

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

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Abstract: The teaching of tasawuf with the inclusion of systematic approach of Kiai Emet Ahmad Khotib from Cirebon West Java Indonesia, is recognized as a scientific method in the higher education in Indonesia. This study adopted the habitus and historical research methods, with data collected through library resources. The habitus method suited this study as this study required a set of internalized schemas through which to perceive, understand, appreciate and evaluate the social world. It is through such schemas that people produce their practices as well as perceive and evaluate them. Qualitative approach was also applied as the basis of data analysis in this study. Results show that Kiai Ahmad Khatib is the successor of the Islamic boarding school al-Ishlah Bobos of Cirebon. He set 15 systems 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 and declare Allah as the stage of Hub or love. In the promise to Allah a learner avoid the betrayals, primarily Betrayal of Allah, Betrayal of the Prophet, Betrayal to Humans, 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. The study implies that humans have character traits that are easy to bend, easy to straighten This trait is used as the basis by experts in fostering human awakening from weakness.

Keywords: *Tasawuf*, Scientific System, Tarbiyah.

1. INTRODUCTION

Kiai has a strong influence in society and has important power in political, religious, cultural, social life as stated by Bruinessen (1994) and Steenbrink (1994) on the role and contribution of local Kiai both in 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 (Nasir, 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 recognized 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 (Baso, 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.

2. LITERATURE REVIEW

Three researchers mention Kiai Sujak, namely Noer (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 organization based in Majalengka and the Islamic Community Association (PUI) based in Sukabumi (Hernawan, 2014). The next student of Kiai Sujak was Habib Umar Bin Ismail Bin Yahya born in Arjawinangun in the month of Rabi'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; 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.

Table 1 presents the development of the Al-Ishlah Islamic Boarding School underwent several stages, namely.

Table 1: Stages of Al-Ishlah Islamic Boarding School.

No.	Stage/ Phase	Figures/Reformers	Institutions
1	Pioneering Stage (1850–1920)	K. Adro`i bin Kalamudin from Banten, Buyut H. Abdul Kohar bin Barkawi, Kuwu Sajim, and H. Idris Bin K Adro`i (W.1920).	None
2	Awakening Stage I (1920-1950),	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).	None
3	Awakening Stage II (1925–1990),	K.EA. Khotib (1925-1990), K. Khulaemi, K. Zaenal Arifin, KHAsy`ari, H. Abdul Kohar, H. Dimi Dimiyati, and Djojo Zaenal Arifin.	Formal institutions like MTs (1971), MAU (1974), SLB-C (1978), TK (1984), MI(1985), Kopontren (1988).
4	Alumni Role Stage	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

Source: (Saladin, 2000).

K EA Khatib's thoughts are a form of response and expression to the political hegemony of the New Order and the swift currents of modernization that often disturb the world of Islamic boarding schools and educational institutions (Suriasumantri, 2017). Karl (1988), that writing a book or work of thought is 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, 1994).

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*.

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 January 1, 1899 in Bageur, Cimerah Singaparna, Tasikmalaya, West Java and died in Jakarta, March 28, 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 don't know him, 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 (Karim & Afnan, 2020).

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 two years K.Emet Khotib resigned back to Al-Ishlah to develop educational and social institutions (Awaluddin, 2020).

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 instill 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), Apung Furqan (Chairman of the al-Ishlah Foundation). Generation. It is this second generation that still exists and is active to continue the thoughts of the late. K. Emet Ahmad Khotib.

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, social nuances of Sufism. EA Khatib as a Kiai who 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).

3. 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 defense 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). 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 internalized 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 behavior, 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 socio-cultural 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 & Abdurahman,

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.

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.

4. RESULTS AND DISCUSSION

4.1 *Tariqah K. Emet Ahmad Khotib*

Every Sufi is certain throughout his life to perform certain tariqah 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. 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. human. 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, Cikalahanng 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 surrounding

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 behavior 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 humor 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,

4.2 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 determining Allah SWT as the goal, *Ikhlas* as the basis of charity, *Ishlah* as the path of devotion, love as a symbol of devotion, and pledging allegiance to Allah SWT, as shown in Table 2

Table Five Stages of Sufism According to K. Emet Ahmad Khotib.

