



The Values of Islamic Education Based on Sufism in the Manaqib Tradition

Saepudin^{1,*}, Rohimin¹, Suhirman², Meri Lestari²

¹Postgraduate of Islamic Education Program, UIN Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia

²Tarbiyah and Tadris Faculty, UIN Fatmawati Sukarno Bengkulu, Bengkulu, Indonesia

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ABSTRACT

Purpose of the Study: 1) describe how the manaqib tradition influences the development of Islamic Education through Sufi values; (2) explore the impact of Sufi culture in the manaqib tradition on the surrounding community; (3) analyze the Sufi values that support the development of Islamic Religious Education; and (4) examine how Sufi values manifest in students' daily lives.

Methodology: This qualitative research uses an exploratory approach, with data collected through documentation, observation, and interviews, followed by descriptive analysis.

Main Findings: First, the regular practice of the manaqib tradition positively influences Islamic Education; second, the Sufi culture embedded in the tradition helps prevent radicalism, encourages social solidarity, and promotes tolerance within the community; third, the implementation of Sufi values in Islamic Education development occurs through studying Sufi texts, mentoring by ustadz and administrators, and engaging in religious; and fourth, the Sufi values adopted by students include repentance (taubat), fear (khauful), hope (raja'), asceticism (zuhud), poverty (fakir), patience (sabar), and contentment (ridha).

Novelty/Originality of this study: Its focus is on the influence of traditional Sufi practices, like the manaqib, on the contemporary development of Islamic education, providing insights into how these values can contribute to addressing modern issues such as radicalism and materialism. This study contributes to the broader understanding of how traditional religious practices and values can be integrated into modern educational contexts, emphasizing the need for a more holistic approach to Islamic education that fosters both spiritual and moral development in the face of globalization.

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Corresponding Author:

Saepudin,

Postgraduate of Islamic Education Program, UIN Fatmawati Sukarno Bengkulu,
Pagar Dewa, Selebar, Bengkulu City, Bengkulu 38211, Indonesia

Email: saepudin@mail.uinfabengkulu.ac.id

1. INTRODUCTION

The rapid development of globalization through communication and information technology has significantly accelerated. While advancements in science and technology bring positive impacts, they also pose negative effects, particularly for younger generations [1], [2]. The progress in information technology, such as the internet, offers numerous benefits for youth, especially students and Islamic boarding school learners (santri) [3]. However, its negative impacts are inevitable, leading to concerns among parents and society. These negative effects may weaken social and cultural resilience, making it necessary to prevent moral degradation among the youth, who are the next generation. This effort aims to develop individuals capable of addressing various threats, challenges, obstacles, and disruptions in the current and future technological globalization era [4]-[6].

In tackling the challenges of globalization, three fundamental components form the core of 21st-century education projections: character, competence, and literacy [7]. These are referred to as 21st-century skills: 1) Character, which relates to moral concepts; 2) Competence, which encompasses four critical skills needed to face 21st-century challenges: critical thinking, creativity and innovation, communication, and collaboration; 3) Literacy, which has evolved beyond traditional reading and writing skills to encompass acquiring information and broadening perspectives. Literacy involves actions to seek, understand, and master information. Six foundational literacies must be prioritized in education: reading and writing literacy, numeracy, scientific literacy, digital literacy, financial literacy, and cultural and civic literacy [8], [9].

A robust foundation in Islamic education, combined with adequate soft skills, is essential to shield the younger generation from various threats [10]-[12]. Islamic religious education must also adapt to national ideologies and shared values, aiming to produce well-rounded individuals aligned with the nation's worldview. The spiritual dimension of Islam, particularly Sufism (Tasawuf), plays a significant role [13]. In modern life, Sufism serves as a mediator for creating harmonious interfaith societies. Contemporary studies show that Sufism actively promotes approaches compatible with pluralism, democracy, tolerance, and coexistence [14], [15]. Traditions often reflect gratitude to Allah SWT and the preservation of ancestral heritage, such as the *slametan* or traditional Javanese weddings. These traditions are deeply intertwined with religious practices, including the *manaqiban* tradition. *Manaqib* involves expressing gratitude and fostering human relationships. It is a ritual of reciting stories about righteous individuals, such as prophets or saints (*auliya*), to emulate their exemplary character. Written beautifully, these narratives inspire moral and spiritual development [16], [17].

