

Integrative Values of *Sufism* and Nationalism within *Santri* Communities at Pondok Pesantren Daarul Ulum wal Hikam Yogyakarta (Leadership and Character Building Analysis)

Shofiyana Nadia Fairuz
UIN Sunan Kalijaga
sofienadyaa@gmail.com

Abstract:

National identity crisis emerged in the country; many pesantren understand Sufism textually, and the need to dialogue Sufism in the national context. The Pesantren of Pesantren Daarul Ulum wal Hikam Yogyakarta prepared future leaders with high moral values through the implementation of Sufism and nationalism education in an implementative way through a humanist approach. The researcher employs qualitative method for the field research. Data collection techniques are observation, interview and documentation. The data gained then is analyzed through data reduction, data presentation and conclusion making. The validity test of the research data used triangulation techniques and sources. The results showed that, Sufism values are implanted at boarding Daarul Ulum wal Hikam through several methods: (1) role models, (2) spiritual training with phases of Takhalli, Tahalli, Tajalli, and (3) story telling. The values of Sufism include: sincerity, repentance, khauf and raja', zuhud, faqir, patience, ridha, muraqabah. The sufism at this pesantren followed Sunni Sufism based on Ahlussunah wal Jama'ah. Nationalism values are inculcated through the following methods: (1) knowing the good, (2) loving the good, (3) desiring the good. Nationalism values include religious, tolerance, hard work, independent, democratic, patriotism, national spirit, communicative, peace loving, care for the environment and responsibility based on Pancasila and the 1945 Constitution. The formation of leadership character is done by integrating the values of Sufism and nationalism in teaching and learning activities, pesantren culture and self-development so that the following characters emerge: theocentric, voluntary in serving, wisdom (faṭānah), simplicity, independence, altruism, sincerity, nationalism, responsibility (amanah), role modeling, moderate, visionary. The synergy of the values of Sufism and nationalism was applied through the concepts and processes of education that were organized by the pesantren. The synergy produced the values of Sufism which was nuanced by nationalism and created a new educational model namely Sufism-Nationalism Education.

Keywords: *Sufism, Nationalism, Leadership, Character Building, Pesantren*

A. Introduction

Sufism as the core of moral education at Islamic boarding school (*pesantren*) had been dominating the curriculum of education since 15th to 18th century. There was a shift in the 19th and 20th from Sufism-oriented education to language and *fiqh* (Islamic Jurisprudence) oriented.¹ The reason was the fact that Sufism was assumed to have similarities with mysticism which was no longer relevant to the condition at the time and human resources. This shifting orientation could be seen from most *pesantren* which tended to understand Sufism rigidly such as performing seclusion and staying away from the mundane life, particularly politics and government. Sufism should not be seen as a passive symbol for human civilization. Instead, Sufism should be understood as a solution from a different perspective. Therefore, dialogue between Sufism and modernity is essentially needed to construct a new substantive education.²

The *Pesantren* of Daarul Ulum wal Hikam (DAWAM) used a humanistic approach in organizing its education. The *pesantren* does not apply any kind of punishment (*ta'ziran*) so that the *santri* (students of *pesantren*) carried out various activities on their own awareness. In addition, *santri* had the opportunity to participate in designing learning materials according to their needs. *Santri* were motivated to think creatively, critically and responsibly as an effort to form leadership character in line with the vision of the Islamic boarding school i.e. "Creating noble leaders". Sufism and nationalism were developed through learning activities in classrooms or being directly practiced as an integral part of the community (live in).

Based on the above background, the study focuses on: (1) How to educate the values of Sufism and nationalism in the *Pesantren* Daarul Ulum wal Hikam? (2) How is the formation of leadership character conducted by the *Pesantren* of Daarul Ulum wal Hikam?

B. The Values Of Sufism, Nationalism, and Leadership Character

Synergy in the Great Dictionary of The Indonesian Language (KBBI) means join operation or activity. Therefore, synergy is understood as a combination of two or more elements that co-exist and complement each other in order to achieve a harmonious unity and intact. Further fundamental theories of this research are described as follows.

¹ Mujamil Qomar, *Pesantren : dari Transformasi dan Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Penerbit Erlangga, 2005). p. 126

² Abdul Kadir Riyadi, *Antropologi Tasawuf: Wacana Manusia Spiritual dan Pengetahuan*, (Jakarta: Pustaka LP3ES, 2014). p. 102.

1. Values of Sufism and Nationalism

Gardon Allport stated as quoted by Mulyana, “*Values are beliefs that make a person act on the basis of his choice*”³ Kuperman explained, “*Values are normative benchmarks that influence humans in determining their choice among alternative ways of action*”⁴ It can be concluded that value is the basis of human action that influences significantly on their quality of life as the impact of their actions and choices.

