

Curriculum System of Pondok Pesantren Al-Bahjah, Cirebon, West Java

Ahmad Faisal^{1*}, Yon Machmudi¹

¹ Arabic Studies, Faculty of Humanities, Universitas Indonesia, Kampus UI Depok, Indonesia 16424

*E-mail: afaisal.1361@gmail.com

Abstract

This paper discusses a pesantren in Cirebon, West Java, namely Pondok Pesantren Al-Bahjah. The study was carried out with qualitative research, using the interview method as the primary data, observation, and a literature review of books as well as documents held at Pondok Pesantren Al-Bahjah. The study found that Pondok Pesantren Al-Bahjah is a pesantren that uses two systems, namely a boarding school system that has formal education employing the Qur'anic memorization method (Qur'ani Islamic Elementary School, Qur'ani Islamic Junior High School, Qur'ani Islamic High School) and the pondok pesantren system, namely Pondok Pesantren Tahfidh and Pondok Pesantren Tafaqquh. The paper discusses aspects of teaching applied in the pesantren and boarding schools of Al-Bahjah.

Keywords—*Al-Bahjah, education, pesantren*

1. Introduction

In 2006, a young man named Yahya Zainul Ma'arif, or who is currently known as Buya Yahya, returned to Indonesia upon finishing his education at Al-Ahcaff University, Yemen. He came to Sumber district, Cirebon, to preach Islam at the behest of Al-Habib Abdullah bin Muhammad Baharun, who was the teacher and chancellor of Al-Ahcaff University, Yemen. He preached in the Sumber district area by teaching from one congregation to another, one house to another, one prayer room to another, and one mosque to another. He also preached through the local radio in Cirebon, in order that the people there might notice his message more quickly.

Buya Yahya taught using *tariqa Alawiyah* at the Al-Bahjah Islamic Boarding School. *Tariqa* means the “way” or “path” to Allah Almighty, and *Alawiyah* is an association of the descendants of Ali ibn Abu Talib. He reflected the Islamic culture of Yemen by wearing a white robe, abaya, and Imamat while living in Islamic boarding schools, and especially during prayer times. In addition, he taught the practices instructed in the *tariqa Alawiyah*, namely the recitation of the Prophet's birthday, with the history of Ad-Diba'I; the daily *wirid* recitation of ratib al-athas, *wirdul latif*, which is a mild recitation of dhikr read in the morning and evening; and *fatih wirdul*, which contains *istigfar*, *salawat*, and verses of the Qur'an that are read after the Fard prayer.

A few years later, Buya Yahya had several students who wanted to study Islamic science with him, so he finally decided to rent a house in the Karang Jala area, Cirebon. In 2009, he felt that his students had grown a lot, and coupled the preaching that had spread to areas around Cirebon, he decided to buy a piece of land in the Sendang area of Cirebon. Buya Yahya bought the land with his personal money, and the area of land he purchased was around 15 x 150 meters or 7,500 m². He chose to buy land in the Cirebon area after implementing *istikhara* and also based on the advice of his teacher, Al-Habib Abdullah bin Muhammad Baharun (interview with Ustadh Rifqi, April 4, 2018).

After buying the plot of land, he returned to do *istikhara* and asked for advice from his teacher about building a pesantren on the land. Then, in 2009, a number of semipermanent buildings were built there for the residence of students and mosques for conducting recitations and instruction for students. In 2010, the Al-Bahjah Islamic Boarding School received permission from the local government and was inaugurated by Al-Habib Abdullah bin Muhammad Baharun. This boarding school was established because Cirebon is located close to the capital city of Jakarta and is in the middle of the island of Java, so it is more accessible from the surrounding area. This boarding school was named Al-Bahjah, which means beaming, shining, or bright. This name was intended to make this pesantren become a source of light in Cirebon and its surroundings. The construction and expansion of the Al-Bahjah Islamic Boarding School has increased year by year. In 2011–2012, a nonformal educational institutions for pesantren was built, Pesantren Tafaqquh and Pesantren Tahfidh. It is not possible for students who only study religion to attend these pesantren. In 2013, the Qur’anic Islamic Elementary School’s formal education institution was built, which aims to provide formal instruction. In 2015, the Qur’anic Islamic Middle School was built, and in the following year the Qur’anic Islamic Senior High School. These institutions for formal education were established with the aim of accommodating students who studies not only religion but also natural sciences.