No	Stage	Key elements
1.	Determining Allah SWT as the goal	This includes making a vow to Allah SWT so that someone achieves sincerity. This confession has meant God in worship and facing God alone is obedience to worship.
2.	<i>Ikhlas</i> as the basis of charity	<i>Ikhlas</i> in charity will avoid the nature of <i>shirk</i> and <i>riya</i> , because sincere people will sincerely serve not because of anything and because of anyone. <i>Riya</i> is minor <i>shirk</i> , so people who do charity must stay away from <i>riya</i> and <i>shirk</i> because both will destroy charity and worship.
3.	<i>Ishlah</i> as the path of devotion	<i>Al-Ishlah</i> is an element of the Muslim personality that has been determined by Allah. A Muslim person must be clean and good, he can be a clean and good person after working to repair and clean himself.
4.	Love as a symbol of devotion	This hub stage is a form of faith because faith is not just believing, but faith gives birth to love. Faith only means just believing, because faith is love.
5.	Pledging allegiance to Allah SWT	Making promises to God is the sense of loyalty and obedience. Agreement to God is a kind of contract and commitment, to show that humans are straight and focus on God.

The following is a theoretical explanation of each stage of Sufism.

4.3 The First Stage of Determining Allah as the Goal

Establishing Allah as the goal by expressing acknowledgment or making a vow to Allah SWT so that someone achieves sincerity and 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, watches over his deeds.

How do people who do *Iqror* charity can do their heart to always be with Allah? If so by doing three:

First, العقل القلب اهدة = 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, اهدة الشخصيّة الارادتيّة = struggle to erase personal interests and desires by:

- a. الاخلاق الربانيّة 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, اهدة 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.

By declaring Allah, the purpose of their deeds, those who are determined to do good deeds will reorganize 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 aspiring to defeat error, injustice, and polytheism with the power of faith; believing that the values and teachings of Islam are the greatness of Allah who can elevate him to the highest level of faith; and 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 man-made is different, however, the height of the ground is not the same as the sky, however bright the light of the earth is not the

same as the stars, is God the same as lust and falsehood? weak, whose soul is always indecisive, restless because their feelings and thoughts are different.

4.4 The Second Stage of *Ikhlas* or Sincerity as the Basis of Charity

The second stage is sincerity as the basis for charity. K. Emet Ahmad Khotib explained 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 *iqror* charity surrender themselves absolutely to Allah so that their pure worship and *muamalah* reach Allah. Such is the heart of people who do *iqror* charity, do not pollute religion, 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 both will destroy charity and worship. K. Emet Ahmad Khotib interprets this verse as follows: *ان الحياة لله* = People who do charity their whole life are only for Allah; *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. For example, because charity must be lightened, because charity asks for facilities, asks for help, or donations. Because worship must be rewarded and respected. Everything is illegal because it is not sincere. Because worship and charity do not have to be *infaq*, on the contrary, charitable people must *infaq*.

People whose hearts are sincere because of Allah will develop positive attitude. They will believe that those who make efforts or who *iqror* charity, worship and observe *muamalah* sincerely believing that there is no one else except musyahadah. They believe that knowing and believing, worship and pious *muamalah*, are made by Allah; humans only receive orders to do so. If Allah is the creator, owner and owner of worship and *muamalah*, it is Allah, humans only work and carry out. There is no sense of belonging, that is the key to being sincere. They don't demand rewards from God, don't ask for anything from others. There is no sense of having one key, they will not be hit by the danger of worship and charity such as *riya* and *takabbur*, the danger of *riya* and *takabbur* hit them because there is a feeling of having worship and *muamalah*.

The reasons why people are not sincere because they do not have faith, their hearts are empty without *aqidah*, while shirk is not just dirty and wrong words

after reading the creed clean again but shirk: اجه الفؤاد الى ادون الله ل الجوارح لغير الله = *His heart is not facing Allah, the limbs are doing charity and worship for other than Allah*. If people love others more than they love Allah, fear people more than fear Allah, live depending on humans more than they depend on Allah, demand the pleasure of humans more than demanding the pleasure of Allah, such people should be listed as polytheists. Because it can be because his heart is not related to God, his heart is far from God.

K. Emet Ahmad Khotib explained that Islam is hostile to *Lata* and *Uza* not because of their type, not because there is Islam's enmity with *Lata* and *Uza* objects. Islam fought to destroy *Lata* and *Uza* for occupying human hearts and alienating humans from Allah. Therefore, whatever its form, every object that distances the human heart from God is an idol, just like *Uzzah* and *Lata*. Everyone whose heart is occupied by something like *Lata* and *Uza* occupies the former polytheists, they are the same as the former polytheists, they were gathered by Allah as allies of the former polytheists. That is why the *iqror* charity initially worships and acts only for Allah, ultimately aiming at reaching Allah so that their deeds and worship are clean from shirk, riya, ujub and takabbur.