Abu Hasan asy-Syadzili describes Sufism as, “*training the soul to diligently worship and return to the laws of God*.”⁵ Ibn Ujaibah said, “*Sufism is the knowledge to know how to reach Allah, cleanse the mind from all despicable morals and beautify it with a variety of commendable morals*”⁶. So that, Sufism is a science that studies how to purify soul as an effort to get closer to God.

Overall, Al Ghazali believes that there are seven values of Sufism that need to be realized in everyday life and thoughts in order to become a perfect human being (*insan kami*). The seven values are⁷: repentance, *zuhud*, *faqir*, patience, *ridha*, *muraqabah*, *khauf* and *raja'*.

The values of nationalism in developing cultural education and national character are sourced from the followings: religion; Pancasila (five principles); culture; national educational goals.⁸ Those sources generate nationalism values namely⁹: being religious, being honest, tolerance, discipline, hard work, being creative, being independent, being democratic, having high curiosity and having spirit of nationalism.

2. Theories of Character Building

Simon Philips states, “*character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors displayed*.”¹⁰ Thomas Lickona describes that character is formed from three interrelated parts; moral knowing, moral

³ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2011), p. 9.

⁴ *Ibid*.

⁵ Quoted from Hamid Shaqqar, “Nur at-Tahqiq” dalam Syaikh Abdul Qadir Musa, *Hakekat Tasawuf*, (Jakarta: Qisthi Press, 2011), p. 6.

⁶ Quoted from Ahmad ibn Ujaibah (died in 1266 H), “Mi’raj at-Tasyawwuf il Haqa’iq at-Tashawwuf” in Syaikh Abdul Qadir Musa, *Hakekat Tasawuf*, (Jakarta: Qisthi Press, 2011), p. 6.

⁷ Samsul Munir Amin, *Ilmu Tasawuf*, (Jakarta: Amzah, 2012), p. 214. See also Al Ghazali, *Ihya Ulumuddin*, (Indonesia: Daarul Kutub Arabiyah), IV.

⁸ Kementerian Pendidikan Nasional, Badan Penelitian dan Pengembangan Pusat Kurikulum, *Pengembangan Pendidikan Budaya dan Karakter Bangsa: Pedoman Sekolah*, (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum Kemendiknas, 2010), p. 8-9.

⁹ Kementerian Pendidikan Nasional, Badan Penelitian dan Pengembangan Pusat Kurikulum, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*, (Jakarta: Badan Penelitian dan Pengembangan Pusat Kurikulum Kemendiknas, 2010), p. 9-10.

¹⁰ Simon Philips, *Refleksi Karakter Bangsa* (Jakarta: Bumi Aksara, 2008), p.235.

feeling, and moral action.¹¹ Based on the explanation above, it can be concluded that character is a realization of values by human beings that consistently affect their behavior, lifestyle, and thinking.

Doni A. Koesoema explains that character education is a personal and social effort to create a conducive environment for the growth of individual freedom.¹² Character education is defined as character planting directing the learners to understand (cognitive), feel (affective) and doing good (psychomotor).

Character development in formal and non-formal education units is divided into four pillars, namely teaching and learning activities in classrooms, daily activities in the form of cultural development of formal and non-formal education units; curricular and/or extracurricular activities, as well as daily activities at home and in the community.¹³

Maragustam explained six strategies for character formation, that is: *habituation* and civilizing, *moral knowing*, *moral feeling* and *loving*, *moral acting*, *moral models* and repentance.¹⁴

Masnur Muslih outlines the strategy of character building in two ways, namely integration in daily activities and integration in programmed activities.¹⁵

Ratna Megawangi proposes four methods of implementing character education, namely: (1) knowing good, (2) loving the good, (3) desiring the good, and acting the good simultaneously and continuously.¹⁶ M. Athiyah Al-Abrasy explains several methods of character formation namely¹⁷: (1) role model, (2) advice, commands, gentle advice, and (3) drilling. Character drilling in Sufism is done through several stages namely¹⁸: (1) *takhalli* (emptying oneself from despicable behavior or morals), (2) *tahalli* (filling or decorating oneself by familiarizing oneself with good behavior,

¹¹ Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik* (Bandung: Nusa Media, 2013), p. 72.

¹² Doni Koesoema A. *Pendidikan Karakter: Strategi ...*, p. 194

¹³ Kemendiknas, *Kerangka Acuan Pendidikan Karakter*, (Jakarta: Direktorat Ketenagaan, Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan Nasional, 2010), p. 26.