The school does not use the name Madrasah Ibtidaiyah, Madrasah Tsanawiyah, or Madrasah Aliyah but rather employs the designations of public schools, namely Elementary School, Junior High School, and Senior High School. This Islamic boarding school, which bears the name of the school as well as the words “Islamic Qur’an” found in formal schools, is intended to provide knowledge about Islam and the Qur’an. The formal school, which is located in the Islamic boarding school, also does not refer to the Ministry of Religion but to the Ministry of Education through the Cirebon District Education Office, West Java.

As Zamakhsyari Dhoefir said, boarding schools can be classified into two categories, namely salafi pesantren and khalafi pesantren. A salafi pesantren teaches classical Islamic books as the core of its education, while the khalafi pesantren includes general lessons in the developed madrassas, or it can also provide the formal education system in the pesantren environment. Arifin (1991) classifies pesantren in terms of curriculum as modern pesantren, tahassus pesantren, and mixed pesantren. Modern Islamic boarding schools are those that teach sciences other than Islamic religion, such as social sciences, humanities, and natural sciences. Tahassus Islamic boarding schools are those that teach the science of tools, jurisprudence/*usul fiqh*, the science of interpretation/hadith, mysticism/*tariqat*, and *qiraat*/The Quran. Mixed Islamic boarding schools are those that use the modern pesantren and tahassus pesantren curriculum systems. Syarif (n.d) also said that the function of a boarding school is to experience development from time to time. In the early days, an Islamic boarding school functioned as a center of Islamic education and broadcasting that was mutually supportive. Qomar (2005) said that education could be used to broadcast *da’wah*, which was used as a means of building an educational system. Hence, it can be said that the function of teaching in Islamic boarding schools is to carry out a mission.

This research focuses on the curriculum system at the Al-Bahjah Islamic Boarding School. The purpose of this research is to provide more insight into and knowledge about the curriculum system to advance the Al-Bahjah Islamic Boarding School as well as overcome many problems that arise, and develop it into an advanced traditional Islamic boarding school. Buya Yahya changed the pesantren education system from traditional to modern.

2. Discussion

Pondok Pesantren Al-Bahjah. The Al-Bahjah Islamic Boarding School represents a foundation that not only teaches the Islamic sciences and Arabic but also knowledge about the world to equip students for community life, and employs *da’wah* methods to produce prospective *da’i* who can guide Muslims, especially in Indonesia. This Islamic boarding school also teaches Islamic religious sciences in accordance with the manhaj Ahlussunnah wal Jama’ah, based on Imam Shafi’i and the Alawiyah, to form the character of students well.

The structure of the Al-Bahjah Islamic Boarding School is fostered by Buya Yahya, and the school is chaired by Ustadh Sayf Abu Hanifah, who organizes and operates this institution, with Ustadh Haris as secretary, Ustadh Ina Karsina as treasurer, Ustadh M. Romli as chairman of the *da'wah* and media, Ustadh M. Syamsul Ma'arif as chairman of the education department, Ustadh Alfian Nasuha as chairman of the economics department, Ustadh Toto Haryanto as chairman of the waqf and infrastructure department, and Ustadh Muhammad Nur as chairman of the general and diplomacy department. In addition, there is a board of trustees that aims to supervise and evaluate the program of the Al-Bahjah Islamic Boarding School. The board of trustees is the Umana Assembly, which consists of Habib Utsman, Ustadh Suwardi, Ustadh Samsuri, Ustadh Imron, Ustadh Yudi, and Ustadh Hendi.

The Al-Bahjah Islamic Boarding School provides formal and nonformal education chaired by the education department, namely Ustadh M. Syamsul Ma'arif. He oversees and is assisted by each head of the Tafaqquh Islamic Boarding School: Ustadh Subhan, head of the Tahfidh Islamic Boarding School; Ustadh Aris, head of the Qur'ani Islamic Elementary School; Ustadh Ghozali, principal of the Qur'anic Islamic Middle School; Ustadh Hafidz; and Ustadh Zen Suwardi, principal of the Qur'ani Islamic High School.