4.5 The Third Stage of *Ishlah* as the Path of Devotion

Meaning and meaning with al-*Ishlah* according to K.Emet Ahmad Khotib as explained by the opinion of Shufi experts what is meant by *Ishlahul* are: ار الدعوة لمة املته اته = *Must prove da'wah with work, with muamalah, and with deeds to be a noble example, be a noble role model*. = *الصالح لك اصلاحا لهم* = Thus, the personal *shilah* is evenly distributed among them, with the personal *shilah* being evenly distributed among them.

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 *iqror* charity switch to repairing and cleaning other people so that others are good and clean. The work is called Al-*Ishlah*, the person is called Al-*Mushlihun*. Under 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 *Iqror* charity to take the path to Allah must have a personality: First, Personal As-*Shilah*, repairing and

cleaning himself. Second, Al-Ishlah personality, repairing and cleaning other people. If each person who does *iqror* 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. According to K. Emet Khotib to form To become a Sholihun and a Mushlihun, you have to go through two basic patterns: first, *takhliyyah* pattern = must do repentance by cleaning and purifying oneself from the sins and turmoil of life; second, the *tahliyyah* pattern = having perfect commendable qualities to improve others.

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.

1. لقب النعمة الشدة = close the door of pleasure, and open the door of difficulty
2. لقب العزة اب الذلة = close the door of glory and open the door of misery
3. لقب الرماحة اب الجهد = close the door relax, and open the door busy
4. لقب النوم اب السهر = close the bedroom door and open the guard door
5. لقب الغنى اب الفقر = close the door of riches, open the door of poverty
6. لقب الأمل الاسعداء للموت = close the door daydreaming and open the door ready to die

4.6 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 means 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: first, 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*); 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. Loving the beauty of life in one place, loving Allah in another place but loving Allah's place must be more than loving any other place. So, a person who does *iqror* charity should not make his parents, children, and siblings become lovers more than loving Allah if they do not love kufr and are hostile to faith. It is permissible to love parents, children, and brothers but if Allah's call comes, then parents, children, and brothers must be sacrificed because Allah is more loved, otherwise they are wrongdoers because loving something beats their love for Allah.

The person whose *iqror* charity is facing Allah must turn his back on all that he loves, all that he loves is made to love Allah. People who do *iqror* deeds are aware that Allah loves them and to give their gifts demands that they love Allah. People who do *iqror* charity are more pious and more authoritative because they prioritize relationships with Allah, breaking off relations with other than Allah. The Qur'an does not require people to have to leave all parts of the world because of the love of Allah, the Qur'an realizes that the love of parents and children is human nature, the Qur'an demands that Allah's love is more than love of others. What the Qur'an hates is to love a lover more than to love Allah. The Messenger of Allah never spoke of having to be hostile to other than Allah to love Allah.

K. Emet Ahmad Khotib love of Allah needs proof in positive attitudes, he mentioned the proof of the person's love for Allah to its peak: (a) لا لاله الا الله = not stingy to spend wealth, body and power (b) لا اله الا الله = don't underestimate one of Allah's rights; (c) لا الف الا الله = does not violate any of the commands of Allah. In other words People in love feel satisfied and happy if their lover likes to be pleased with their actions, people in love feel willing to sacrifice anything as long as their lover is voluntary with their actions. The most beautiful fruit of the Prophet's efforts is the formation of the Medina Al-Munawwarah community which stands on the love of Allah and the morality of putting others first, hating himself.

4.7 The Fifth Stage Five Pledged Allegiance to Allah SWT

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 fulfill 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 fulfill promises. Keeping promises contains two positive aspects to life and living: first, strengthening the human relationship with God; second, supporting the burden of brotherhood between humans and each other, namely making each other happy and prospering each other.

Furthermore, in the view of K. Emet Ahmad Khotib, every charity fulfills the promise that it will be able to grow and develop glory and greatness for a person, and grow and develop an orderly, prosperous, and safe life for the community. K. Emet Khotib explained that the agreement with God must avoid betrayal because treason is a major violation and results in the failure of the agreement with God.

Table: Emet Ahmad Khotib's Four Types of Betrayals.