¹⁴ Maragustam Siregar, *Filsafat Pendidikan Islam: Menuju Pembentukan Karakter Menghadapi Arus Global*, (Yogyakarta: Kurnia Kalam Semesta, 2016), p. 264-271.

¹⁵ Masnur Muslih, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), p. 175-176.

¹⁶ Ratna Megawangi, *Pendidikan Karakter*, (Cimanggis: Indonesia Heritage Foundation, 2007), p. 15.

¹⁷ M. Athiyah Al-Abrasy, At-Tarbiyah Al-Islamiyah, terj. Bustami A.Gani dan Djohar Bahry, *Dasar-Dasar Pokok Pendidikan Islam*, (Jakarta: Bulan Bintang, 1990), p. 113.

¹⁸ Ahmad Bangun Nasution dan Royani Harum Siregar, *Akhlaq Tasawuf: Pengenalan, Pemahaman dan Pengaplikasiannya disertai Biografi dan Tokoh-Tokoh Sufi* (Jakarta: RajaGrafindo Persada, 2013), p. 31

deed and moral values), (3) *tajalli* (loving for God and strengthening the feeling of love).

3. Leadership Character

Suradinata explains that leadership is an ability of a leader to control, lead, influence the thoughts, feelings or behavior of others to achieve the goals that have been set previously.¹⁹

The ideal leadership model refers to the leadership of the Prophet Muhammad. The ability of leaders to control themselves and influence others to achieve common goals by emulating the life of the prophet is called prophetic leadership.²⁰ The prophetic leadership paradigm as described in the QS. Ali Imran: 110 includes three elements, namely: humanism (*amar ma'ruf*), liberation (*nahi munkar*) and transcendence (faith in Allah).²¹

As described in the Al- Quran, the leadership character of the prophet is as follows²²:

1. Being smart, analytical and critical (*faṭānah*) as contained in QS. Al- Baqarah: 151, QS. Yusuf: 55, and QS. Yusuf: 109.
2. *Tablig* (being communicative), being firm, brave, honest, and standing for justice as written in the QS. Al- Baqarah: 213 and QS. At- Taubah: 33.
3. Being gentle and full of affection as narrated in QS Ali Imran: 159 and QS Al- Anbiya: 107.
4. Carrying the mission of monotheism or *tauhid* (transcendental) as contained in QS Al-A'raf: 59, and Q.S. Al- A'raf: 65, 73, 85.

C. Concept And Implementation of Leadership Character Building Based On The Values of Sufism And Nationalism

1. Teaching Sufism and Nationalism Values

Sufism is taught directly by *pesantren* leaders (*kiai*) as the highest scientific symbol in the structure of Islamic scholarship. Gus Mohamad Sobirin explained,²³

¹⁹ Suradinata, Ermaya, *Psikologi Kepegawaian dan Peranan Pimpinan Dalam Motivasi Kerja*, (Bandung: CV Ramadan, 1995), p. 11.

²⁰ Fryda Elsintania, "Pengaruh Kepemimpinan Profetik Dan Etos Kerja Islam Terhadap Komitmen Organisasi" dalam *Prosiding Konferensi Nasional Peneliti Muda Psikologi Indonesia 2016 Vol. 1, No. 1*, p. 74

²¹ Kuntowijoyo, "*Islam Sebagai Ilmu: Epistemologi, Metodologi, dan Etika*", (Yogyakarta: Tiara Wacana, 2006), p. 87.

²² Soleh Subagja, "Paradigma Nilai-Nilai Kepemimpinan Profetik: Spirit Implementasi Model Kepemimpinan di Lembaga Pendidikan Islam" dalam *PROGRESIVA Vol.3 No 1. Januari-Juni 2010*, p. 36.

²³ The data was gained through interview with Mohamad Sobirin, the head of the Pesantren Foundation of Darul Ulum wal Hikam, on June 18, 2017 at 20.15 in Complex 2.

"... as we truly believe that Sufism is the basic of character education in *pesantren*-knowledge structure. So that character can be said, based on the epistemology of *pesantren* sciences, as something that can form *ithminanul qolb*. what is it? the calmness of the sou. That is the main purpose of our life or how life is managed, life orientation is *ithminanul qolb*, or in the language of psychology, the term well being - subject well being. That is what was formed, how to form it, the strategy was indeed that the curriculum was predominant, the basis curriculum was the nomenclature of Sufism. "

Sharia should be learned first before Sufism. Based on books they studied, it could be concluded that the *pesantren* followed Sunni Sufism such as Al Ghazali, so that the values of Sufism include: the ascetic, repentance, *khauf* (fear of Allah) and *raja'* (hopeful to Allah), needy, patient, *rida* (perfect contentment with God's will or decree), *muraqabah* (self-observation). The cultivation of Sufism values in students is done through several methods, namely:

a) Exemplary Method

Exemplary method significantly impacted on students mentality. The value of *zuhud*, for example, is shown directly by the devotion of *pesantren* leader (*kiai*).

b) Spiritual Training Method

The training was carried out, as explained by Ahmad Bangun Nasution and Royani Harum Siregar, in the forms of:

1) *Takhalli*

The process is done in order to raise students or *santri's* awareness and knowledge about bad deed through teaching-learning activities, intensive training and regular *dhikr* every morning and evening as a means to bring heart closer to God.

