

ABSTRACT

Wahyu Nurdiansyah, 210211010005. *Sufi Practices in Modern Islamic Boarding Schools in South Kalimantan*. Supervised by Dr. Muhammad Iqbal, M.Si, and Dr. Ahmad, M.Fil.I, at the Postgraduate Program of UIN Antasari Banjarmasin, 2025.

Keywords: Sufi Practices, Contemporary Boarding Schools, Authentic Sufism

This study aims to examine Sufi practices in modern Islamic boarding schools (pesantren) in South Kalimantan and to identify the patterns of Sufism adopted, based on Buya Hamka's classification in his book, "The Development and Purification of Sufism". This classification includes zuhd-oriented Sufism, philosophical Sufism, tarekat-based Sufism, syncretic Sufism, and pure Sufism. The background of this research arises from the tendency to perceive modern pesantren as institutions that emphasize rational education while often neglecting the spiritual and Sufi dimensions, particularly in the context of South Kalimantan. This research employs a qualitative approach utilizing fieldwork methods. Data were collected through observation, in-depth interviews, and documentation from several modern pesantren in South Kalimantan. The analysis was conducted using a descriptive-qualitative method to reveal the forms, characteristics, and values of Sufism that are internalized in students' daily lives. The findings indicate that Sufism plays a central and strategic role in shaping the character and spirituality of students. The internalization of Sufi values occurs not only through formal education, such as the study of ethical and theological texts, but also through non-formal and cultural activities, including co-curricular, extracurricular, and hidden curriculum programs. These values are concretely manifested in the five principles of modern pesantren: sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. Discipline and dormitory life serve as crucial instruments for instilling these values. Based on Buya Hamka's classification, the Sufi practices observed in these modern pesantren tend to align more closely with pure Sufism—an approach that is rational, contextual, and progressive. This form of Sufism does not merely focus on mystical aspects but integrates with social life while remaining grounded in the Qur'an and Hadith. This research addresses a gap in Sufi studies, which have predominantly focused on traditionalist (salafiyah) pesantren, and affirms that modern pesantren also significantly contribute to the practical embodiment of Sufism within contemporary Islamic education.

ABSTRAK

Wahyu Nurdiansyah. 210211010005. *Praktik Tasawuf pada Pondok Modern di Kalimantan Selatan*. Di bawah bimbingan I: Dr. Muhammad Iqbal, M.Si dan II: Dr. Ahmad, M.Fil.I, pada Pascasarjana UIN Antasari Banjarmasin, 2025.

Kata Kunci: Praktik Tasawuf, Pondok Modern, Tasawuf Murni

Penelitian ini bertujuan untuk mengkaji praktik tasawuf pada pondok pesantren modern di Kalimantan Selatan serta mengidentifikasi corak tasawuf yang dianut berdasarkan klasifikasi tasawuf menurut Buya Hamka dalam buku perkembangan dan pemurnian tasawuf, yang meliputi tasawuf zuhud, tasawuf falsafi, tasawuf tarekat, tasawuf sinkretis, dan tasawuf murni. Latar belakang penelitian ini didasarkan pada kecenderungan pemahaman bahwa pondok pesantren modern identik dengan pendidikan rasional dan cenderung mengabaikan dimensi spiritual sufistik, terkhusus di wilayah Kalimantan Selatan. Penelitian ini menggunakan pendekatan kualitatif dengan metode lapangan. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi pada beberapa pondok pesantren modern di Kalimantan Selatan. Analisis dilakukan secara deskriptif-kualitatif untuk mengungkap bentuk, corak, dan nilai-nilai tasawuf yang diinternalisasikan dalam kehidupan santri. Hasil penelitian menunjukkan bahwa tasawuf memiliki peran yang sangat sentral dan strategis dalam membentuk karakter dan spiritualitas santri. Internalisasi nilai-nilai tasawuf tidak hanya dilakukan melalui pendidikan formal seperti pengajian kitab akhlak atau tauhid, tetapi juga melalui kegiatan nonformal dan kultural, termasuk kegiatan kokurikuler, ekstrakurikuler, serta hidden curriculum. Nilai-nilai ini terwujud secara konkret dalam sistem panca jiwa pondok modern yang meliputi keikhlasan, kesederhanaan, kemandirian, ukhuwah Islamiyah, dan kebebasan. Kedisiplinan dan kehidupan berasrama menjadi instrumen penting dalam penanaman nilai-nilai tersebut. Dari hasil analisis berdasarkan pendekatan Buya Hamka, praktik tasawuf di pondok-pondok modern tersebut lebih condong kepada tasawuf murni, yaitu tasawuf yang rasional, kontekstual, dan progresif. Tasawuf ini tidak terjebak pada aspek mistik semata, melainkan menyatu dengan kehidupan sosial dan tetap berpijak pada al-Qur'an dan Hadis. Penelitian ini mengisi celah kajian tasawuf yang selama ini lebih banyak memfokuskan perhatian pada pesantren salafiyah, serta menegaskan bahwa pondok modern juga memiliki kontribusi penting dalam membumikan tasawuf secara aplikatif dalam pendidikan Islam kontemporer.