S.No	Type of Betrayal	Meaning
6.	Betrayal of Allah	Abandoning Allah's commands and violating His prohibitions; speaking the Qur'an but not practicing it.
7.	Betrayal of the prophet	Leaving the sunnah, leaving the religion that is pleasing to Allah; reducing the <i>fardhu</i> of Allah and the hadith of the Apostle.
8.	Betrayal to humans	Eating people's deposits that are not delivered; eating state property or orphan property.
9.	Betrayal to the motherland	Not hold noble morals for the homeland or lack high respect and dignity, glory, and welfare for the homeland

K. Emet Ahmad Khotib chalks out four types of betrayals: betrayal of Allah; betrayal of the prophet; betrayal to humans; and betrayal to the motherland. The betrayal of Allah means abandoning Allah's commands and violating His prohibitions, such as abandoning what is obligatory, breaking what is forbidden, speaking the Qur'an but not practicing it, speaking in front of people about following the religion but describing a way that is willing to spread evil among Muslims or mislead Muslims. This is a betrayal of Allah. Secondly, the betrayal of the prophet occurs in leaving the sunnah, leaving the religion that is pleasing to Allah, whether words or actions do not defend the sunnah and religion, coming up with words that intentionally distance people from the *fardhu* of Allah and the hadith of the Apostle or reducing the *fardhu* of Allah and the hadith of the Apostle, changing the books and hadiths left by The Prophet became a misleading madhhab even though he knew. Third, betrayal to humans is reflected in eating people's deposits that are not delivered, even though the deposit must

be guarded and maintained. It is also seen in delivering a deposit but adding or subtracting it so that it becomes someone's talk or slander, or for other purposes, is treason to humans. Eating state property or orphan property is also a treason to humans. Finally, betrayal to the motherland happens when people do not hold noble morals for the homeland or lack high respect and dignity, glory, and welfare for the homeland. It is important that people keep homeland close to their heart: just like the human heart is the place of faith, the homeland should be the place of the people who believe. People must also carry out high teachings for the homeland, and those who do not do so commit treason to their homeland.

4.8 *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.

K. Emet Khotib is of the view that to be able to obtain products of Islamic thought and life in all fields with Islamic Tarbiyyah, an Islamic Tarbiyyah system with 15 (fifteen) *manhaj* is needed.

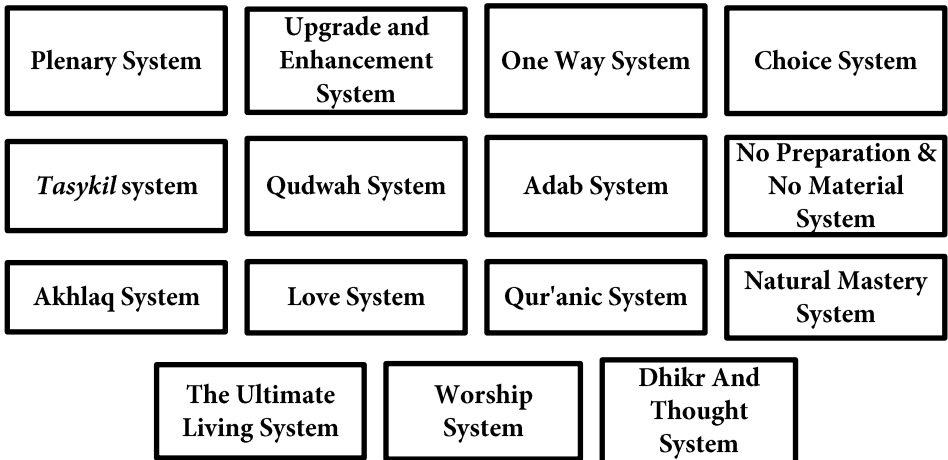


Figure 1: K. Emet Khotib's 15 Islamic Tarbiyyah System.

Table 2 illustrates the key elements of each of the Islamic *tarbiyah* system or Manhaj according to K. Emet Khotib.

Table 2: K. Emet Khotib's 15 Islamic Tarbiyyah System.