2) *Tahalli*

Santri are encouraged to apply and practice the values contained in the Sufism books they study.

3) *Tajalli*

The *kiai* provides for *santri* guidance by strengthening the transcendental dimension and knowledge which is sourced from God.

c) Story-Telling Method

This method is carried out by the *kiai* by telling various events experienced by himself, his family or colleagues. Each event was described as well its *ibrah* (moral message) and the values related to the topic being studied so that *santri* understood and could relate the values to their lives.

Nationalism education was taught through discussions and study forum led by *santri*. Based on the observations, the researcher concluded that nationalism values were instilled as a value that increases *santri's* awareness of their citizenship and

state-membership corresponding to the Pancasila ideology and the 1945 Constitution. The above mentioned values, namely: religiousness, tolerance, hard work, independent, democratic, love of the fatherland, nationalism, communicative, love peace, care for the environment and responsibility. The planting of nationalism values was carried out according to the Ratna Megawangi exposure method, namely:

1) Knowing the good

This method was carried out through nationalism discussion and study forum. The goal is, for students, to master and understand rationally about nationalism and the importance of nation and state awareness.

2) Loving the good

Santri were directed to be fond of (doing) kindness by touching *Santri*'s emotional side. Every material of nationalism education was related to *Santri*'s life.

3) Desiring the good

Understanding and loving good give impact on the emergence of *santri*'s desire to do good. This was demonstrated by their participation in expressing their aspirations both within the pesantren and the community.

4) Acting the good

Knowing the good grows the love and desire of *santri* to do good. One of examples was that *santri* lived within the community so that they could observe and analyze the situation. If they found a problem, they could look for the source of the problem to formulate the best solution.

2. Building Leadership Character

DAWAM *pesantren* shapes leadership character by making a right synergy between Sufism and nationalism values in daily activities and programmed agendas as like the theory of Masnur Musleh. In details, the formation of the leadership character of *santri* in Pesantren DAWAM can be described as follows:

a) Teaching and Learning Activities

1) Learning Process

Teachers/*ustaz* taught study material based on curriculum. Besides, teachers/*ustaz* could also do improvisation for their teaching methods. The steps of learning process are as follows:²⁴

²⁴ The data was gotten from observation to Siti Khoirotun Nisa as the chief of *Pesantren* DAWAM for female in his teaching planning on May 18-21, 2017 at main complex.

(a) Preliminary Activities

Based on the observation, the preliminary activities are: teachers/*ustaz* got in the classroom based on schedule, greeted students, and prayed; filled out students' attendance list; brushed up on previous materials; and delivered general learning material (basic competency).

(b) Main Activities

1. Exploration

Exploration was done through personal consultation to the teachers/*ustadz*. In addition, the exploration was also done in the form of questions from teachers/*ustaz* to *santri*, so that it could be concluded that exploration activities in *pesantren* were almost the same as learning activities in formal schools.

2. Elaboration

Guru/*ustaz* gave practical and/or written assignments that would be discussed in the next meeting led by students.

3. Confirmation

Teachers/*ustadz* confirmed learning outcomes in a short description related to the lesson material so that students were able to apply lessons learned in their daily lives.

(c) Closing Activities

Teachers/*ustaz* concluded the lesson and evaluated the class by giving questions to students. Furthermore, teachers closed and recited prayers together with students.

2) Curriculum

The synergy of Sufism and nationalism values was drawn as a hidden curriculum in the learning process at *pesantren* DAWAM. Learning material given linked something related to nationalism to Sufism or vice versa; inserting Sufism values in nationalism.

After examining the lesson material, Qur'anic interpretation book of *al Ibriz* in Q.S. Al- Maidah verse 48, the *kiai* explained that the verse supported the idea of Indonesian principle of Bhinneka Tunggal Ika, unity in diversity. God is able to create humans in one form or color, but in reality, God creates a variety of differences. Islam also has many different religious thoughts and *ijtihad* methods. These differences should not be seen as the cause of conflict and disharmony among Muslims, instead, they are *sunnatullah* (God's will) to make human compete in doing good things.

