(Research/Review) Article

Sufistic Curriculum Development Management at the Islamic Boarding School

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Abstract: The research departs from the phenomenon of the development of Islamic boarding school education models with varying names and styles. Islamic boarding schools are faced with two important problems in adapting to the demands of the times, namely the problem of developing Islamic boarding school governance without abandoning tradition and the Islamic boarding school's identity in producing a generation with good morals. The research objectives are to identify the management of Sufistic curriculum development in Islamic boarding schools including; 1) Curriculum planning, 2) Curriculum organization, 3) Curriculum implementation, 4) Curriculum evaluation and 5) Impact of Islamic boarding school management in developing the Sufistic curriculum at Al-Istiqomah Islamic Boarding School and Al-Falah Biru Islamic Boarding School, Garut Regency. The research framework departs from George R. Terry's (1973) management theory, namely four management functions, namely: 1) Planning, 2) Organizing, 3) Actuating, 4) Controlling. The curriculum theory uses the Ralph W curriculum development model. Tyler curriculum development is carried out in systematic stages, namely; Objectives, Selecting Learning Experiences, Organizing Learning Experiences, Evaluation. Developing the Islamic boarding school curriculum has an impact on the morals of the students, as according to Sheikh Musthafa Al-Ghalayini, the implications of Sufistic moral values contribute to shaping behavior. This study uses a qualitative approach using the Ethnography method. Data collection techniques are carried out through interviews, observations and documentation analysis. The data analysis technique uses the Miles and Huberman analysis technique. While the validity test is carried out with data validity by conducting tests; credibility, transferability, dependability, and confirmability. The results of the study found that the management of the development of the Islamic boarding school curriculum in preparing a generation with Sufi morals: First, the Islamic boarding school curriculum is included in the traditionalist model of the school, namely by showing its traditional and school character. Second, the organization of the curriculum content consists of the contents of the curriculum, data, concepts, generalizations, and subject matter at the Islamic Boarding School. Third, Curriculum development is categorized as a grass roots model where there are initiatives and efforts coming from below, namely ustadz and Islamic boarding schools in developing a curriculum that is designed by themselves to produce a generation with Sufi morals. Fourth, Curriculum evaluation refers to the Objective Model Evaluation model (objective model) carried out at the end of curriculum development, this assessment activity is often called summative evaluation. Fifth, The impact of curriculum management on the level of morals is shown by the nature of istiqomah, self-control, prioritizing Islamic and basyariyah brotherhood, tolerance, honesty, sincerity, istiqomah, patience, gratitude, politeness and helping each other. Sixth, Traditionalist Hypothetical Management Model of the School.

Keywords: Curriculum Management, Islamic Boarding School Curriculum, Sufi Morals.

1. Introduction

The main problem of this research is the development of the Islamic boarding school curriculum. Islamic boarding schools play an important role in broader character formation in the development of Islam. Islamic boarding schools are one of the educational institutions inherited by the ulama. Islamic boarding schools usually have their own learning system led by a Kiai, and the santri or students usually live in dormitories or huts. This is different from modern education systems such as schools (Merdiana., 2024). One of the characteristics of Islamic boarding schools is Sufistic Islamic boarding schools. Islamic boarding schools are a unique type of Islamic education because they are a place to foster creativity and cultural acculturation of the people around them. This organization aims to study and practice Islamic teachings by using the yellow book as a source of learning and emphasizing the importance of religious morals as a guide in the daily lives of students, both through formal and non-formal channels. Islamic boarding schools are always associated with a Kiai, who with his great influence can play an important role in the progress of the Islamic boarding school (Merdiana., 2024).

Islamic boarding schools are experiencing development in various aspects, including institutions, human resources, curriculum, students and alumni, environment, and facilities and infrastructure. Apart from that, this Islamic boarding school has also adapted by integrating general knowledge such as mathematics and science into its curriculum, without losing its cultural roots and traditional values. In this way, Islamic boarding schools have succeeded in maintaining their relevance as Islamic educational institutions that are able to answer the challenges of the times (Merdiana., et al. 2024).

