

Integration Of Science and Spirituality In Higher Education Based On Tarekat In Indonesia

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ABSTRACT

The research problem is directly related to the model of tarekat-based HEI, because many unique relationships are found between HEI and tarekat, or vice versa tarekat and HEI. The efforts of spiritual ideologization practiced in educational institutions are efforts to expand the doctrine and ritual of tarekat through educational institutions. The results of this study identify the position of tarekat-based HEI such as UNPAB and IAILM, namely; that initially UNPAB was called the Metaphysics College then became the Panca Budi Development University (UNPAB), so that the position of the college is like a general college. While IAILM was initially an Islamic Da'wah College in its development into the Latifah Mubarokiyah Islamic Institute, where the position of the college is like an 'Islamic religious college based on Islamic Boarding Schools' by implementing a dormitory system as an effort to counter the development of science, especially religious science. The efforts of spiritual ideologization at UNPAB have more significant implications in influencing its students (students) than the spiritual ideologization that takes place at IAILM. This is because Habitus – spiritual teacher – IAILM historically has had a very large capital of honor and prestige in the community in Tasimalaya, so that its ideologization is only in the internal realm (Muslims).

Keywords: Integration, Science, Spiritual, Higher Education

A. INTRODUCTION

Islam strongly encourages its followers to seek knowledge. Even the Qur'an and Hadith require humans to explore science (Khasanah, 2021). Muslims must think, observe, and research the creation of the earth or the universe (Atabik, 2015). The Qur'an also calls on humans to research the universe in detail (Zaini, 2018). Even the command to explore knowledge widely is carried out in order to open the veil of knowledge in the natural environment (Afiifah & Yahya, 2020). As a fact, scientists have not developed these sciences if they do not get information from the Qur'an. In fact, Ulama who are in the Qur'an and Hadith should not only concentrate on understanding the Qur'an textually (Hukmiah & Saad, 2015). They must research the universe as stated in the Qur'an.

Regarding the perspective of Muslims on knowledge and education, among the Muslim community there is a growing belief that only Islamic religious knowledge is worthy of being studied and learned by Muslims (Jamal, 2017). Even children and the younger generation must maximize their religious studies. Meanwhile, secular sciences are seen as something that is not part of the sciences that must be studied (Al-Azhar, et al., 2023). Integration is needed so that the perspective of binary opposition to knowledge ontologically is reduced, thus having implications for progress in the perspective of some Muslims on education (Chanifudin & Nuriyati, 2020). Muslims must view educational institutions labeled as Islamic as being able to lead their children and younger generation to achieve their goal of becoming true Muslims in order to achieve happiness in this world and in the hereafter (Jumadi, et al., 2022).

The word integration comes from the Latin word 'integrare' which means to give a place in a whole. Through this verb the word 'integration' is formed which means "the act or process or an instance of integrating" (Firmansyah, 2021). In the big Indonesian dictionary, integration is defined as the unification of various things into a whole or complete unity (Widodo, 2019). So, the term integration implies that various elements that are different from each other undergo a blending process so that they become a whole and complete unity.

Higher education is 'an institution offering instruction usually in a professional, vocational, or technical field' or can be freely interpreted; the word "University" is the same as a place to study, a place to share knowledge, a place to create and express or a place to actualize one's creativity in various forms. While the word "High" indicates a level or stage, that they (students) are people who already have initial potential (Rimanto, et al, 2021). This means that those who study at PT are semi-finished people in terms of intellectual, emotional, including spiritual capacity. So in simple terms, PT is a place of study for prospective intellectuals and scholars (Hulukati & Djibran, 2018).

The implementation of Islamic education in PTAI cannot be separated from the role of the community. Some people in Indonesia still view religion as something urgent in life (Zaim, 2021).

