the Qadiriyyah Naqsyabandiyyah (TQN) by Shaykh Tholhah Cirebon (1825-1935) who was loyal to Shaykh Abdul Karim Banten while studying in Makkah (Ahmad, 2018).

The response given by the community to this is very broad and positive. However, there are also different opinions about the teachings of the tarekat (tarekat), especially those who do not believe in it, including Netherlands colonial officials and also some people who believe that the activities of the tarekat are a renovation (Bid'ah). This accusation became weaker and weaker over time because of the patience and sincerity shown by Abah Sepuh and his followers, a tradition that was then continued by Abah Anom until now, although it is admitted that at the beginning of the development of the tarekat by Abah Sepuh TQN faced many obstacles.

The development of TQN from Cirebon to Suryalaya was strengthened by the marriage bond established between the son of Shaykh Tolhah, Raden H.K Munadi and Putri Abah Sepuh, Hj. Sukanah. The relationship that was initially between a teacher and a student, then became a family relationship.

Abah Sepuh, when he was 116 years old, at that time he had prepared his fifth son, Abah Anom to replace him as the leader of the tarekat. From that time onwards, their students called both Abah Sepuh and Abah Anom. Abah Sepuh has a number of titles and names, for example Ajengan Godebag, and Shaykh Mubarak. For health and safety reasons, Abah Sepuh then moved to Tasikmalaya, where he spent his last days at the home of a student, H.O. Sobari. He died on January 25, 1956 at the age of 120.

In the eyes of the followers of the Sufi order in Indonesia, the Qadiriyyah Naqsabandiyah order, which is centered in the Suryalaya Islamic Boarding School, claims that it does not contradict the basic teachings of Islam, nor is it an additional element to it. This order has very deep roots in Islamic doctrine. In addition to the Qur'an and Hadith, the followers of this Sufi order also adhere to two other sources of Islamic law, namely Ijma' (Consensus of scholars) and Qiyas (analogy). It is used mainly in an attempt to explain things that are not explained by the Qur'an and the Prophet's Hadith.

The practices of the Qadiriyyah Naqsabandiyah Tarekat are practiced, at least have three objectives, as stated in Abah Anom's treatise entitled The Principle of Purpose of the Naqsabandiyah Qadiriyyah Tarekat Naqsabandiyah. The purpose is expressed in a daily prayer, which is performed at least three times a day after the obligatory prayer. The prayer in question is "divine anta maqshudi wa ridloka mathlubi, a"tini mahabataka wa ma'rifataka" (O Allah, you are My Goal and your pleasure is My desire, give me your love and Your ma'rifat). Because it is practiced as a daily ritual, this prayer is a requirement to become a follower of the Qadiriyyah Naqsabandiyah Islamic Boarding School Suryalaya Tarekat Naqsabandiyah. It is stated by Asep Salahudin in the book Abah Anom: Phenomenal Wali of the 21st Century and his teachings in the sub-chapter Four rituals of TQN (Munandar, 2023).

Because the tarekat is an esoteric side of Islam, its daily rituals are dominated by religious rituals with a sufistic dimension, including the messages conveyed by the preachers. The rituals he undergoes are not only interpreted literally, but also understood in terms of meaning.

The ritual of the Qadiriyyah Naqsabandiyah tarekat as conveyed by one of Abah Anom's brothers and son-in-law, Rakhmat Effendi, includes four things, namely monthly (manakiban), weekly (khataman), and daily (dhikr), as well as incidental rituals (riyadhah). Among the four rituals are those that are carried out collectively (manakiban), collective and individual (khataman and dhikr), and also individual (riyadhah).

CONCLUSION

Based on the exposure of data on the results of the research on KH's thoughts. Ahmad Shohibul Wafa Tajul 'Arifin (Abah Anom) in the Perspective of Islamic Education and Its Relevance to Educational Institutions at the Serba Bakti Foundation of the Suryalaya Islamic Boarding School. In general, the conclusion of this study is that by implementing the teachings of TQN KH. Ahmad Shohibul Wafa Tajul 'Arifin (Abah Anom) at the Suryalaya Islamic Boarding School Educational Institution can form a Muslim character who has the quality of dhikr, thought and charity. In the teachings of TQN based on the perspective of Islamic education, it is an effort to transfer Islamic values to empower humans and society to have a clean soul whose purpose is to worship only Allah called *Illahi Anta Maqsudi*.

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