From the various histories of Islamic education that exist, however, Islamic boarding schools are a unique system. Not only unique in its learning approach, but also unique in the outlook on life and values adopted, the way of life adopted, the structure of the division of authority, and all other educational and societal aspects. Therefore, there is no definition that can accurately represent all existing Islamic boarding schools. Each has its own specialties. However, in certain respects Islamic boarding schools have similarities. This similarity is what is commonly referred to as a characteristic of Islamic boarding schools, which has long been considered to have institutional implications for Islamic boarding schools (Indonesian Ministry of Religion, Directorate General of Religious Institutions, 2003).

According to data from the Ministry of Religion as of 2022, there are around 26,975 Islamic boarding schools in Indonesia. This data is very encouraging because the more Islamic boarding schools that are established will have a positive impact on the moral and moral progress of this nation. However, behind the rapid development of Islamic boarding schools, many Islamic boarding schools have also closed, as data taken from the Cilacap news source, gatra.com, states that there are at least 60 Islamic boarding schools that have closed. The closure of these Islamic boarding schools is one of the reasons. is the absence of formal education around the Islamic boarding school and weak management at the Islamic boarding school.

One of the functions of professional Islamic boarding school management is to place the curriculum at the heart of the Islamic boarding school, because the existence of a curriculum in the Islamic boarding school will make it easier to see the results of the learning process in the Islamic boarding school. In line with Suharsimi Arikunto's opinion which states that curriculum management is the implementation of types of management activities and functions (planning, organizing and assessing) to the curriculum, so that each Islamic boarding school will be easy to see the suitability of the Islamic boarding school's vision and mission with the curriculum implemented in the Islamic boarding school (Arikunto, 2012).

Currently, there are significant changes in various aspects of life, known as the era of disruption caused by digitalization, which provides various conveniences. However, this change causes the loss of moral values that truly constitute a person's identity. If we look at the 2018 Program for International Student Assessment (PISA) research data, it shows that

41.1% of students admitted to having experienced bullying in Indonesia. This figure places Indonesia in the fifth highest position out of 78 countries as the country where school students experience the most bullying. At the national level, in 2018 KPAI reported that 84% of students experienced violence in the school environment. Of the 445 cases handled throughout 2018, around 51.2% of them were cases of physical, sexual or verbal violence. The perpetrators, apart from teachers, were also fellow students. This is a warning that moral education in this modern era is very necessary, because the good and bad of a person is seen from his morals, as well as the good and bad of a nation is seen from the morals of its people.

The Indonesian government makes moral education one of its main priorities in developing human resources, as stated in Constitution 45 Article 31 paragraph (3) which reads: "The government seeks and implements a national education system, which increases faith and piety as well as noble morals in order to make the life of the nation intelligent, which is regulated by law." In this article, apart from faith and piety, morals are one of the priorities for this nation. Children are an asset for a nation, to create a quality generation of the nation, the government through Law Number 20 of 2003 concerning the National Education System, in Chapter In Indonesia there are 3 classifications of education, one of which is non-formal education which is non-formal educational activities carried out in stages, one of which is Islamic boarding schools.

As time goes by, Islamic boarding schools have consistently helped realize the nation's ideals. In their journey, Islamic boarding schools have continued to transform following the development of the times without having to abandon local wisdom. The purpose of this local wisdom is not to eliminate classical Islamic boarding school culture and the culture of the region. Referring to the proverb "where the earth is stepped on, there the sky is upheld". This is in line with research conducted by Dhofier, namely that more than 65% found that Islamic boarding schools which previously only taught Islamic religious sciences have been integrated with social sciences, namely by establishing formal educational institutions from elementary school to tertiary level (Zamakhsyari, 1982).

Islamic boarding schools are religious educational institutions that consistently and seriously have been trying for generations to educate the life of the nation by preparing and producing millions of cadres to be able to serve the religion of the nation and the state. This was proven during the colonial period. Islamic boarding schools had great services in their struggle to expel the invaders. It is proven that Islamic boarding schools are the ones who hold the key to victory in expelling these invaders. Even though there are many contributions from other elements, even from religions other than Islam, Islamic boarding schools have made a very large, even the biggest, contribution in efforts to expel the colonialists on earth. this archipelago (Oktaria et al, 2022). This is in line with the aim of the role and function of Islamic boarding schools, namely to develop citizens to have Muslim personalities in accordance with the teachings of the Islamic religion and instill this religious feeling in all aspects of their lives and make them people who are useful for religion, society and the state (Shulton and Khusnuridlo, 2006).