Therefore, knowing and understanding religious issues is mandatory. So it is natural that in Indonesia there are several Islamic educational institutions with a relatively large number of students (Falah, 2019). Such conditions can support the quantity of PTAI students. So that PTAI does not run out of students. On the other hand, Indonesian society is relatively paternalistic so that the attachment to community leaders or kyai (mursyid) is still great (Sadali, 2020). The character and leadership of the kyai or mursyid as a result of the status he holds, has shown how strong his skills and personality (charisma) are in leading the tarekat, pesantren, and society (Usman, 2013). Mursyid with his charisma is not only categorized as a religious elite, but also as a leader (central figure) in society who has high authority (Nasution, 2017). Murshid's charisma is a gift obtained from practice (riyadlah) and God's grace. So that what Mursyid wishes and opinions will be followed and obeyed by the surrounding community (Akmansyah, 2015).

The idea of the integration of Islamic science among Islamic educational thinkers in Indonesia has so far been seen as still scattered and has not been formulated in a typology of thought that is unique, structured, and systematic. Even the transformation of several IAIN/STAIN into UIN is seen as not yet depicting the map of Islamic scientific thought, both in Indonesia and in the Islamic world in general, both in classical and contemporary times. Therefore, various ideas of scientific integration, including its crystallization in the form of the transformation of IAIN/STAIN into UIN, are important for building a typology or thought about the integration of Islamic science.

The learning efforts at PTAI itself have been going on since the opening of the Islamic College (STI) in Jakarta in July 1945 before Indonesia's independence. This was proposed by Satiman as one of the agendas of the Second Islamic Congress held by the Indonesian Supreme Islamic Council (MIAI) in 1939. After the Congress, it was started with the establishment of IMS (Islamic Medelbare School) in Solo accompanied by ups and downs and even closures considering the war atmosphere at that time. However, through the Islamic College (STI) Planning Committee led by Mohammad Hatta and also KHA Wahid Hasyim, KH Mas Mansur and M. Natsir, STI was then officially opened on 27 Rajab 1364 (8 July 1945) in Jakarta with Prof. Abdul Kahar Mudzakir as the leader. 15 The improvement of STI in November 1947 which then decided to establish the Islamic University of Indonesia (UII), precisely on March 10, 1948 with four faculties: Religion, Law, Economics, and Education.

Panca Budi Development University (UNPAB) and the Latifah Mubarokiyah Islamic Institute (IAILM) Suryalaya Tasikmalaya are part of a university that clearly and firmly shows its spiritual identity, specifically tarekat. Both educational institutions were founded by a mursyid with the aim of providing spiritual-based education, especially to introduce tarekat to students. UNPAB and IAILM as educational institutions have gone through several generations of leadership. In the

first generation, the leadership was still a traditional Islamic educational institution with very limited management. However, during the leadership of the next generation, it has undergone significant changes to become a modern educational institution, so that it is in demand by the middle-upper class.

The closeness between humans and God in the tradition of Sufism does not come by itself, but there must be a continuous effort from humans to be as close as possible to God. Sufi experts believe that the steps to bring God's presence as a "path" to God. The three steps are, Sharia, tarekat, hakikat, the three paths must be related to each other. In the Christian tradition, it is similar to via purgative, via contemplative, and via illuminative.

The definition of tarekat in terms of terminology has experienced a shift in meaning. In the 19th and 20th centuries, tarekat was interpreted as a method of moral psychology for the practical guidance of individuals who had a mystical call. Another definition reveals that the word tarekat has meaning in Sufism terminology. Firstly, in the 9th and 10th centuries the tarekat emphasized moral education for those interested in the tarekat. Second, in the 11th century AD, tarekat had become a practice in the form of a movement aimed at spiritual and physical training by a group of Muslims according to certain teachings and beliefs.

UNPAB and IAILM as Universities (PT) implement education by following the government curriculum as the main basis for implementing education and teaching by adding several tarekat-based courses. One of the fields taught at UNPAB and IAILM is non-formal, part of the extracurricular is teaching tarekat to lecturers and students. Efforts to introduce tarekat to lecturers and students are carried out by involving all elements to participate in various tarekat activities that take place at the educational institution. As stated, in addition to being an educational institution, it is also a spiritual institution because it functions as a place for various tarekat ritual activities, such as baya'at, suluk, tawajjuh, and others. The activities of lecturers and students that are outside of formal education are always connected to various activities related to tarekat that are practiced and taught at both institutions.