The Al-Bahjah Islamic Boarding School comprises two educational institutions. The first is the Islamic Boarding School, which includes the Tafaqquh Islamic boarding school and the Tahfidh Islamic boarding school. The second is the Boarding School, which includes elementary school, junior high school, and high school. This boarding school system also includes the Quran curriculum, so formal schooling at the Al-Bahjah Islamic Boarding School is coupled with Qur'anic Islam. The students thus receive not only formal lessons but also pursue Islamic religious studies and knowledge of the Quran.

Pondok Pesantren

Pondok Pesantren Tahfidh

The Tahfidh pesantren is a nonformal Islamic boarding school. This school focuses on teaching the Qur'an as a whole and memorizing as much as 75 percent of it, while the remaining 25 percent is used for general lessons such as learning *nahwu-sharaf*. The method used to memorize the Quran in the Tahfidh pesantren is the Tashili method. The word "Tashili" comes from *sahala*, which means "easy." Tashili is a method of learning, or of learning to read the Qur'an and the letters of the letter. This method is the result of the formulation of the elders of the Islamic boarding school which is packed with five volumes of learning books. Generally, the first volume contains an introduction to *hijaiya* letters and punctuation as well as pronunciations. This pesantren provides early childhood education for children age 7 to 15 years and aims for the memorization of 30 *juz* in a few years.

There are two types of medical training, one for the teachers' class and another for *santri*. Before they start studying, both teachers and *santri* are encouraged first to attend the medical class. After finishing this training, they are then transferred to the Tahfidh class. Tahfidh students do not receive formal education. In order to obtain a school certification, they usually go to evening school to earn a diploma. The Tahfidh Islamic Boarding School has about 750 students for the Quran memorization, and they live in dormitories provided by the pesantren (interview with Ustadh Imron, April 6, 2018).

Tahfidh Islamic Boarding School activities that are used for *murojaah* (review) take place before and after morning prayers, at 8:00 a.m. to 10:00 p.m. after *asr* prayer, where they learn about *nahwu-sharaf* and their memorization is checked. Tahfidh students are checked for memorization by the teacher in the terraces or in the courtyard around the boarding school dormitory. They are usually divided into several groups comprising 10 to 15 students and are led by one cleric. The memorization checking activities are carried out in the morning around 5:30 to 7:00 a.m. and the afternoon around 5:00 to 6:00 p.m.

The Tahfidh Islamic Boarding School does not charge students, but at the end of their study if the students have passed, the *santri* must pay around IDR 300,000 as a substitute at the school. If students cannot complete 30 *juz* in a few years, they are sent to the Al-Bahjah II Islamic Boarding School in Cirebon and they train until they can memorize the Quran before the pesantren starts a new year. The graduates of this pesantren continue their studies at the Tafaqquh Islamic Boarding School so that they can learn more about Islamic religious sciences.

Pesantren Tafaqquh. The Pesantren Tafaqquh is a nonformal pesantren educational institution that follows in the footsteps of the *salaf* with Ahlussunnah Wal Jama'ah by adhering to the schools of Imam Syafe'i and Sufi Ashasriya and Alawiyah. The name Tafaqquh comes from the word *fiqh*, which means religious knowledge, and it is expected that graduates of this pesantren will have enough knowledge about the Islamic religion. The Tafaqquh Islamic Boarding School is the advanced level of the Tahfidh Islamic Boarding School, so the graduates, after learning the Quran, can study the classic books at the Tafaqquh Islamic Boarding School. This pesantren does not charge students, and the Al-Bahjah Islamic Boarding School provides all necessities.