Islamic boarding schools continue to exist and develop, although initially the development of Islamic boarding schools was only the responsibility of the leadership of the Islamic boarding school itself, but over time and the contribution made by Islamic boarding schools to this nation, it has gradually given the government an understanding and idea of the government's obligation to provide protection for the rights and obligations of these Islamic boarding schools, because they already have a role in filling the spaces of this nation's independence. One of them is through Government Regulation (PP) Number 55 of 2007 which explains Islamic boarding school programs, efforts to guarantee the quality of Islamic boarding schools which are very complete with an accreditation system so that Islamic boarding schools can continue to exist and develop as has been done at schools and universities. To achieve all this in the face of very rapid developments, Islamic boarding schools should carry out several reconstructions such as: renewing learning methods by combining classical and modern, curriculum that is matched with current developments in accordance with the government's vision and mission, improving technology-based Islamic boarding school management, to make it easier for the public to see the development of the

Islamic boarding school, and infrastructure and facilities being updated in an effort to support current developments, and to help the three points above be realized (Rodliyah, 2014).

2. Literature Review

Curriculum management consists of two words, namely management and curriculum. In general, management is an effort to manage all existing resources to achieve a certain goal (Daft, R.L., 2010). Based on etymology, management comes from the word "to manage" which means managing, handling, arranging, taking care of, controlling, running, organizing, carrying out, carrying out and leading (Ukas, 1999). Management comes from Latin "thousand" meaning hand, then become "manus" which means often working with your hands. This word has an affix "agree" which means doing something repeatedly using your hands (Hasibuan, 2011). Management in terminology according to George R. Terry is a typical process consisting of planning, organizing, activating and controlling actions to determine and achieve goals through the use of human resources and other resources (Muhaimin, 2012). The word management in the Islamic context is termed al-idarah. According to S. Mahmud Al-Hawary (in Hamalik, 2016) this word means knowing the direction of the goal, difficulties that need to be avoided, forces that need to be exercised, and how to control it as well as possible, time efficiency in the implementation process. The term management also refers to the phrase at-tanzim or an-nizam, which means a container for storing all things and placing everything according to its place (Munir & Divine, 2009). The definition is almost the same as the definition of management, namely at-admin or setting (Ramayulis, 2012).

According to Dubrin (2010) planning (planning) is the ability to plan, predict and visualize, looking ahead based on certain goals. Organizing (organizing) is an attempt to divide the components of work activities between group members and record the assistance of each member of the group. Movement (actuating) is the manager's effort to carry out actions starting to help group members to complete their tasks, leading, giving instructions, helping members to improve enthusiastic work results. Supervision (controlling) in general, the last function that is often put forward by management experts is evaluation, evaluation is defined as an activity to analyze plans prepared with the results achieved. In terms of terminology, George R. Terry expressed an opinion which was confirmed by several expert opinions, including James Stoner (in Ratnawati, 2022) who stated that management is a process of planning, organizing, leading and evaluating by utilizing organizational resources to achieve the expected goals. Furthermore, Daft (2010) also stated that management is a form of effort to achieve organizational goals through planning, management, leadership and control of all organizational resources effectively and efficiently.

In Arabic, the term curriculum is called manhaj, which means the clear path that educators and students take to explore knowledge, skills, attitudes and values (Muhaimin, 2012). Oemar Hamalik (2016) defines curriculum as being divided into two, namely curriculum according to the old view and according to the new view. In the old view (traditional view), the curriculum is defined as a number of subjects that students must take to get a certificate of completion of study. Meanwhile, in the new view, the curriculum has a broad nature because the curriculum is not defined as a collection of several subjects, but includes all activities and experiences that are the responsibility of the school. So extracurricular activities also become part of the curriculum. In the context of education, curriculum means a clear path through which educators or teachers and students combine knowledge, skills, attitudes and values (Al-Syaibany, 1979). Traditionally, curriculum means subjects taught at school or areas of study provided in educational institutions, while the modern meaning of curriculum is all the actual experiences that students have under the influence of school, while areas of study are a small part of the overall curriculum program. Meanwhile, the

definition of the current curriculum is a strategy used to adapt cultural inheritance to achieve school goals.