The merger between educational institutions and spiritual institutions has implications for the process of spiritual ideologization within them. Ideologization occurs because of efforts to "herd" or introduce and teach the tarekat to lecturers and students. Spiritual ideologization involves the head of the educational institution who is indeed a mursyid of the tarekat, who also guides spiritual practices for the tarekat congregation in the educational institution. In practice, various spiritual activities that take place, especially for the tarekat congregation, provide opportunities for lecturers and students to be involved in various tarekat activities that are carried out. Spiritual ideologization occurs to lecturers and students by allowing them to know the tarekat as an open choice to be involved in.

The educational process in higher education aims to produce a generation that is qualified, skilled, professional, and competent in a particular field so that they do not just master, but also develop a scientific discipline so that it can provide benefits for the development of community life. PTAI is basically a higher education institution organized by the community that aims to produce quality Islamic religious experts who are useful for the community and to develop Islamic science, technology, and culture in order to improve the standard of living of the community and enrich the national culture.

Spiritual ideologization takes place intensely supported by the fact that "there is an obligation" for all parties as part of the group of practitioners of the tarekat taught in educational institutions, or some others have traditions that are close to the tarekat. The tarekat practiced at UNPAB is the Naqsyabandiyah-Khalidiyah Tarekat which is widely known among the people in the surrounding area, while IAILM develops the Qadiriyyah-Naqsyabandiyah Tarekat, so that the spiritual ideologization practiced in educational institutions is supported by the system of traditions that exist in the community.

The background presented shows that tarekat-based higher education does not only teach formal education that refers to the curriculum, or anything related to formal education, but UNPAB and IAILM as the objects of this research teach tarekat to lecturers and students, although so far there has been no attempt at "coercion", but by introducing it to lecturers and students as an effort to carry out spiritual ideologization to students. The research problem is directly related to the tarekat-based higher education model, because many unique relationships are found between higher education and tarekat, or vice versa tarekat and higher education. Efforts at spiritual ideologization practiced in educational institutions are efforts to expand tarekat doctrine and rituals through educational institutions, so the formation of ideology through tarekat practices in higher education has implications for two things, namely: the occurrence of sectarianism or the formation of a counter-radicalism culture. Thus, it is necessary to conduct research on the integration of science and spirituality in tarekat-based higher education in Indonesia; case studies at Panca Budi Development University (UNPAB) and the Latifah Mubarakiyah Islamic Institute (IAILM).

RESEARCH METHODOLOGY

This research is a qualitative research with a phenomenological approach because it attempts to provide an in-depth description of the main problem of the research. This type of research is included in socio-anthropological research because the object of the research, a tarekat-based college involves the continuity of interaction in it, as well as the existence of a value system that applies in the pesantren, especially the authority of the mursyid as the leader of the college. The research was

conducted at UNPAB and IAILM which are located in Medan City and Suryalaya City. UNPAB is located in the city center which is easily accessible from various directions by the general public, while IAILM was chosen because it is a university that is within the scope of a community that is familiar with the tarekat tradition system.

The primary data sources used by the author to obtain primary data for this study are observation and interviews. The secondary data in this study were obtained through literature studies in the form of books, journals, and scientific articles that are appropriate or related to the research to be conducted by the author. This study uses three types of data collection techniques, namely participatory observation techniques with complete participation types. The reason the author uses these techniques and types of observation is so that the author obtains the data/information sought regarding the integration of science and spirituality at UNPAB and IAILM. Then this study uses a semi-structured interview technique so that the author can find the attitudes, choices, and assessments of the objects and subjects of research towards the integration of science and spirituality. Furthermore, the use of literature techniques in this study is to find data in the form of literature studies, journals, and scientific articles that are appropriate or related to the research to be conducted by the author. This study uses the Miles and Huberman model data analysis technique with activities in data analysis starting from data collection, data reduction, data presentation, and conclusions/verification. After collecting data at the research location using observation, interview, and literature techniques. The author then carries out data reduction, in this section the author presents the data that the author has reduced into three discussions to answer the problems in this study.