This pesantren has around 200 students. Regarding instruction, this school has three stages of instruction. The first is Tarbiyah, which involves teaching and learning activities through the discussion of books, such as the book of practical jurisprudence. The second is Ria'yah, which are the activities of Islamic boarding schools, such as *ubudiyah* activities, prayer in congregation, and *maulid* on Friday nights. The third is Lughoh, which involves using Arabic in the school. The books used in the Tafaqquh pesantren are those studied by the founders and predecessors at the Al-Bahjah Islamic Boarding School. The first is the book of *fiqh*, which is the book of practical jurisprudence that was written by Buya Yahya, the book of *safinah*, *durrotul bahiyah*, and *fathul qorib*. The second is the book of belief, which is the book of Aqidatul Awam. The third is the Arabic book *af'al, asma', muhawaroh*, and *bayna yadayk*. In addition, this Islamic boarding school uses the Jalalain interpretation book, Imam Ahmad's hadith book, Imam Bukhari, Imam Muslim and Riyadlus shalihin.

Tafaqquh activities run from 7:30 a.m. to 12:00 p.m. and continue from 8:00 until 9:00 p.m., with the *idhofi* class held at 9:00 p.m., which is the deliberation class or the *muroja'ah* class. In addition, the activities of the Tafaqquh students, specifically practical *fiqh* studies, are held on Saturday, and discussion of the book of interpretation of *riyadlus Salihin* with Buya Yahya takes place on Sunday morning. The Tafaqquh students do not have classrooms in which to learn, so study the books in mosques and halls. One assembly is divided into two groups, one in the mosque and in the hall. One assembly usually consists of 20 to 30 *santri* so that they can focus closely on studying the religious sciences. The instruction is led by a teacher who recites verses of the Qur'an or the Hadith of the Prophet Muhammad, and then uses the traditions and commentaries of the companions, as well as the opinion of the Imam Syafe'i school, followed by the opinions of the *salaf*, with final conclusions by the scholars. In addition, the students who hold the guidebook usually give a brief presentation or explanation about the book (interview with Ustadh Subhan, in Cirebon, April 6, 2018).

For everyday attire, male students are required to wear white robes, an *imamat* on the head, and a turban wrapped around the shoulders. Some use robes to cover their robes so that they do not get dirty easily. Female students are required to wear black and veil abayas in their daily lives. This clothing was influenced by Buya Yahya, who studied for a long time in Yemen. These clothes also exemplify to the students how the Prophet Muhammad and his family dressed.

Boarding School

Qur'ani Islamic Elementary School

The Qur'anic Islamic Elementary School was established in 2013, and was built based on the needs of the surrounding community, who wanted to send their children to the Al-Bahjah Islamic Boarding School. The elders at the boarding school held a meeting about establishing a formal education institution, namely the Elementary School.

Not only is Elementary School part of the name but it also includes Qur'anic Islam, which means that both formal education and Islamic religious education as well as memorization of the Quran are provided.

Two curricula are used in the Qur'anic Islamic Elementary School. One is the academic curriculum and the other the Quran curriculum. The academic curriculum is issued by the Cirebon City Education Office, and the Quran curriculum is based on the Tashili method. The academic curriculum is the 2006 KTSP, and the subjects taught are the same as those in public schools. Subjects include mathematics, natural sciences, social sciences, civic education, and local content, namely Sundanese and Cirebon. Moreover, English, Arabic, and *fiqh* and *nahwu-sharaf* are also taught as part of basic education at the Al-Bahjah Islamic Boarding School.

At present, 389 students, in 18 classes, are enrolled in the Islamic Elementary School of the Qur'an. In class 1 there are two classes, class 2 one class, class 3 four classes, class 4 three classes, class 5 three classes, and class 6 four classes. This school targets six years of study, in which students memorize 10 *juz* of the Quran. In the process, students can memorize one *juz* of the Quran in one semester, starting from the second grade of elementary school. The student body at the Qur'ani Islamic Elementary School consists of regular students and students. Regular students receive both curricula, academic and the Quran, and students receive an additional curriculum from the Islamic boarding school, the Diniyah curriculum. Students must live in the dormitory, whereas regular students can go home and are considered local residents of the Al-Bahjah Islamic Boarding School (interview with Ustadh Ghozali, April 5, 2018)

Teaching and learning activities run from 7:00 a.m. to 4:00 p.m., which means the boarding school uses the full-day school system. In one school day there are four breaks, the first from 8:45 to 9:00 a.m., and the second from 10:10 to 10:25 a.m. The third, from 11:30 a.m. to 12:30 p.m., is used for resting, praying, and eating. The fourth, from 12:30 to 1:30 p.m., is used for napping. Teaching and learning activities continue from 1:30 to 4:00 p.m., after which regular students are allowed to go home and students continue their activities at the boarding school. In addition to the curriculum taught, SDIQU also offers extracurricular activities such as *hadrah*, soccer, English club, Arabic club, *murotal*, and others.