In the context of nation and state, various differences may serve as a unifying bridge. *Santri* should take it that diversity comes from God, so they can

position themselves as Muslims with the ideology of Pancasila that maintain the unity of Indonesia.

The discussion on nationalism held on a Thursday, May 4th, 2017 with the theme "Responses to Hoax to Maintain National Stability". A *Santri* who acted as one of the speakers highlighted the phenomenon of hoaxes in Indonesia by describing various factors causing the spread, indications, and consequences of hoaxes. The discussion ended with a description of the danger of spreading slander as stated in Al- Quran QSAI- Baqarah: 217 and QS. Al- Baqarah: 191.

Nationalism education was also taught in an informal method called "Ngaji Kebangsaan" or Nationalism Forum. Ngaji Kebangsaan invited *ulama* or Muslim clerics and *umaro* (officials of government) sit together in one forum to discuss about the diversity, nationalism, and Islam nusantara.²⁵

The core of religious nationalism is reflected in the recitation of *shalawat* (poems to praise Prophet Muhammad) and the singing of Indonesian anthem together in the forum. The aim of Pengajian Kebangsaan was to teach the learners not only about Islam but also nationalism. For example, Pengajian Kebangsaan on Wednesday, May 24, 2017 discussed the theme "Maintaining the Diversity of Indonesia towards Islam Rahmatan Lil Alamin". The theme was chosen due to issues related to national problems, Islamic state, that threaten the unity of Indonesia. This showed the concern of *pesantren* for public knowledge about the country's problems seen from Muslim scholars and the government point of views. The speakers were representatives of Islamic organizations, governments, employers and also muslim clerics.²⁶

b) The Culture of Pesantren

The culture of pesantren includes the culture of living modest, independent, sincere, democratic, friendly and responsible.

Living modesty is shown by their reasonable way of meeting their needs and their proportional speaking, doing, and eating. Modesty represents the values of *zuhud* and *ridho*. *Santri* were taught not to put worldly or mundane life as their highest priority. At the same time, modesty contained the values of being *faqir*, no desire or willingness to possess wealth and authority excessively so that he or she could easily take off the position for the community interests.

Independence was shown by not relying on others. The *pesantren* encouraged

²⁵ The information is gained through interview with Muhammad Syarifuddin Ghazali as the department of education on June 10, 2017 at 19.30 in Central DAWAM (PP DAWAM I).

²⁶ The data was sourced online news written by Irwan Kelana with the title "Ponpes Dawam Gelar Pengajian Kebangsaan", in <https://www.republika.co.id> Thursday, Mey 25, 2017 at 20.37, accessed on July 1, 2017 at 20.40 WIB.

santri to try to meet their own needs and not to always depend on their parents. Independence in terms of economic is also an important aspect of life. In this *pesantren*, *santri* had to manage a number of *pesantren* economic enterprises such as: Rumah Entrepreneur Indonesia (REI); Dawam Information Technology (DTI) and KOPSINDO (Koperasi Santri Indonesia). Some *santri* also managed independent businesses such as el-Hawa Souvenir, Esensi Coklat, Angkringan etc. The *kiai* gave insight into the attitude of *zuhud* and *faqir*. *Zuhud* does not mean to reject completely worldly life. On the other hand, *Zuhud* placed economic and political activities at the root of humanism values as a form of devotion to God.

Santri's sincerity was shown by the fact that their motivation of praying, working, studying, and teaching is only for God. DAWAM *pesantren* is a non-benefit boarding school that does not take some amount of money from its students. It is a form of applicative sincerity that is taught through the exemplary of *kiai*. Santri are encouraged to do good things without hoping for any returns. Other examples of *Santri's* sincerity are teaching at School for Reading the Qur'an (TPA) at village and being involved in social activities with the local communities. The *santri* are encouraged to do *Sadaqah* (charity) with their energy, thought and prayers according to their ability without thinking about material benefits.

Another interesting habit of DAWAM *santri* is to greet each other. *Santri* are accustomed to greeting and saying *salam* when meeting other *santri* both inside and outside the *pesantren* environment. *Santri* understood the virtues of *salam*. Saying *salam* and greetings is a symbol of Muslim identity. The *kiai* explained the importance of saying *salam* and answering greetings in the study of Al Ibris Chapter An-Nisa: 86.

This *pesantren* is also democratic. It can be seen from the discussions and study forum in the learning activities at *pesantren* Dawam. *Santri* take part in the formulation of the curriculum with the education department so that they could design the study concept to reach the objectives of their study at the *pesantren*.²⁷

This process lets *santri* think about their prospects in the next few years. On another occasion, *santri* exchanged ideas and thought directly with *kiai* related to their studies. *Santri* used to think critically and creatively and was encouraged to be tolerant to others.