Manaqib recitations are a means to draw closer to Allah, strengthen familial bonds, and foster solidarity [18], [19]. These gatherings reflect the interconnectedness of humans as social beings who require one another for communication, information exchange, and mutual support [20]. As a religious activity, *manaqib* becomes a ritualistic routine symbolizing the acculturation of local culture with Islam [16]. From a spiritual perspective, *manaqib* enhances emotional tranquility and fosters a sense of unity among participants, particularly students (*santri*) [21], [22]. Spiritually intelligent individuals, characterized by their understanding and adherence to moral values, are better equipped to solve existential problems and lead meaningful lives. Islamic boarding schools like Pondok Pesantren Sirnarasa emphasize spiritual and emotional intelligence to prepare *santri* for the evolving demands of modern society [23]-[25].

Dzikir Manaqib is also one of the forms of religious activities carried out by Muslim communities, which eventually becomes a ritual routine at certain moments, representing the process of acculturation between local culture and Islam. In terms of meaning, *Manaqib* refers to reading stories about pious individuals, such as the stories of the Prophets or *Auliya'* (the beloved ones of Allah), with the goal of emulating their noble character. These stories are written in a very beautiful language with a perfectly structured sentence arrangement. In daily life, it is also believed that the blessings of *Manaqib* can smoothen one's activities [26]. Additionally, the recitation of *Manaqib* becomes a form of worship, symbolizing human love for the descendants of the Prophet Muhammad (SAW). Loving the family of the Prophet Muhammad (SAW) was one of his requests, and anything he requested is considered obligatory. This is because what he requested is also what Allah SWT has commanded. This sacredness is further reinforced by the decree of Allah SWT in the holy book, the Qur'an [27], [28].

The teachings of Sufism at Suryalaya Islamic Boarding School are known through two major spiritual paths, namely TQN, or the Qadiriyyah and Naqshbandiyyah paths. The Qadiriyyah and Naqshbandiyyah (TQN) paths have spread widely across Indonesia. The number of TQN members at Suryalaya has reached millions of people from all parts of Indonesia, and it is also spread across several ASEAN countries, such as Malaysia, Singapore, and Brunei Darussalam. Visitors come not only from the general public but also from officials. Even the highest-ranking officials in Indonesia have visited the Suryalaya Islamic Boarding School, including Soeharto, Megawati Soekarno Putri, and other national figures. The activity of reciting *Manaqib* is an effort to cultivate noble character as a form of respect. By reciting *Manaqib* together, a sense of brotherhood (*ukhuwah*) will grow, especially among fellow students (*santri*). The recitation of *Manaqib* has a significant impact on the tranquility of the soul, particularly during the recitation itself. This wisdom can help heal and build a person's inner being holistically. Essentially, every human being has spirituality in their life, and this spirituality influences their behavior or morals. In the field of religious studies, students (*santri*) need to possess intellectual intelligence (hard skills) and must also enhance their soft skills to be prepared for the changing times.

Soft skills are abilities that are already inherent in humans, which are not visible but can be felt. Soft skills are divided into two categories: intrapersonal skills, which involve how a person manages themselves to perform well in front of others, controlling oneself, mastering stress, managing time, critical thinking, setting life goals, self-regulation, and honesty; and interpersonal skills, which involve a person's ability to interact with others, develop others, serve customers, show empathy, demonstrate leadership, influence others, resolve conflicts, work with a team, motivate others, and negotiate [29].