Qur'ani Islamic Junior High School

The Qur'ani Islamic Junior High School was established in 2015, and was based on the elders' aim of encouraging SDIQU graduates to go back to school at SMPIQU. Furthermore, it also keeps the *akidah* and *manhaj* adopted by the successors in the end the school is rebuilt. Not only the elementary school but also this junior high school bears the words Qur'anic Islam in its name, which means that not only formal education but also Islamic religious education as well as Quran memorization are taught.

Three curricula are provided at the Islamic High School of the Qur'an: the academic curriculum, the Quran curriculum, and the Diniyah curriculum. The academic curriculum is issued by the Cirebon City Education Office; the Quran curriculum is based on the Tashili method; and the Diniyah curriculum is that of the Al-Bahjah Islamic Boarding School. The academic curriculum is the 2006 KTSP, and the subjects taught are the same as those in public schools. The subjects taught include mathematics, natural sciences, social sciences, citizenship education, SBK, PJOK, and local content, namely Sundanese and Cirebon. Moreover, English, Arabic, and *fiqh* and *nahwu-sharaf* are also taught as part of basic education at the Al-Bahjah Islamic Boarding School.

At this time, the Islamic Middle School of Al-Bahjah Qur'an has 182 students in nine classes. Class 1 has two classes, class 2 three classes, and class 3 four classes. This school aims for students to memorize 10 *juz* of the Quran in three years of study. In this process, students can memorize two to three *juz* of the Quran in one semester, starting in the first year of junior high school. The student body at the Qur'ani Islamic Junior High School consists only of students who are enrolled and required to go to school because students at that age that are very suitable for moral training (interview with Ustadh Alfi, April 5, 2018)

Teaching and learning activities run from 7:00 a.m. to 4:00 p.m., which means the boarding school uses the full-day school system. There are four breaks during the day, with the first from 8:45 to 9:00 a.m. and the second from 10:10 to 10:25 a.m. The third, from 11:30 a.m. to 12:30 p.m., is used for resting, praying, and eating. The fourth, from 12:30 to 1:30 p.m., is used for napping. Teaching and learning activities continue from 1:30 to 4:00 p.m., after which the students participate in other activities at the Islamic boarding school. In addition to the curriculum taught, at SMPQU extracurricular activities are also offered such as scouts, *hadrah*, soccer, English club, Arabic club, *murotal*, *futsal*, calligraphy, and others.

Qur'ani Islamic High School

The Qur'ani Islamic Middle School was established in 2016 and was based on the elders' aim of encouraging students who graduated from SMPQU to go back to school at SMAQU. Moreover, it also keeps the *akidah* and *manhaj* adopted by the successors in the end the school is rebuilt. Not only the junior high school but also this high school has the words Qur'anic Islam in the name, which means that not only formal education but also Islamic religious education as well as memorization of the Quran are taught.

The Islamic High School of the Qur'an offers three curricula: the academic curriculum, the Quran curriculum, and the early curriculum. The academic curriculum is issued by the Cirebon City Education Office; the Quran curriculum is based on the Tashili method; and the Diniyah curriculum is that of the Al-Bahjah Islamic Boarding School. The academic curriculum is the 2006 KTSP and the 2013 curriculum, and the subjects taught are the same as those in public schools. The subjects include mathematics, natural sciences, social sciences, citizenship education, SBK, PJOK, and local content, namely Sundanese and Cirebon. Moreover, English, Arabic, and *fiqh* and *nahwu-sharaf* are also taught as part of the basic education at the Al-Bahjah Islamic Boarding School.