S.No	Islamic <i>tarbiyah</i> system	Key elements
1.	Plenary System	The plenary or the ultimate system comprises humans with three elements, body (physical), soul (spiritual) and mind (reason). The human plenary system is built and educated to get a balance of these three elements,
2.	Upgrade and Enhancement System	Parents, and teachers must upgrade and empower themselves and enhance their outreach to know and learn about children's lives and their problems through special education, special facilities, and special efforts.
3.	One Way System	Tarbiyyah Islam and <i>qaidah</i> are generally able to reconcile their differences into one-on-one earth, one water, and one sun.
4.	Choice System	Tarbiyyah Islam here must direct humans to choose between good and bad, which means cleansing his soul. Islamic Tarbiyyah builds children's character, directs and encourages them in a good and right direction by fostering and increasing the spirit of their will.
5.	Tasykil system/form	This trait is used as the basis by experts in fostering human awakening from weakness. From this nature two paths are born: opportunity to shape children according to their wishes; and opportunity to change traditions/customs that are against the will.
6.	Qudwah System	Qudwah (role model) strategy is closely related to students' moral character helping them to understand Islamic Tarbiyyah
7.	Adab System	The adab system must belong to those who learn the meaning of Islamic Tarbiyyah; who can put TARGHIB and TARHIB together; who would not be carried away by wants and lust out of fear.
8.	No Preparation & No Material System	This refers to a system when children can act without preparation and equipment. A religiously educated person can act without preparation and materials in dealing with and solving all the problems of his life.
9.	Akhlaq System	Akhlaq (ethics, morals) is made a regulator which can equalize the life values in children. Without akhlaq Tarbiyyah Islam is confused, unable to help a child master the different values of life.
10.	Love System	The role of mother's love is very important in protecting children. Lack of mother's love and love for children or less pure will give birth to offspring who act against the law and act free of law due to lack of discovery and understanding that feels foreign to children as a result.
11.	Qur'anic system	The Qur'an builds the mind, speech and feelings of the heart, as an effort to form a true Muslim person. The Qur'an is the first source that gave birth to knowledge, education and morality. Its role as the first source of the Qur'an to build intelligence and understanding of monotheism and faith.
12.	Natural Mastery System	Nature must be known, regulated and controlled by humans. The Qur'an came with a perfect system of how humans know their natural environment, whether born or unseen. Qur'an describes <i>natijah</i> arising from the development of nature and its life; Qur'an emphasizes the importance of human roles in life and after death.
13.	The Ultimate Living System	The ultimate living system requires humans to learn about essential life's interests, the meaning of which is only given by Islam. Islam teaches life's tasks, problems, will of freedom and willingness to serve in life.
14.	Worship System	Islamic Tarbiyyah paves the path of a child's strong relationship with Allah, known as worship system. Worship makes children pious and mushlih humans to improve themselves from the Sufla realm to the realm of the jinn.
15.	Dhikr And Thought System	Thoughts and Dhikris system give strength, which can open the way to achieve knowledge, which is able to appoint Muslims with their knowledge to conduct trials, explore all corners of nature, control the seas, lands and forests.

The *Plenary System* or *Manhaj mutakamilah*, is the unqualified and absolute entity that comprises three elements, body (physical), soul (spiritual) and mind (reason). The Islamic Tarbiyyah educates and trains humans to learn how to balance these three elements, without letting any one element exceed or retard than the other. It is like giving legal freedom to a person and strengthen him to become a strong source against any kind of weakness of humanity. Consistent with the Sufi and mystical teaching of Al-Imam Al-Gozali, the plenary system balances the human life, segregates all elements, giving the message of equality. The *Upgrade and Enhancement System* evokes in parents, and teachers to upgrade and empower themselves, by enhancing their outreach through special education, special facilities, and special efforts to be able to know and learn about young children's lives and their different problems due to personal differences, clothes, and habits. Likewise, the *One-Way System* uniquely dissolves all differences of actions and thoughts, considered a noble contribution of Tarbiyyah Islam and qaidah. It is the evidence of reconciliation of differences into one earth, one water, and one sun. The monotheistic nature of Islamic worship is another evidence of proving this fact that religion weaves one cloth for the congregation though its threads may have different patterns.

The *Choice System* refers to the choice or the options allowed by the Tarbiyyah Islam to the entire humanity, to choose between good and bad, a step towards cleansing the soul. The Islamic Tarbiyyah preaches a good message to children, to choose only the good and right direction; it fosters and increases the spirit of their will; it encourages them to dare to carry heavy burdens, face difficulties and challenges and divorce themselves from lust. The *Tasykil system*, in quite a similar way, advocates providing opportunity and environment to accept the true Tarbiyyah which stands based on its meeting, the conformity of the system with reality. Such an environment, shaped by Tarbiyyah, fosters an awakening and gives the opportunity to shape children according to their wishes, and to change traditions/customs that are against the will. The *Qudwah System* is built upon Qudwah (or a role model) strategy and its relationship with students' moral character and understanding. The Islamic Tarbiyyah shapes the personality of the child, where qudwah offers good examples from parents, teachers, friends and family, who act as role models.