2. RESEARCH METHOD

This study is a descriptive-qualitative research design, which is a form of exploratory research. Qualitative research is employed to understand the underlying factors, events, and behaviors related to the Manaqib tradition in the context of Islamic education at Madrasah Aliyah (MA) Sirnarasa, as well as its broader impact on students' moral, spiritual, and emotional development [34]. This research is descriptive in nature as it seeks to describe phenomena and experiences without numerical data, relying instead on textual or observational insights to understand the social activities, beliefs, and perceptions of participants [35].

The research is exploratory because it seeks to broadly investigate the Manaqib tradition, its influence on Islamic education, and its potential role in mitigating the negative effects of globalization on students. By collecting and analyzing qualitative data, the study explores the phenomena in-depth and offers new insights into the relationship between the Sufi-inspired Manaqib tradition and the development of Islamic values in educational contexts [36]. The research is conducted at the Sirnarasa Islamic Boarding School, located in Dusun Ciceuri, Blok Cisirri, Desa Ciomas, Kecamatan Panjalu, Kabupaten Ciamis, West Java. The selection of this site was made based on the significance of Sirnarasa as a well-established Islamic institution where the Manaqib tradition plays a central role in shaping the spiritual and moral development of students. The sample for this study consists of students (santri) from Madrasah Aliyah (MA) Sirnarasa, who actively participate in the Manaqib activities.

A purposive sampling technique was used to select participants who are directly involved in the Manaqib activities at the Islamic boarding school. This sampling method was chosen because it allows the researcher to specifically focus on students who are likely to provide relevant insights into the research questions related to the tradition's impact on their moral and spiritual development.

Data collection was carried out using a combination of observation, in-depth interviews, and document analysis: 1) Observation: This method was used to observe the participation of students in Manaqib activities, paying close attention to their behaviors, interactions, and responses during these rituals. The researcher also noted the emotional and spiritual atmosphere during the recitations; 2) In-depth Interviews: Semi-structured interviews were conducted with key informants, including teachers, ustadz, and students who participate in the Manaqib tradition. These interviews aimed to gather detailed insights into their beliefs, perceptions, and experiences regarding the influence of Sufi values on their educational and personal development; 3) Document Analysis: Relevant documents, including religious texts, records of Manaqib activities, and previous studies related to the topic, were reviewed to complement the data collected through observation and interviews.

Table 1. Instrument Grid

Aspect	Component	Indicator
The Values of Islamic Education	Taubat	Repentance for mistakes, self-awareness
	Khoulf and Raja'	Fear and hope towards Allah SWT
	Zuhud	Detachment from worldly matters and control over desires
	Faqr	Contentment with what one has, prioritizing needs over wants
	Sabar	Consistency in worship and patience in facing Allah's tests
	Ridha	Acceptance with an open heart of all Allah's decrees
The Manaqib Tradition	Muraqabah	Self-awareness, introspection
	Reciting of Manaqib	1. Students are involved in reading Manaqib in the correct order.
		2. The reading of Manaqib is done with full understanding and engagement.
		3. The sequence of the readings is done according to the established guidelines.
The influence of reciting Manaqib		4. The reading is done systematically and not hurriedly.
		1. The students' activities become more positive after participating in Manaqiban.
		2. Manaqib members show mutual respect and cooperation.
		3. Empathy, attention, and solidarity towards the surrounding community.
		4. Efforts to prevent radical attitudes through the cultivation of Sufistic values in Manaqiban.

To ensure the validity of the data, respondent validation (member checking) was employed, wherein the findings were shared with participants for their feedback and confirmation. This helps in ensuring the authenticity and accuracy of the interpretations made by the researcher. Triangulation techniques were also used, involving multiple data sources (observation, interviews, documents), methods (qualitative interviews and field observations), and perspectives (students, teachers, and administrators) to cross-check the data and enhance its credibility. The instruments used for in-depth interviews and observations were adapted

from existing qualitative research tools focused on religious education and cultural traditions. Specifically, the interview protocols were inspired by frameworks used in studies exploring religious practices in educational settings. The instruments were adapted to fit the specific context of the Manaqib tradition and Sufism in an Islamic boarding school [37].