The definition of an Islamic education curriculum is Islamic religious education materials in the form of activities, knowledge and experiences that are deliberately and systematically provided to students in order to achieve the goals of Islamic religious education (Sulistiyorini and Fathurrohman, 2016). The implementation of the Islamic education curriculum is mostly implemented in Islamic educational institutions or many known as Islamic boarding schools. According to Ridwan Nasir (2005) Islamic boarding schools are religious institutions that provide education and teaching as well as develop and disseminate Islamic religious knowledge. Meanwhile, according to Haidar (2007), Islamic boarding schools are Islamic educational institutions in Indonesia which are traditional in nature for studying Islamic religious knowledge and practicing it as a guide for daily life. Kompri (2018) states that Islamic boarding schools and Islamic boarding schools have identical meanings or have close meanings, namely dormitories where santri are held or where students/santri recite the Al-Qur'an.

Islamic boarding schools have several roles, including: as a center for the transmission of traditional Islamic knowledge, as a guardian and custodian of the continuity of traditional Islam, as a center for the formation of future scholars' successors, as a forum for the nation's intelligent life through the educational programs implemented, and contributing to the success of government programs (Fahham, 2020). Meanwhile, the function of Islamic boarding schools is: to function as a place for broadcasting Islamic religion, to produce religious experts, and as a place to seek knowledge related to religious knowledge and general knowledge. One of the values that will be instilled in Islamic boarding schools is Sufistic values.

According to Sholikhin (2004) Sufism comes from the etymology of the word "shufi", which was discovered by the following:

a.   Ahl Al-Shuffah (horse saddle), which means a group of friends who followed the Prophet's emigration from Mecca to Medina by leaving all their possessions in Mecca.

b.   Shaf, which means the first row in prayer in the mosque. This first row is occupied by people who come to the mosque early to prioritize the congregational prayer, and read the Qur'an a lot and recite zikr before the prayer time comes. People like this are the ones who try hard to clean themselves and be close to God.

c.   Shufi, comes from the word Shafi or Shafa, namely holy. A Sufi is a person who purifies themselves through practice and worship, especially in prayer and fasting, where the goal of their life is to cleanse their body and soul towards maghfirah (forgiveness) and Allah's approval.

d.   Sophos, comes from the Greek word which means wisdom. So Sufis are those who know wisdom.

e.   Shufanah, means a type of small, hairy fruit, which grows widely in the deserts of Arabia. This is because the clothes of Sufis generally have hair like this fruit, which indicates the simplicity of clothing and food as a form of their basic nature of zahid and vira'i.

f.   Shuf, which means woolen cloth or made from fur. Wearing coarse wool at that time was a symbol of simplicity and poverty, but based on a noble heart.

Another deep meaning of Sufism (sufism) is tashfiyatul qulub (cleansing the heart), as expressed by al-Qushayiri, that Sufism or Sufism is a purity, that is, orientation only to God, its obedience does not decline to the level of humanity in general, so that the events of the world will not affect it (Al-Qusyairi, 1998). Sufism Basically, it is a path or method taken by someone to find out lustful behavior and the characteristics of lust, both bad and praiseworthy. Therefore, the position of Sufism in Islam is recognized as a religious science that is related to moral aspects and behavior which is the substance of Islam. Where, philosophically, Sufism was born from one of the basic components of the Islamic religion, namely Faith, Islam and Ihsan. If faith gives birth to the science of theology (kalam), Islam gives birth to the science of sharia, then ihsan gives birth to the science of morals or Sufism

(Syukur, 2003). Thus the values and sufism (Sufism) in this research is a trait that is directed only to God such as: honesty, gratitude, patience, perseverance, sincerity, politeness, and helping each other. His obedience cannot be shaken by anything, so that the events in the world will not affect him.