The culture of responsibility is reflected in *santri's* awareness of their responsibility and obligations. An interesting point from the DAWAM *Pesantren* is their humanist upbringing. *The pesantren* did not apply punishment (*ta'ziran*) and fine. This is intended to develop *santri's* spirit of leadership because all of their actions

²⁷ The data is gathered from Interview with KH. Ahmad Sugeng Utomo as the *Kyai/Kiai* of Pesantren DAWAM and Gus Mohamad Sobirin as the head of The Pesantren Foundation on June 18, 2017 at 20.15 in Complex 2.

are supervised directly by God and every individual's activities and deed will be counted in the hereafter.²⁸

c) Self Development

1. Routine Activities

The *pesantren* conducted some routine activities to form a transcendental character of *santri*. After doing further observation, these activities contain Sufism values as well as nationalism values. Here are the routine activities at the DAWAM *Pesantren*:

Table 4.0
Daily Routine Activities at PP.DAWAM

No	Activity	Sufism Values	Nationalism Values
1	Prayers in Congregation	<i>Ikhlās</i> (sincere), <i>zuhud</i> (not preoccupied by material things), <i>raja'</i> (expectation) and <i>khouf</i> (fear), patients, <i>riḍa</i> (perfect contentment), <i>muraqabah</i> , <i>taubat</i> (repentance).	Religious, responsibility, independent, peace-loving, tolerance, spirit of nationalism.
2	Reciting the whole Al-Quran	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> and <i>khouf</i> , patient, <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
3	<i>Manaqiban</i> (reciting the biography of Syaikh Abdul Qadir)	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> and <i>khouf</i> , <i>sabar</i> , <i>riḍa</i> , <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
4	Tahlil (a form of dhikr by uttering specific sentences)	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> and <i>khouf</i> , <i>sabar</i> , <i>riḍa</i> , <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
5	Sholawat Nariyah-an.	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> and <i>khouf</i> , <i>sabar</i> , <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
6	<i>Mujahadah</i>	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> and <i>khouf</i> , <i>sabar</i> , <i>riḍa</i> , <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
7	<i>Maulid Diba</i> and <i>Barzanji</i>	<i>Ikhlās</i> , <i>zuhud</i> , <i>raja'</i> dan <i>khouf</i> , patient, <i>muraqabah</i> , <i>taubat</i> .	Religious, responsibility, tolerance, peace-loving, spirit of nationalism.
8	<i>Ro'an</i> (weekly deep cleaning)	<i>Ikhlās</i> , <i>zuhud</i> , <i>faqir</i> , <i>sabar</i> , <i>riḍa</i> .	Religious, responsibility, tolerance, peace-loving, care for nature

²⁸ The data is sourced from interview with Muhammad Syarifuddin Ghozali as the member of Education Department on June 10, 2017 at 19.30 in Central DAWAM (PP DAWAM I).

2. Programmed Activities

Programmed activities provided *santri* opportunities to express their skills, talents and interests. These activities are as follows:

Table 4.1
Programmed Activities at PP. DAWAM

No	Activities	Sufism Values	Nationalism Values
1	Martial Arts of Persaudaraan Setia Hati Terate (PSHT)	<i>Ikhlas, zuhud, patient, riḍa.</i>	Tolerance, hard work, peace-loving, nationalism.
2	Indoor football	<i>Zuhud, sabar, riḍa.</i>	Tolerance, hard work, peace-loving, nationalism.
3	<i>Khitobah</i> (speech)	<i>Ikhlas, zuhud, patient, riḍa.</i>	communicative, hard work, peace-loving, nationalism.
5	Entrepreneurship	<i>Ikhlas, zuhud, faqir, raja' and khouf, patient, riḍa, muraqabah.</i>	Hard work, communicative, independent, nationalism, responsible.
6	Societal organizations such as JPMI (<i>Jaringan Pemimpin Muda Indonesia</i> , Indonesian Youth Leaders Network), BANKOR PBN (<i>Koordinator Penggerak Budaya</i> , Coordinating Body for Cultural Movement).	<i>Ikhlas, zuhud, raja' and khouf, patient, riḍa, muraqabah.</i>	Hard work, communicative, democratic, nationalism, responsible.

Pesantren has its own ways to run its activities. One of them is by having a large writing as a reminder for *santri* about the principles and manners of being a *santri* namely:²⁹

“(1) santri iku ngilmu ora nggo ngilmu, tapi ngamal, ngajio tur lakoni kanthi sak mesthine!; (2)santri iku nganggo klambi, klambine iku jenenge akhlak, nggo o iku klambi nek endi wae!; (3)santri iku kudu dadi pemimpin, dadio pemimpin marang awakmu, nembe marang liyamu!; (4)santri iku kudu mulyo, corone.. hormatio awakmu kanti liyamu; (5)santri iku ojo mung ngaji syari’at bloko, kudu thoriqot lan haqiqote!; (6)santri iku sejatine santri yen wis manfaati kanggo liyane!”.