The *adab system* refers to the adab (behavior) fostered through Tarbiyyah, where children learn to be polite, well-behaved, creative, healthy, and are able to express their opinions, making good behavior (adab) as their direction in life. This resonates words of guidance of Ali karomallahu, who taught how want

(desire) and love (lust) come out of fear, which must be overcome by feelings of calm and restlessness, with feelings of satisfaction and curiosity. The *No Preparation & No Material System* is understood as a lesson of the Islamic Tarbiyyah which fosters children to learn how to act without preparation and equipment to solve all the problems of life. Just like children build dexterity, skills, and health through sports to reap the benefit for the rest of their life, they must also prepare mentally with the Islamic knowledge to become exemplary. The *Akhlaq System* refers to morality and ethics (*akhlaq*) which is a basic tenet of Islamic Tarbiyyah. Those who lack moral and ethical values, they cannot raise their children. It is only Ahlaq which regulates and instills the life values in children, teaches them the meaning of good character, sincerity and perseverance.

The *Love System* is another philosophy based on the fact that parents, teachers and friends can teach children, particularly by the Islamic Ahlaq, or the mother's love. The mother's love protects children; it leads to new learning, discovery and understanding. The mother's love helps the wisdom achieved, which Islam also consider as pillar of support for the family. The *Qur'anic system* is based on the principle that the Qur'an builds the mind, speech and feelings of the heart, helping one to become a true Muslim. The Qur'an is the first source that gives birth to knowledge, education and morality. Its role as the first source of the Qur'an builds intelligence and understanding of monotheism and faith. The *Natural Mastery System* requires that nature must be known, regulated and controlled by humans, for which the Qur'an acts as a perfect instrument for humans to know their natural environment. The Qur'an describes natijah arising from the development of nature and its life; the Qur'an emphasizes the importance of human roles in life and after death; it teaches how humans relate to their resurrection on the Day of Judgment and that it builds Muslim as true human beings so that they are always on a clear path.

The *Ultimate Living System* depends largely on Islam which has given humans its essential life interests, and taught the understanding of life/tasks, life problems, and the very existence of life. The ultimate life system is governed by Islamic Tarbiyyah, which pulls and pushes human to the straight path, the path of Allah. Nothing in the Islamic Tarbiyyah has a system that negates this ultimate truth of living system, the truth of living a life choosing the noble and straight path. The *Worship System* paves the path of a child's strong relationship with Allah. Worship must be carried out by children every certain time because it is very closely related to fostering enthusiasm and will, making all their worldly deeds good in line with the goals desired by Allah. Worship makes children become pious and mushlih humans to improve themselves from the Sufla realm.

to the realm of the jinn and the hereafter amid so many different human paths and goals. Finally, the *Dhikr and Thought System* takes people to the educational phase to illuminate their minds with Islamic knowledge. Thoughts and Dhikris can give strength, open the way to achieve knowledge, the Tasawuf of Science, a knowledge much above material goals/objects, above politics of lust, a knowledge that teaches taqwa and makes one a part of ahlaq Al-Qur'an.

4.9 Islamic Tarbiyyah and Religious Provisions

In order to help carry out Islamic Tarbiyyah in accordance with the 15 (fifteen) systems (*manhaj*), there is a need to look for a form of Islamic Tarbiyyah to find out how it can be affiliated with Islam. Although Islam is a necessity for human life, humans are foreign, who do not know Islam. Therefore, Islamic Tarbiyyah is an interest that is needed by Islam to work and act with hard work for the following reasons: Islam should be known to humans; Islam to be a basic element of life; Islam can be used as a strong spiritual antidote for his life; and Islam to become his religion. These four targets belong to Islam which must be the first target of Islamic Tarbiyyah, the way to achieve it means achieving Islam itself because it is Tarbiyyah Islam, which must build their children with aqidah, Shari'ah worship. Islamic Tarbiyyah must build children with knowledge, values, teachings and Islamic morality. In terms of being a necessity for Islam, Islamic Tarbiyyah is a tool of Islam whose job it is to fulfill four targets for humans.