3. Methods

This research uses a qualitative approach using ethnographic methods. This research uses a qualitative approach. The qualitative approach is a research methodology used to research in natural objective conditions, developing naturally, without any manipulation and the presence of the researcher has no influence on the research object (Bandur, 2016). Creswell (2018) further defines qualitative research as a type of research that relies on information from objects or participants on a broad scope, questions that are general in nature, and explains and carries out analysis of texts collected subjectively. Meanwhile, the ethnographic method is defined as a method used by researchers to describe and interpret patterns of values, behavior, beliefs and language that are shared and studied together in a cultural group. Therefore, ethnographic research generally involves participant observation of a group (Creswell, 2018). There are four characteristics of ethnographic research according to P. Atkinson & Hammersley (1994), including: 1) exploring social phenomena in the community studied in depth; 2) the data obtained is unstructured because the data measured through public opinion is uncertain so that the data results will differ from the perceptions of individuals and social groups; 3) has few cases and samples. This research is based on something specific being general; 4) carry out data analysis regarding community social actions. Something interesting about ethnographic research is that it can draw conclusions based on social behavior and also the nature of society in dealing with other societies.

The data sources in this research consist of primary and secondary data. Primary data is data that refers to direct information from research subjects relating to the variables requested for a specific purpose. Primary data sources are data obtained from the first informant, this data is not available in compilation form or in the form of files. Hanafiah (2021) states that this data must be explored through sources or respondents who are used as research objects to obtain information or data. In this research, the primary data source is in the form of words extracted from the interview process with sources who have been determined and are related to this research. The core resource persons consist of: the person in charge of the Islamic boarding school (Leadership and Kyai Council), the Islamic boarding school curriculum developer in preparing a generation with Sufi morals (curriculum division, boarding school administrators), and teaching implementers. Secondary data is data that refers to information collected from existing sources. Secondary data sources include notes or documents, publications, websites, internet, photos and so on. The secondary data in this research are: 1) Data and documents regarding the Islamic boarding school curriculum development program in preparing a generation with Sufi morals. 2) Data and documents regarding the Islamic boarding school curriculum development program in preparing a generation with Sufi morals. 3) Data and documents such as photos of activities or activities of Islamic boarding school curriculum development programs in preparing a generation with Sufi morals. 4) Data and documents resulting from the Islamic boarding school curriculum development program in preparing a generation with Sufi morals. 5) Articles, journals, books, magazines and the internet related to the problems of Islamic boarding school curriculum development programs in preparing a generation with Sufi morals.

Data collection techniques were carried out through interviews, observation and documentation analysis. The data analysis carried out in this research was based on qualitative data analysis through three stages, namely: (1) data display, (2) data reduction, and (3) drawing conclusions and verification. This data analysis activity refers to theoretical references related to research problems, namely by taking the same information from various informants who are known to be honest and open in order to reveal data related to the management of Islamic boarding school curriculum development in preparing a generation with Sufi morals.

4. Results

a. **Sufistic Curriculum Planning in Islamic Boarding Schools**

Educational planning at the Al-Falah Biru Islamic Boarding School, Garut Regency is carried out by integrating the madrasa curriculum with Islamic boarding schools as one of the desired factors based on social culture that has been preserved since time immemorial. This makes the Al-Falah Biru Islamic Boarding School, Garut Regency focus on education in the science of Sufism, the science of getting closer to God or deepening the science of monotheism which is applied in everyday life as the basic spirit for the existence of the Al-Falah Biru Islamic Boarding School, so the Al-Falah Blue Islamic Boarding School, Garut Regency is more visible as an Islamic educational institution which aims to advance the social culture that has developed within the Al-Falah Blue Islamic Boarding School, Garut Regency. This curriculum integration gives birth to a structure of Islamic boarding school educational values based on civilization or culture and the environment around the institution to give birth to a generation with Sufi morals.