The data were analyzed using thematic analysis, a widely used qualitative technique that allows the researcher to identify, analyze, and report patterns (themes) within the data. The process involved the following steps: 1) Data Familiarization: The researcher transcribed and reviewed the interview recordings, field notes, and documents to become familiar with the data; 2) Initial Coding: Significant portions of the data were identified and assigned initial codes related to the key themes, such as spiritual development, moral values, and emotional intelligence; 3) Theme Development: Codes were grouped into broader themes reflecting the research questions, such as the impact of Manaqib on character development or the role of Sufi values in mitigating negative effects of globalization; 4) Interpretation: The themes were interpreted and connected to the research objectives, drawing conclusions regarding the influence of Manaqib on students' spiritual and moral growth; 5) Validation and Reporting: The findings were validated through triangulation and member checking, ensuring that the interpretation aligned with the participants' experiences.

The qualitative data analysis was carried out alongside data collection to allow for iterative reflection on the emerging themes and research questions. This methodology provides a comprehensive approach to understanding the role of the Manaqib tradition in shaping Islamic education at Sirnarasa Islamic Boarding School. By utilizing a combination of qualitative methods and triangulation, the research ensures that the findings are credible, relevant, and aligned with the research objectives and questions.

3. RESULTS AND DISCUSSION

1. The Manaqib Tradition Influences Islamic Religious Education at Madrasah Aliyah Sirnarasa

The religious traditions at Madrasah Aliyah Sirnarasa are very diverse, which has sparked the researcher's interest in exploring one of the religious traditions practiced there. The focus of this research is the Manaqib tradition. This tradition has been ongoing at Madrasah Aliyah Sirnarasa and has become a generational practice passed down by the kyai (Islamic scholars) of the Madrasah. Additionally, the researcher's interest is further piqued by the large number of individuals who are still keen on learning this tradition.

Based on the results of interviews, observations, and documentation conducted by the researcher at Madrasah Aliyah Sirnarasa, the researcher concludes that the Manaqib tradition, which is carried out regularly, has an influence on Islamic Religious Education.

2. Sufistic Culture in the Manaqib Tradition Affects the Surrounding Community's Life a.

a. Sufistic Culture in the Manaqib Tradition Can Prevent Radicalism in the Surrounding Community

The Sufistic culture in the world of Islamic boarding school education is formed when students (santri) learn to face challenges in boarding school life, which is very different from life at home. These challenges include both external changes and internal issues relating to understanding, knowledge, and experiences at the pesantren. The formation of Sufistic culture in the world of pesantren education does not happen overnight; it cannot be instantaneous. It requires a continuous and consistent process. The development of Sufistic culture takes years, even decades or centuries, and needs social support from all parties. This will continue to be a "homework" that is difficult to complete, even though educational institutions have implemented religious and moral education materials. This is still not enough because these values must be taught, habituated, consistently trained, and eventually become second nature, forming a character that ultimately becomes a culture.

To prevent radical actions and other harmful behaviors, the formation of Sufistic culture requires time, process, and continuous social support. This will continue to be a "homework" that is difficult to complete, even though educational institutions have implemented religious and moral education materials. It is still insufficient because these values must be taught, habituated, consistently practiced, and eventually become habitual. This will shape a character that eventually forms a culture, becoming a form of habituation. The emphasis lies in how individuals can morally implement Sufistic cultural values, continually practicing them with full awareness, thus forming a character and culture through the application of Sufistic culture that becomes habitual in everyday life.

b. Sufistic Culture in the Manaqib Tradition Can Foster Social Solidarity in the Surrounding Community

Humans are social beings who cannot live without unity and togetherness. Nothing will be well accomplished if we forget that we were created by Allah on this earth to live together, always maintaining the spirit of unity and solidarity, which can be found wherever we are. For instance, in an organization or tradition, the vision and mission will not be achieved properly without the unity and solidarity among its members.