RESEARCH RESULTS 1. Position of Tarekat-Based Higher Education Institutions

As explained in the first part, the merger between educational institutions and spiritual institutions has implications for the process of spiritual ideologization within them. Ideologization occurs because of efforts to "herd" or introduce and teach the tarekat to lecturers and students. Spiritual ideologization involves the head of the educational institution who is indeed a mursyid of the tarekat, who also guides spiritual practices for the tarekat congregation in the educational institution. In practice, various spiritual activities that take place, especially for the tarekat congregation, provide opportunities for lecturers and students to be involved in various tarekat activities that are carried out. Spiritual ideologization occurs to lecturers and students by allowing them to know the tarekat as an open choice to be involved in. So it is necessary to first look at the history of the two universities, namely UNPAB and IAILM.

a. Latifah Mubarokiyah Islamic Institute (IAILM) Suryalaya Tasikmalaya

The establishment of IAILM is the noble will of KH. Ahmad Shohibul Wafa Tajul Arifin (Elder of the Suryalaya Islamic Boarding School) as a form of concern in participating in educating the nation's life, improving the quality of personality and expanding the horizons of knowledge. In 1975, land was prepared for a three-hectare college campus which was purchased through mutual cooperation by the Torekat Qodiriyyah Naqsyabansiyyah (TQN) brothers of the Suryalaya Islamic Boarding School. After the land was available, the campus was immediately established under the leadership of Gen. TNI. (Ret.) Yoga Sugama, Ir. H. Utju Suparta, Prof. Dr. Atje Partadireja, RHUnang Sunarjo, SH and other brother figures (web.iailm.ac.id, 2022).

Thanks to the work and efforts of the Founding Board led by Major General. Pol. Drs. Oepa Soeparya Adimaja, the Latifah Mubarokiyah College (PTLM) was established, which was inaugurated on the 81st anniversary of the Suryalaya Islamic Boarding School on 2 Muharam 1408H/5 September 1986 AD. On this occasion, the Minister of Religious Affairs of the Republic of Indonesia, H. Alamsyah Ratu Prawiranegara, Chairman of the Board of Curators of the Latifah Mubarokiyah College, General Dr. Yoga Sugama, were pleased to congratulate the establishment of the Latifah Mubarokiyah College.

In the first year of its establishment (1986), this college had two faculties, namely the Faculty of Tarbiyah, majoring in Islamic Religious Education, and the Faculty of Sharia, majoring in Muamalah. Jinayah. Two years later (1988) it was developed again by opening the Faculty of Ushuludin Department of Da'wah, so the name of this college changed to the Islamic Institute of Latifah Mubarokiyah (IAILM). The naming of Latifah is based on the reason that latifah is a religious ideology that is often expressed in the treasury of Sufism which describes the subtlest part of the human soul that requires it to be filled with the sentence of tawhid in order to become a perfect human being. While the name Mubarokiyah is taken from the name of the founder of the Suryalaya Islamic Boarding School, namely Syaikh Abdullah Mubarak bin Noor Muhammad ra as a tribute and appreciation for his services.

Until now, the Latifah Mubarokiyah Islamic Institute (IAILM) Suryalaya has had three faculties, namely the Faculty of Da'wah, Islamic Communication and Broadcasting Study Program (KPI) and the Sufism Study Program, the Faculty of Sharia, Islamic Economic Law Study Program (Muamalah) and the Sharia Economics Study Program, the Faculty of Tarbiyah, Islamic Religious Education Study Program, the PGSD/MI Study Program and the PIAUD Study Program and the Postgraduate Masters Program in Sufism.

The Latifah Mubarakiyah Islamic Institute (IAILM) Suryalaya is under the guidance of the Suryalaya Islamic Boarding School Serba Bakti Foundation. Since its establishment, IAILM Suryalaya has been led by Major General Pol. (Ret.) Drs. Oepa Soeparja for two terms (1986-1990 and 1990-1994), then Prof. Dr. H. Atje Partadireja, M.Sc (1994-1998), continued by Prof. Dr. H. Juhaya S.Praja (1998-2003 and 2004-2008) continued by Dr. H. Cecep Alba, MA (2008 - 2012 & 2012-2016), H. Iwan R. Prawiranata, MIB, MA, Ph.D (2016-2020) and currently Dr. H. Asep Salahudin, M.Ag (2021-2025).