b. **Organizing the Sufistic Curriculum in Islamic Boarding Schools**

Organizing the implementing elements, namely the ustadz, curriculum elements, financing and others so that they can carry out functions based on their respective duties. Then proceed with organizing general and religious materials so that they can be packaged neatly in a lesson and then presented in the levels that have been prepared. For example, the Al-Falah Biru Islamic boarding school in Garut Regency has organized education because Al-Falah Biru is a boarding school that implements informal and formal education so that the Islamic boarding school administrators have delegated their authority to the ustadz and ustadzah to develop the curriculum and manage learning activities in the Islamic boarding school and to the principal to manage the school so that the Kyai at this Islamic boarding school have coordinated with the ustadz and ustadzah in order to develop the education of the santri and female students. resides at the Al-Falah Biru Islamic Boarding School, Garut Regency. So the education developed by the ustadz and ustadzah here to increase the knowledge of the students has its own method, while for formal education the kyai have appointed the school principal as the person responsible for the activities carried out by the school.

Organization at the Al-Falah Biru Islamic Boarding School, Garut Regency is very necessary and is one of the factors in achieving success in an organization. Organizing at the Al-Falah Biru Islamic Boarding School, Garut Regency is carried out in five stages, namely: first, clearly detailing the type of work that must be done, namely by determining what tasks must be carried out so that the organization's goals can be achieved well. carry out what are called divisions in accordance with organizational work procedures, namely: division of tasks, arrangement of cooperative relationships between supporting fields. Arranging lines of authority and responsibility for administrators so that there is departmentation so that it can make it easier to develop Islamic boarding school curricula in both informal and formal institutions in carrying out their duties. In other words, all activities in the boarding school can be carried out in accordance with the tasks that have been determined in their respective fields and then they are able to take responsibility for all activities that have been carried out by the management in carrying out the mandate of the Islamic boarding school.

c. **Implementation of the Sufistic Curriculum in Islamic Boarding Schools**

Implementation of the Sufi curriculum at the Al-Falah Biru Islamic Boarding School, Garut Regency includes implementation of the vision and mission, objectives, content, determination of teaching materials, determination of teachers or ustadz, teaching methods, extracurricular activities and evaluation of student learning. Routine learning activities at the Al-Falah Biru Islamic boarding school include: 1) Teaching and learning activities from after morning prayers until 10 pm, interspersed with teaching and learning time at school from 7 am until just before Ashar. 2) Bahsul masail, namely discussion of religious issues involving

kyai from other Islamic boarding schools. 3) Practice giving speeches or lectures for students every week. 4) Be careful to test the students' abilities. 5) Memorizing the Koran. 6) Memorize the yellow book. 7) Wirid and dhikr together every Friday after Asr prayer until sunset.

Furthermore, the implementation of the curriculum which is internalized into the learning orientation carried out by Islamic boarding schools to build Sufi character in students is carried out through routine congregational wirid activities: 1) Ijtima is held every month in each village in turn. 2) Eid al-Khotmi is held every year throughout Indonesia alternately, this year it was held in Garut for the 223rd, precisely on November 27 2015, hundreds of thousands of congregation gathered from all over Indonesia. Tijani Congregation: 223rd Idul Khotmi from 27 – 29 November 2015 in Garut (Alfalah Biru and Zawiyyah). The event was attended by leaders of the Tijani tarerkat from all over Indonesia and invitees from abroad such as Al-Jazair, India, Malaysia, Morocco and others. This is an indication that the Al-Falah Biru Garut Islamic boarding school is the center for developing a Sufism-based Islamic boarding school curriculum to produce a generation with Sufi morals. Sufism, things related to the science of Sufism, the science of getting closer to God or deepening the science of monotheism which is applied in everyday life is the basic spirit for the existence of the Al-Falah Biru Islamic boarding school from its inception until now. There is a field of Sufism, the Blue Islamic boarding school leaders initially followed the practices of the Qodariah order which was based on the practices of Sheikh Abdul Qodir Aljaelani, then after the next generation in 1935 changed to following the teachings of the Attijni Order led by Syaikhuna Badruzzaman after going through a long journey to confirm this practice.