The social solidarity attitude that grows through participating in the Manaqib tradition is reflected in the positive social activities of the congregation, such as visiting the sick, providing donations for orphans, and raising funds for Islamic holiday events among the Manaqib members.

c. Sufistic Culture in the Manaqib Tradition Fosters the Attitude of Empathy in the Surrounding Community

Social attitude refers to a person's tendency to respond to something and take real and repeated action. One of the social attitudes is empathy (*tenggang rasa*). Empathy grows in the members of the Manaqib tradition, and this can be seen in the mutual respect they show after participating in the Manaqib reading. The empathy within the Manaqib members is reflected in their respectful and courteous language, greeting each other when they meet, and not discriminating based on social status, as everyone in the Manaqib tradition is treated as equals and part of one family.

Empathy as a social attitude refers to mutual respect and appreciation among Manaqib members, which can be seen in their polite speech, greetings, and their adherence to the teachings of Manaqib, which contain blessings (*karomah*) and advice from the Manaqib books that they emulate.

3. Sufistic Values Influence the Practice of Islamic Religious Education

The students (*santri*) at Madrasah Aliyah Sirnarasa come from diverse backgrounds. Their understanding and application of Sufistic values also vary. Madrasah Aliyah Sirnarasa, as an educational institution, aims to improve the character and Sufistic values of its students through various activities such as studying religious books and engaging in religious activities, one of which is applying Sufistic values in the practice of Islamic Religious Education.

The process of applying Sufistic values in the development of Islamic Religious Education through the Manaqib tradition at Madrasah Aliyah Sirnarasa follows several stages, including: studying Sufism books, guidance and exemplification from the teachers and administrators, engaging in religious activities such as congregational prayers, *dhikr*, and *istighosah* (spiritual movement), and participating in service activities within the *pesantren*.

4. Sufistic Values Manifest in the Lives of Santri

The application of Sufistic values in the daily lives of the *santri* is done based on a plan that has been carefully prepared beforehand. The goal of implementing these Sufistic values in the lives of *santri* is to protect them from negative influences that have been prevalent recently, such as radicalism, brawls, free sex, drugs, and so on.

The Sufistic values that are applied by the *santri* include repentance (*taubat*), fear of Allah (*khauf*), hope (*roja'*), asceticism (*zuhud*), poverty (*fakir*), patience (*sabar*), and contentment (*ridha*). However, the value of *muraqabah* (watchfulness) has not been fully implemented by all *santri*, as some still violate the *pesantren's* rules. By applying these values, it is hoped that the *santri* will be able to face the challenges of the globalized era, such as the rise of scientific and technological knowledge, the weakening of faith, materialistic relationships, the justification of immoral actions, stress, and frustration.

5. Islamic Religious Education Values Embedded in the Manaqib Tradition

The Manaqib tradition, often referred to as "*manaqiban*," is a form of devotion from an individual or group with the aim of drawing closer to Allah. Knowledge without practice is useless, and practice without knowledge has no value. The establishment of the Manaqib tradition at Pondok Pesantren Sirnarasa has had a positive impact on the *santri*. This is based on the community's belief in the reading of Manaqib during religious events, such as weddings, circumcisions, house blessings, *aqiqah*, and other religious occasions. It is this belief that has allowed the Manaqib tradition to continue to this day.

The Islamic education values embedded in the Manaqib tradition at Madrasah Aliyah Pondok Pesantren Sirnarasa include: the value of seeking knowledge (*Tholabul Ilmi*), the value of *da'wah* (Islamic outreach), and the value of *amaliah* (practical implementation of religious teachings).