“(1) For santri, science is not for science, but for application, learn and do properly what you learn!; (2)santri wear cloth, and santri’s cloth is called

²⁹ The data was gained from the profile book of Pondok Pesantren Daarul Ulum wal Hikam (PP. DAWAM), presented and written by the head of Pesantren Foundation, Gus Mohamad Sobirin, entitled *Profil Pondok Pesantren Daarul Ulum wal Hikam*, (Yogyakarta: Yayasan Daarul Ulum Wal Hikam., 2012), p. 31.

akhlak (good behaviour), wear that cloth anywhere!; (3)santri must be a leader, be the leader of yourselves, then others!; (4)santri must be respected, how? Respect yourselves by respecting others; (5) santri don't only learn syari'at (Islamic Jurisprudence), but also thoriqot and haqiqat!; (6)santri is called a real santri when he or she can be a useful person for others!'

The *Kiai* encouraged *santri* to do counseling about their personal matters, such as their goals and dreams. *Kiai's* exemplary behaviour that is doing everything in accordance with the values taught plays pivotal role in the process of character building of *santri*.

Based on the explanation above, it can be concluded that the character building strategies used are:

- a. Habituation and civilizing the *santri*
This strategy is proved by the habituation of nationalism and Sufism values through the routine and programmed activities. The activities are a reflection of the values with the vision and mission of the *pesantren* as a means of forming the *santri's* character.
- b. Moral knowing
This strategy is implemented in the DAWAM *Pesantren* in learning activities through the study of the books used in the learning process.
- c. Moral feeling and loving
This strategy is implemented in learning activities which are related to the context of everyday life, so that *santri* can relate the values they study with their daily lives
- d. Moral acting
Santri is directed to play an active role in business, community organizations and various nationalism activities to apply the values they learn.
- e. Moral model
This strategy can be clearly seen from the *kiai* as the role model for *santri* in terms of knowledge, and action. Exemplary is the most effective strategy in delivering virtue values to *santri*.
- f. Repentance (returning back to Allah after doing sins).
The strategy of repentance was represented through encouragement to contemplate and do self evaluation about the bad deeds you have done. The activities of *pesantren* become a means to get closer to God and filling ourselves with values of virtues

Based on DAWAM *Pesantren* activities, there are three types of *santri* namely *santri* as entrepreneurs, *santri* as organizers and *santri* active in social activities. The three *santri* identities are representations of *santri* future leadership

in three fields namely economic, organizational and social sectors. The leadership characteristics that appear in the three are as follows:

a. Theocentric

All activities are considered as worship. This character can be seen from several things: first, *santri*'s paradigm which orientates all actions because of God whether in the *pesantren* environment, management of economic institutions, organizational movements, or their participation in society.

Second, *santri* always wear polite cloth both in *pesantren* and campus according to *syara*' ethics. Third, gentle and polite speaking. Fourth, the *santri* tried to complete their work without thinking of any compensation.

b. Willing to Serve

This character can be seen from the persistence of *santri* in carrying out their duties both in *pesantren*'s business, organizations and social activities. *Santri* tried to find out solutions to problems they encountered during the process of serving the community.

c. Wisdom (*Faṭānah*)

This character is seen from *santri* who set forth *tabayyun* (clarification) and who always consider everything based on its *mashlahah* (benefit) and *maḍarat* (drawbacks)

d. Simplicity

Simplicity is seen from the life of *santri* who are not excessive when living in boarding schools/ *pesantren*.

e. Independence

The independence of the *santri* appears from their life and thought. *Santri* are accustomed to managing time and money to meet their needs. *Pesantren* develops *santri*'s entrepreneurship through *pesantren* and individual businesses.

f. Altruisme

Prioritizing public good rather than personal interests is the attitude of *santri* gained from their togetherness in everyday life. *Santri* used to live on cord and harmony in *pesantren* which has a diverse community.

g. Sincerity/*ikhlas*

This behaviour is obtained from the conditioning and exemplary of the *kiai*. Everything is done for the sake of God both in following *pesantren* activities and in personal activities and behavior.

h. Responsibility (*Amanah*)

Humanist approach is used to encourage *santri* to be responsible over everything they do. This approach rose *santri*'s awareness that they should be responsible of

all their actions in the hereafter. *Santri* obey *Pesantren's* activities and regulations without any pressure and coercion.

i. Nationalism

This attitude arose from *santri's* active involvement at various events and nationalism movements as a form of their concern over the condition of the country.

j. *Muhasabah*

Muhasabah here is not limited to self-reflection over our bad or good deed, but *muhasabah* extends to the level of self-development while living in a social community. *Santri* understands that good social reconstruction starts from oneself.

k. Moderation

Living coexistence with various social and cultural backgrounds broadens the horizons of the *santri*. *Santri* used to appreciate differences of opinion, not easily blame others and not get caught up in fanaticism.

l. Visionary

Santri design their study materials and subjects studied according to their needs so that *santri* get used to have a future vision in their paradigm.