d. **Evaluation of the Sufistic Curriculum at Islamic Boarding Schools**

Evaluation of the Islamic boarding school curriculum regarding the needs and feasibility of the Al-Falah Biru Islamic Boarding School curriculum in Garut Regency is decided directly by all parties by comparing environmental conditions, the needs of the students, and the program itself. The entire process of implementing the curriculum for one semester is held in the form of meetings to assess the effectiveness, efficiency, relevance and feasibility of the curriculum. curriculum evaluation at the Al-Falah Biru Islamic Boarding School, Garut Regency. Overall, the evaluation was carried out in several steps; First, it consists of assessing needs and feasibility which is assessed directly by the education section by comparing community conditions, students' needs, and the program or curriculum itself. Second, the results of the supervision obtained input, namely an assessment of problem solving carried out by ustad and students in the classroom and Islamic boarding school by involving parties who understand more about the problem, namely the head of education and other dhalem families. Third, the process evaluation carried out at the Al-Falah Biru Islamic boarding school in Garut Regency is related to the entire process of implementing the curriculum for one semester which is held in the form of meetings to assess the effectiveness, efficiency, relevance and feasibility of the curriculum. Fourth, the product evaluation carried out at the Al-Falah Biru Islamic Boarding School, Garut Regency is an evaluation of the students' academic abilities and students' attitudes which can be seen during their daily lives or at certain times, for example during competitions and exams or during classroom learning. Meanwhile, the type of evaluation carried out in formal education as stated by the Head of Al-Falah Biru Vocational School Plus Technology states that evaluation of curriculum development is through direct and indirect monitoring assessments by the Kyai council, as well as evaluation deliberations at the end of the semester and the end of the school year.

5. **Discussion**

The curriculum development process begins with curriculum planning. The preparation of the plan is preceded by ideas that will be expressed and developed in the program. These ideas became the formulation of curriculum objectives including; Pondok Pesantren's vision is to produce a generation with Sufi morals who are able to combine dhikr and pious deeds, for the sake of realization The Robbani generation became the best servants and khalifah of Allah on earth. Needs analysis, namely the needs of stakeholders (students, community, graduate users). That the aim of establishing the Al-Istiqomah Islamic Boarding School in

Garut Regency is to prepare teaching staff at madrasas who are experts in the field of religion, especially in the field of Sufism. As well as the results of previous curriculum evaluations and the challenges of current developments.

Sufistic Islamic boarding schools implement the values of Islamic religious education from a Sufistic perspective through the process of developing religious character education for students (A P Putra and M H Hakam, 2023). Implementation of the values of Islamic religious education in the practice of life, especially in Islamic boarding school educational institutions, namely praising Allah with a clear heart and mind. Praising Allah in verbal form. Apart from that, praising Allah must be manifested in the form of attitudes and actions, namely by not insulting, not insulting, not hating all of Allah SWT's creatures. Implementation of the values of Islamic religious education, namely offering prayers to Rasulullah SAW, giving prayers and greetings to Rasulullah.

Sufistic Islamic boarding schools have a style of Sufism education which is an embodiment of iḥsān and is a supervision of faith and Islam. Sufism contains maqām and aḥwāl in achieving clarity, cleanliness and purity of heart (Javad and Nurbakhsy, 2001). Maqām is the result of seriousness and continuous struggle by carrying out better habits, while the condition of attitude that a person obtains without going through practice, is simply a gift from Allah to the person He wills (Amin Syukur, 2004). This station can be achieved using the takhalli, taḥalli and tajalli methods. Takhalli means turning away from the temptations that prevent humans from knowing God. Taḥalli is the attitude of imitating the Prophet's morals in words and deeds or adorning oneself with the qualities of commendable actions. Tajalli is the influence of Divine radiance given to the hearts of the desired people, so that they are given the ability to see God with their hearts. This maqām is similar to the life of the students at the Sufi Islamic Boarding School. Apart from that, Sufistic Islamic boarding schools have their own characteristics, namely having their own book of guidelines (Musthofa, 2015).