As a tool of Islam, Islamic Tarbiyyah must have a form that follows the will of the Islamic Religion, therefore, the form of Islamic Tarbiyyah must be supported by the four provisions of the Islamic Religion, namely: *Ar-robbaniyyah*, *Al-Jam'u*, *Ihtiromul Aqli.*, and *Ihtiromul Ilmi*. *Ar-robbaniyyah* means divinity, which in Islamic Tarbiyyah, means the Islamic Aqeedah, a divinity created by Allah, originating from Allah Himself, to distinguish it from other divinities or divinity created by humans coming from nature, or divinity created by humans originating from their desires and desires. *Al-Jam'u* means integrating religion with nature, with sharia, with the afterlife, with inner and outer. If the four sets that must be integrated are separated, the Tarbiyyah that separates them is not supported by one stipulation of the Islamic Religion, not the Islamic Tarbiyyah. *Ihtiromul Aqli* means respecting reason, because reason is the source of thinking and dhikr is the same as worship. *Ihtiromul Ilmi* means appreciating knowledge because science is content for reason. The more knowledge, the more people think, the more worship.

From this analogy, two targets of Islamic Tarbiyyah were born: first, building a complete human being who has characteristics like a faithful heart, knowledgeable mind, and Islamic Sharia Board; second, building humans so that their minds become the mouth of knowledge, where religion is integrated with the world, *aqidah* is integrated with *sharia*, the world is integrated with the hereafter, physically and mentally. To achieve these two goals, two paths must be taken: first, changing the child's personality by erasing his natural character with Islamic Tarbiyyah; second, making children who have natural *khoir* character, improve themselves to have Islamic Tarbiyyah character so that his *aqidah* heart regulates and controls nature, which is governed and controlled by that *aqidah* by the body of Islamic Shari'ah, assisted and served by its knowledgeable mind.

The results of the same two kinds of education are less in shape, (1) Some control nature plus the hereafter with *aqidah* and *shari'ah* but are not helped, are not served by their knowledgeable minds, their power is blind and does not know the way and (2) Some control nature with their intellect plus science, he is aware of all the roads but is paralyzed and cannot run smoothly, his power is not normal.

4.10 *The goal of Islamic Tarbiyyah*

The target of Islamic Tarbiyyah with all the ways that are following its form supported by the provisions of the Islamic Religion is only an effort and effort of Islamic Tarbiyyah to prepare humans to live honestly and straight; to do good deeds and work until you get the results of your charity and work; and to remain safe from irregularities and irregularities and the law. Hence, the numerical value obtained by children from lessons, goals and the course of education is not the goal of Islamic Tarbiyyah. The value is just to know to what extent the results of Islamic Tarbiyyah prepare their children to be able to achieve their goals. In addition to the value of preparation, Islamic Tarbiyyah must have a goal value.

The objectives of Islamic Tarbiyyah that must be obtained by the following preparations: to become young people who have faith in Allah, because their faith in truth and honesty is always increasing; to believe that heart, mind and lust shine very brightly because it is illuminated by *al-haq* (the truth of Allah); and to believe that life path is not deviant but straight because it is built by knowledge and work. Furthermore, K. Emet Ahmad Khotib gives the form of Islamic Tarbiyyah which must consist of and must be supported by three complete and perfect elements namely: interest in Islam; following the complete characteristics of the Islamic religion; and aiming under the will of Islam and maintaining the

integrity of its form perfectly. To achieve these elements, Islamic Tarbiyyah must not forget or leave the recipe for Tashawuf Science. These are the main thoughts of K. Emet Khotib about the mysticism of science through tarbiyah Islam, with this knowledge of Sufism, is expected to form *Insan Kamil* or a complete human being balanced in mind, heart and charity.

4.11 *Sufism in Ubudiyah*

K. Emet Ahmad Khotib views that Sufism must be attached to the *ubudiyah* area so that it is not dry without meaning, because humans in worship are not just moving the body through standing, bowing, prostration, and sitting. Worship through body movements without heart movement will feel dry, like the movement of a robot without a soul. Worship is not only sufficient to fulfill the esoteric aspect, but worship must touch the esoteric area. Worship has no value if only by moving the body through the pillars such as prayer, pilgrimage and others.

K. Emet Ahmad Khotib explained the position of prayer in the Qur'an, prayer is not just a ritual obligation, but prayer has deep meaning and wisdom. K. Emet Ahamad Khotib explained Prayer is a grace and mercy from Allah swt given to humans. Allah has made it mandatory for all Muslims to carry out prayers that contain enormous advantages and many benefits for the welfare of human life. Furthermore, K. Emet Ahmad Khotib explained aspects of Sufism in prayer starting from takbir to greetings so that people praying more can get the benefits and benefits of prayer, so according to him, every prayer is required to have a sense of *muro'ah* in the pronunciation of prayer and understand the prayer sentences that he reads. , by paying attention and understanding sentence by sentence the meaning of the spoken purpose. That is the *kaifiyah* of praying in the heart according to K. Emet Ahmad Khotib, this is following what is taught by the views of Sufism scholars.