Synergy between Sufism and nationalism values produces *santri's* spiritual quotient. This *intelligence* leads *santri* to construct the paradigm of religious multiculturalism in the national context. The values gained from the synergy are explained as follows:

a. Repentance

Repentance is understood as awareness and understanding that everything has potentially positive and negative effects on national condition so that *santri* have a sense of nationalism as the best effort to do spiritual struggle for Allah.

b. *Khauf* and *Raja'*

This value grows into being afraid of doing bad things but daring to defend the country. *Santri* tried to respect the rights of others and obey the rules of the country's constitution as an effort to maintain the unity of the nation.

c. Zuhud

The value of *zuhud* in the national context is the spirit of serving the country because the land where we live today is a gift from God with its all conditions and problems.

d. *Faqir*

Faqir means not demanding more money and wealth. *Faqir*, instead, is satisfied feeling with what they have. *Faqir* values underline the act of refraining from everything not right so as to minimize acts of corruption.

e. Patience

By this value, *santri* are not hasty in addressing differences, so *santri* was able to control themselves against something he likes or hates.

f. Ridha

Ridha is interpreted as being satisfied with all God's gifts including the gift of living in the Indonesia geographical area. This value underlies a person to find wisdom and benefit in every condition to form positive and passionate mentality to keep the unity of Indonesia.

g. Muraqabah

Muraqabah avoids rashness in dealing with various things because absolute truth belongs to Allah alone. Things labeled as bad can be of good value in another perspective.

Several supporting factors for the success of nationalism-Sufism education in the DAWAM Islamic Boarding School are; an educational environment with conducive nationalism *awareness*; available facilities which are free of charge, as well as *ustaz* and competent presenters in their fields. The inhibiting factors are; a lack of intensive evaluation and supervision in all rooms of the boarding schools due to busy *kiai*; the limited space for activity because the Islamic boarding school is located within the community housings.

Pondok Pesantren Daarul Ulum wal Hikam synergistically relates the substantive value of Sufism with the context of Indonesian nationalism. The boarding school also succeeded in creating the model of Nationalism-Sufism education. This educational model strengthens the quality of the *santri*'s character as the moral guard who is active in the social, economic, political and government spheres to promote unity, peace and law and order of the Indonesian State.

D. Concluding Remarks

Sufism values are taught in the *Pesantren* of Daarul Ulum wal Hikam through the methods of: (1) role models, (2) Spiritual training with the stages of *Takhalli*, *Tahalli*, *Tajalli*, and (3) telling stories. The values of Sufism include: sincere, repentance, *khauf* and *roja*, *zuhud*, *faqir*, patient, *ridha*, *muraqabah*. The Sufism follows Sunni school and based on Ahlussunah wal Jama'ah thought. Nationalism values are inculcated through methods: (1) knowing the good, (2) loving the good, (3) desiring the good. Nationalism values include religious, tolerance, hard work, independent, democratic, patriotism, national spirit, communicative, peace loving, environmental care and responsibility based on Pancasila and the 1945 Constitution.

The leadership character of *santri* of Daarul Ulum wal Hikam Islamic Boarding School students refers to the concept of prophetic leadership. The formation of

leadership character is carried out by integrating the values of Sufism and nationalism in teaching and learning activities, *pesantren* culture and self-development so that the following characters emerge: theocentric, voluntary in serving, wisdom (*faṭānah*), simplicity, independence, altruism, sincerity, nationalism, responsibility, role-modeling, moderate, visionary. The Pesantren of Daarul Ulum wal Ḥikam synthesized Sufism and nationalism into a new educational model namely "Nationalism-Sufism" as a solution to the crisis of moral, character and national identity as a result of the less comprehensive contemporary Islamic understanding in responding to Islamic and humanitarian problems.

The Education Model of Nationalism-Sufism at Pondok Pesantren Daarul Ulum wal Ḥikam (PP. DAWAM) is very applicable as an alternative way for *pesantren* and other educational institutions. This is due to the combination of understanding and appreciation to Sufism with strong value of nationalism. This combination has a positive effect on the integrity of the nation.

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