The Sufistic Islamic Boarding School tries to raise public awareness to return to the teachings of Allah. The symbols used by the Kiai really touch the feelings of visitors, because psychologically, the Kiai builds people's awareness which tends to be worldly oriented into another consciousness, namely the awareness that Allah is Rich and wealth is given to whoever He wills (Abdul Muhaya, 2013). The Al-Falah Biru Islamic Boarding School, Garut Regency teaches, educates and habituates students to Sufistic values in the form of activities carried out, including attending formal (religious) and non-formal (general) education so that they have a comprehensive insight into Sufism, adequate rest and interspersed with sports entertainment activities so they can think and study focused, applying sanctions to anyone who violates them indiscriminately, respecting each other both in learning and other activities, deliberation and consensus in resolving problems and others. It is hoped that the refraction of these activities can form students who have Sufi attitudes, neither extreme left (conservative) nor extreme right (liberal), so that they can become a role model for students who have Sufi morals.

The development of Islamic boarding schools is generally dynamic and flexible, but Islamic boarding schools remain committed to their concept and characteristics as fostering Sufi morals through the science of Sufism, the science of getting closer to God or deepening the science of monotheism which is applied in everyday life as the basic spirit for the existence of the Al-Falah Biru Islamic boarding school from its inception until today. Various programs have been introduced in Islamic boarding schools and the management is responsive to current developments, but they are still filtered and integrated with existing educational patterns in Islamic boarding schools. This is in line with the Prophet's words, "When a person dies, his deeds cease, except for three things, almsgiving or useful knowledge or pious children" (Jalaludin As-Suyuti, 2003).

Apart from being a da'wah institution, Islamic boarding schools also carry out the main function as educational institutions which generally have two missions: first, education of the community in general to prepare Islamic youth to become high-quality people, carry out the duties of amar ma'ruf and renounce evil and become a righteous generation for themselves and their community. Second, as an educational institution for cadres of ulama

and for the development of knowledge, especially religious knowledge, it is also ready to carry out its task as a reminder, namely reminding the public to avoid going astray. 263 There are various types of Islamic boarding school education, each of which follows different trends. Broadly speaking, Islamic boarding school institutions today can be grouped into two large groups, namely Salaf (traditional) Islamic boarding schools and Khalaf (modern) Islamic boarding schools. Salaf/Salafiyah Islamic boarding schools are Islamic boarding schools that provide lessons with a traditional approach that maintains the teaching of classical Islamic books as the core of education, while the madrasa system was established only to facilitate the sorogan system used in old forms of Islamic study institutions, without introducing the teaching of general knowledge (Wahjoetomo, 1997). The second is the Khalaf or Ashriyah Islamic boarding school, known as the modern Islamic boarding school, which organizes educational activities with a modern approach through formal education, both madrasas (MI, MTs, MA or MAK) and schools (SD, SMP, SMA and SMK) or other names. The classical approach to learning is carried out in stages and continuously, with programs based on units of time, such as quarterly, semester, class year and so on (Ahmad Saifuddin, 2015).

Efforts to design the integration of Sufistic curriculum development through education carried out at the Al-Falah Biru Islamic Boarding School, Garut Regency focus on achieving the vision and mission of the Islamic boarding school. Achieving the objectives of the boarding school is made in order to determine the direction of future development of the Islamic boarding school so that it can survive. Apart from that, it has a competitive and conservative advantage amidst competition in educational institutions. This is in line with previous research which states that the process of integrating the Islamic boarding school curriculum with schools involves several components that need to be considered. In this case, it explains what must be considered when planning curriculum integration, namely objectives. Good goals must be in accordance with the school's vision and mission (Ahmad, et al., 2023).

6. **Conclusion**

We found that the management of Sufistic curriculum development in Islamic boarding schools had an impact in preparing a generation with Sufi morals, namely at the moral level of the students in building and maintaining the character of istiqomah so that the morals of the students were formed with high integrity through self-control from within themselves. The Sufi character of the students has an attitude that implements the aqidah strongly, is not swayed by material possessions, in dealing with differences of opinion, takes a middle attitude by prioritizing ukhuwah Islamiyah and basyariyah, is tolerant towards fellow Muslims and non-Muslims for the sake of realizing Islam rahmatan lil aalamiin. Santri have a Sufistic character, namely; honest, sincere, istiqomah, patient, grateful, polite and helpful. This is because the curriculum of this Islamic boarding school is part of the traditionalist madhabi model, namely by showing its traditional and madhabi character. Its traditional character is manifested in the form of attitudes and ways of thinking and acting that always adhere to the values of thiriqoh Tijani.

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