At present, the Islamic High School of Al-Bahjah Qur'an has 79 students in four classes. Class 1 has two classes and class 2 two classes. There is no class 3 because there are only two classes. This school aims for students to memorize 5 *juz* of the Quran in three years of study. In the process, students can memorize half to one *juz* of the Quran in one semester, starting from the first year of junior high school. The student body at the Qur'anic Islamic High School consists only of students who are enrolled and obliged to go to school, because students at this age are very suitable for moral training (interview with Ustadh Nasodikin, April 5, 2018).

Teaching and learning activities run from 7:00 a.m. to 4:00 p.m., which means the boarding school uses the full-day school system. There are four breaks: 8:45 to 9:00 a.m. and 10:10 to 10:25 a.m. The third, from 11:30 a.m. to 12:30 p.m., is used for resting, praying, and eating. The fourth, from 12:30 to 1:30 p.m., is used for napping. Teaching and learning activities continue from 1:30 to 4:00 p.m., after which students continue their other activities at the Islamic boarding school. In addition to the curriculum taught, extracurricular activities are offered at SMAQU such as scouts, *futsal*, *hadrah*, soccer, English club, Arabic club, *murotal*, *nasyid*, calligraphy, and so on.

Leaders and Tariqa Alawiyah

Buya Yahya

This pesanten was inaugurated in 2010 and led by Yahya Zainul Ma'arif, more commonly known as Buya Yahya. He was born in Blitar on August 10, 1973. Buya Yahya as a religious leader has carried out 18 years of pesantren education, which can be divided into phases in two countries, namely Indonesia and Yemen. In Indonesia, Buya Yahya began his education at the Diniyah Madrasah, which was overseen by a prayer cleric, KH. Imron Mahbub, in the city of Blitar. After completing his education at the madrasa level, he decided to continue his Islamic education at the Daarul Lughoh Wad Da'wah Islamic Boarding School, Bangil, Pasuruan, East Java, which was led by Al-Murobbi Al-Habib Hasan bin Ahmad Baharun in 1988–1993. From there, Buya Yahya then continued his studies at al-Ahgaff University, Yemen, in 1996–2005.

In Yemen, Buya Yahya studied *fiqh* with the Mufti Hadromaut, namely Shaykh Fadhol Bafadhol. Besides studying jurisprudence, he also studied *mempelajari ulumul* hadith with Dr. Ismail Kadhim Al-Aisawi, Habib Salim Ash-Syatiri, and Sayyid Ahmad bin Husin As-Segaf. Not only did he study and study, but he also became a lecturer at the Islamic Dirosah al-Ahgaff and in the Faculty of Tarbiyah and Islamic Dirosah of the University of al-Ahgaff. Buya Yahya arrived at Cirebon at the end of 2006 to carry out the duties of his teacher, Al-Murobbi Prof. DR. Al-Habib Abdullah bin Muhammad Baharun, the chancellor of Al-Ahgaff University. He has been highly influential in Buya Yahya's journey. Buya Yahya was entrusted with leading the preparation for students before they go on to Al-Ahgaff University. After the program ended, Buya Yahya returned to Yemen.

Buya Yahya is a teacher and scholar who is very distinguished in Cirebon, West Java. In teaching, he delivered lectures on religious sciences in straightforward and firm language. He instructed students in basic sciences such as prayer, fasting, and other light sciences. In the life of the pesantren he determined which teachers were suitable and knowledgeable for the students. He also had a stake in matching up his students. For example, he matched male students with female students, and not only once or twice, but matched and married them very often.

Buya Yahya's personality is soft and simple. He is a scholar in this present era who is *zuhud* and *wara'*. In discussing the book, he was so detailed that the students who listened quickly understood what he said. His preaching is supported by the media, namely postings on YouTube, Instagram, Facebook, and other social media. Thus, the preaching he delivers can be spread quickly and widely to all parts of Indonesia.