This study provides significant insights into the influence of the Manaqiban tradition on Islamic Religious Education at Madrasah Aliyah Sirnarasa. The regular practice of this tradition has been shown to play a pivotal role in shaping students' character development and spiritual growth. The Manaqiban recitations, which involve storytelling about righteous figures such as prophets and saints, serve as a means of instilling Sufi values that are central to Islamic education and spiritual development. These findings align with previous studies that emphasize the role of spiritual traditions in moral and ethical education [38].

The social solidarity observed in the Manaqiban tradition, as demonstrated by positive activities such as visiting the sick and giving alms, holds significant implications for addressing the challenges of globalization. In an era marked by social fragmentation and individualism, the practice of collective empathy and mutual respect among students provides a model for fostering greater community cohesion and social responsibility. As Sufism emphasizes compassion, tolerance, and interconnectedness, it serves as an antidote to the alienation that many young people experience in today's materialistic society. These findings are in line with Abidin, who argues that

Sufism's focus on emotional and spiritual intelligence can counterbalance the alienating effects of modernity [25].

Furthermore, the application of Sufistic values such as repentance (taubat), fear of God (khauf), hope (raja'), asceticism (zuhud), and patience (sabar) provides students with valuable tools for navigating the challenges of the globalized world. These values equip students to address personal and social issues such as materialism, faith weakening, and stress. However, the incomplete implementation of muraqabah a key aspect of spiritual mindfulness indicates a gap that needs attention. While some students still struggle to adhere to pesantren rules, this suggests that the practice of spiritual values requires continuous reinforcement and active engagement by teachers and community leaders [39], [40].

This research highlights the critical role of the Manaqiban tradition in shaping Islamic education, particularly in the development of students' spiritual intelligence, social values, and moral character. The study's findings suggest that fostering an environment of continuous spiritual practice and community support can help mitigate the challenges of globalization, strengthening students' ability to face the complexities of the modern world with resilience and ethical clarity.

4. CONCLUSION

Based on the results of interviews, observations, and documentation conducted at Madrasah Aliyah Sirnarasa, it can be concluded that the tradition of manaqiban, which is carried out regularly, has an influence on Islamic Religious Education. This tradition plays a crucial role in shaping the character and strengthening the spiritual understanding of the students. In order to prevent radicalism and other negative impacts, the formation of a Sufistic culture requires time, process, and consistent, ongoing social support. Although religious and moral education materials are already taught in pesantren, this is not enough unless it is practiced, trained consistently, and applied in daily life. This process will form habits that ultimately become a culture internalized within individuals. The social solidarity attitudes that emerge from the manaqiban tradition are reflected in positive social activities such as visiting the sick, providing alms to orphans, and giving donations for Islamic holidays among the members of the manaqib. In addition, the social attitude of empathy is also demonstrated through mutual respect and appreciation between members of the manaqib. This is shown in their interactions, which are full of politeness and tolerance, as well as by emulating the values of karamah (spiritual grace) and advice found in the manaqib texts.

The application of Sufistic values in Islamic Religious Education at Madrasah Aliyah Sirnarasa takes place through several stages, including the study of Sufism texts, guidance and role models from teachers and administrators, religious activities such as congregational prayers, dhikr, and istighosah (spiritual practices), and involvement in pesantren activities. Several Sufistic values practiced by the students include repentance (taubat), fear of God (khauf), hope (roja'), asceticism (zuhud), poverty (fakir), patience (sabar), and contentment (ridha). However, the value of muraqabah has not been fully implemented, as some students still violate pesantren rules. Nevertheless, the application of these Sufistic values is expected to help students cope with the challenges of the global era, such as technological advancements, weakening of faith, materialistic relationships, and other social issues like stress and frustration. Overall, the values of Islamic education embedded in the manaqiban tradition at Madrasah Aliyah Pondok Pesantren Sirnarasa include the values of *Tholabul Ilmi* (seeking knowledge), *dakwah* (missionary work), and *amaliah* (practical deeds), which form the foundation for developing better spiritual and social character in the students.

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