4.12 *Destroyer of Sufism Values*

According to K. Emet Ahmad Khotib's view that humans can be damaged by their personality and cannot reach the values of *fitrah* if humans are covered in three things: evil environment; paralyzed soul and treasure. The first thing, Evil Environment, reminds all humans that when nature acts as a bridge in human guidance for the existence of God, it will be destroyed by an evil environment. The evil environment makes the *fitrah* rotten, drags it away from the faith,

replaces its purity with a filthy disease, hates freshness and accepts shallowness of heart. This is the secret why many people turn away from faith and piety, then accept kufr, shirk, even though kufr and shirk are foreign to their minds, foreign to the events of their lives. The second thing, Paralyzed Soul refers to the mental disaster that is very dangerous to this world because of the paralysis of the soul, due to its rejecting religious teachings such as truth, justice, grace, brotherhood and peace. This paralysis is due to the progress of the West to become a superpower and its sharp attitude against the existence of God. It is due to accepting religion only to appease the people who support it. There is no way to save him except to be alone in religion and accept himself to religion, and accept his teachings with their nature. Like a fetus that survived because it came out of its stomach, like a tiny duck that came out of its egg. If it is natural for him to seek religion, he will surely get Islam, because Islam is the religion of nature. The third thing, Treasure, symbolically presents the phenomenon that the very thick materialistic fog (materialism), closes the heart, rejects faith and Islam of people who are entrenched everywhere, in all parts of the world. The goal is to defeat reason and spirit to reject faith and leave Islam. Everyone must have glory and life force but what is glory and life force, some see it in wealth, sometimes people demand it from position and power, some look for it with family, class, or block. It is rare for people to see the glory and strength of their life in Allah, very rarely are those who seek and demand it from Allah. Even in certain times, many people are afraid to follow the way of Allah, afraid of being taken away from his property, afraid of being removed from his position, afraid of being ostracized from the community. As a result, his life is now piled up with wealth, the higher his power, his family, his class, and his block are getting bigger and stronger, but his glory and life force is only peace waiting for war, only riches waiting for poverty.

4.13 K. Emet Ahmad Khotib and Sufistic Typology

K.Emet Ahmad Khatib's idea related to the field of Sufism began by emphasizing the attitude of monotheism to be the commander of the spirit of worship and life. Departing from the reference book as mentioned above and the Intisab and the Ishlah al-Tsamaniyah charter, K. Emet Ahmad Khatib that Sufism is the main root in Islam as a realization of the attitude of ihsan who feels the presence and closeness to Allah. Sufism is essentially derived from the sentence *Thayyibah (La Ilaha Illa Allah)* with the task of liberating humans from worshipping fellow human beings, property, idols, position to worship Allah alone. In addition to freeing humans from mental slavery and worship of fellow beings, the *thayyibah* sentence also teaches human emancipation from false values that stem from lust, power madness, and mere sensual pleasures. A life dedicated to sensual pleasures, power, and the accumulation of wealth, is sure to cloud common sense and distort a clear mind.

Furthermore, the teachings of Sufism that were built by K.Emet Ahmad Khatib emphasized building a relationship with Allah intensely (Hablum min al-Allah), besides that Tawhid also needed to be manifested in the social realm and concrete social reality (Hablum Min an-Nas), with the understanding that there is a social dimension in every Sufism teaching. Sufism emphasizes the ritual and spiritual aspects. The essence of Sufism is ultimately to cleanse human nature.

K. Emet Ahmad Khatib seems to measure human quality with *ubudiyah* and *akhlaql karimah* attitude. Meanwhile, a belief in the context of monotheistic faith is measured based on the ability of monotheistic faith in reading, understanding, developing and liberating the living conditions of the believers. Liberation of living conditions from being misguided, despised, colonized, shackled to their basic rights and raped by their human dignity, becoming a creature of God who takes the path of truth, is noble, free, independent, dignified, and honest with fellow human beings. That is the way of *tasawuf* that K.Emet Ahmad Khatib has followed throughout his life. The thoughts and practices of Sufism by K. Emet Ahmad Khotib can be typified by Sunni Sufism followers who emphasize aspects of worship and worship of Allah and the formation of *akhlaql karimah*.

5. 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 a *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 *lkhoir*. 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 ritualist 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, both in education, politics,

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