Tariqa Alawiyah

The Al-Bahjah Islamic Boarding School applies the famous Tariqa Alawiyah and was founded by Imam Muhammad bin Ali Ba'alawi. This *tariqa* comes from the place where Buya Yahya studied, namely in Yemen. Then this congregation spread to Indonesia, Malaysia, Singapore, Kenya, Tanzania, and other places. Therefore, the understanding and *tariqa* that Buya Yahya taught at the Al-Bahjah Islamic Boarding School was influenced by the Tariqa Alawiyah and then extended to the *santri*. Tariqa Alawiyah is interpreted by its adherents as a way of worship that allows the descendants of Ali ibn Abi Talib to draw closer to their Lord, in order to seek His blessing in all activities, both *jasadiya* (physical) and *batiniya* (spiritual).

The activity of *jasadiya* means that one can place oneself in the environment where one lives, while *batiniya* means how one can eliminate the character of *madzmumah* (disgraceful attitude) in order to cleanse oneself to get closer to God. Tariqa Alawiyah has the aim of unifying Muslims as a whole. This *tariqa* has a mission not to know hostility, not to spread malice, not to teach hatred, and to spread mercy to all nature. Tariqa Alawiyah tries to apply the personality of the Prophet in life.

The value that is highly emphasized in Tariqa Alawiyah is moral character, or *'amali* in the practice of Sufism. Furthermore, the *tariqa* also renews the moral aspects and self-control by removing practices that have tended to overdo the previous practices of Sufism. This means renewing it in the sense that it can change the morals of *madzmumah* into morals as practiced by the Messenger of Allah, which includes the attitude of the Prophet in his daily life as well as the attitude of the Prophet when preaching to Muslims and non-Muslims. In self-mastery, in contrast, a person avoids excessive emotions so that he will regret in the end. So, self-control requires sacrifice in the struggle to improve. The struggle in self-mastery includes the following four characteristics.

First, the nature of patience is the strength of the soul and the heart in accepting various life problems that are severe and can endanger the safety of the inner and outer self. Indications of patience and fortitude are *tawhidiya* (belief in the One-ness of God) attitudes in a person that he belongs to Allah Almighty and will return to Him. The second characteristic is being optimistic and never giving up. Namely, it is the presence of a strong belief that no matter how difficult the trials, tribulations, and obstacles in life, they can certainly be solved properly and correctly through one's efforts for the sake of Allah Almighty. The third characteristic is zeal and the power not to be afraid to

acknowledge weaknesses and mistakes, as well as the power of learning and knowing how to overcome one's shortcomings and correct self-mistakes from others with grace. Fourth is jihad, which is the effort to carry out all potential in fending off enemy attacks. In a broader sense, these are all forms of maximum effort for the application of Islamic teachings and the eradication of injustice, both personal and in society.

3. Conclusion

The Al-Bahjah Islamic Boarding School is a mixed boarding school that combines the modern pesantren and the tahassus pesantren. This boarding school comprises two educational institutions that are engaged in the development of Islamic *da'wah*. The institution is engaged in formal and nonformal education through a boarding school system. Formal education includes the Qur'ani Islamic Elementary School, the Qur'ani Islamic Junior High School, and the Qur'ani Islamic Middle School, of which all three levels employ three curricula, namely the academic curriculum of the Education Office, the Qur'an curriculum, and the Diniyah curriculum. In addition, nonformal education includes the Islamic Boarding School Tafaqquh, which uses the Diniyah curriculum, and the Tahfidh Pesantren, which uses the Qur'anic curriculum called Tashili.

References

- Arifin, M. (1991). *Kapita Selektta Education (Islam and General)*. Jakarta: Bumi Aksara.
- Interview with Ustadh Rifqi, in Cirebon, West Java, April 4, 2018
- Interview with Ustadh Ghozali, in Cirebon, West Java, April 5, 2018
- Interview with Ustadh Alfi, in Cirebon, West Java, April 5, 2018
- Interview with Ustadh Nasodikin, in Cirebon, West Java, April 5, 2018
- Interview with Ustadh Subhan, in Cirebon, West Java, April 6, 2018
- Interview with Ustadh Imron, in Cirebon, West Java, April 6, 2018
- Qomar, M. (2005). *Pesantren from Transformation Methodology Towards Institutional Democratization*. Jakarta: Erlangga.
- Syarif, M. (n.d.). *Pondok Pesantren Administration*. Jakarta: PT Paryu Barkah.