Vision IAILM is to realize IAILM Suryalaya as a university that has academic excellence based on Sufism. The IAILM Mission is:

- 1) Preparing Islamic experts who have academic excellence, firm belief, noble and independent morals, and are able to respond to the dynamics of change in global society.
- 2) Transforming Islamic teachings through knowledge, charity and devotion in Islamic religious, state and social life.
- 3) Synergizing related scientific studies that are directed towards the development of science and empowerment of Islamic society.
- 5) Building a democratic academic culture through the development of educational activities, research and community empowerment (the tridharma of higher education) through scientific, social and national aspects.

b. Panca Budi Development University (UNPAB) Medan

Panca Budi Development University was originally established under the name of the Academy Metaphysics, under the auspices of the Metaphysics Academy Foundation, was founded on November 27, 1956, by Prof. Dr. H. Kadirun Yahya, a military veteran and scholar, an expert in Physics and Chemistry, who is fluent in several languages, namely Englishs, German AndDutch, and an expert in the field of spiritual philosophy, especially in Islamic metaphysics(Sufisme, Sufism), and also as a Shaikh (leading scholarThe Teachert).

Prof. Dr. H. Kadirun Yahya established the Metaphysics Academy (which was recorded in Notary Deed No. 97 of 1956), to introduce "scientific" Sufism, which synthesizes science, technology, and Sufism. He often expressed his view that "Belief in God is no longer just a belief but it has become to be a science, religion is a science of the highest dimension", which means "Belief in God is no longer just a belief but has become a science, religion is a science with the highest dimension".

Then in 1961 the Metaphysics Academy changed to Panca Budi Development University (UNPAB), and December 19, 1961 was determined as the founding date of Panca Budi Development University (UNPAB), which was then registered with the Department of

Higher Education and Science No. 85/B-SWT/P/64, on July 13, 1964, for the Faculty of Law and Philosophy, Faculty of Economics, Faculty of Spirituality and Metaphysics.

In 1977, the Faculty of Agriculture was established, preceded a year earlier by the establishment of the Animal Husbandry Study Program which was then under the auspices of the Faculty of Agriculture. Then in 1978 the Faculty of Architecture and Landscape was opened. In 1981 the Development Economics Study Program and the Agrotechnology Study Program were established, and in 1984 the Electrical Engineering Study Program was opened, which was then followed by the establishment of the Faculty of Engineering and the Faculty of Tarbiyah (Islamic Studies) in 1985, and merged

The Faculty of Architecture and Landscape into the Faculty of Engineering. A year later, the Management Study Program and the Accounting Study Program were opened under the Faculty of Economics and Business, as well as the Islamic Religious Education Study Program under the Faculty of Tarbiyah.

In line with the demands of the development of science and technology, in 1998 the Faculty of Engineering opened new study programs, namely Computer Systems (S1) and Computer Engineering (D-3). Then in 2007 the governance for the Postgraduate Program was established, and the Master of Law Study Program was opened. In 2013 the Landscape Architecture Study Program changed to the Landscape Architecture Study Program Architecture. In 2014, the Taxation Study Program (D-3) was opened under the Faculty of Economics and Business, and the Master of Management Study Program was established under the Postgraduate Program. Then in 2014, the Faculty of Engineering was expanded into the Faculty of Engineering and the Faculty of Computer Science, the Faculty of Engineering oversees the Electrical Engineering Study Program and the Architecture Study Program, while the Faculty of Computer Science oversees the Computer Systems Study Program (S-1) and the Computer Engineering Study Program (D-3).

A year later, in 2015, Panca Budi Development University Campus II was opened as a lecture building for the Postgraduate Program. And in 2017, Panca Budi Development University reopened a new study program, namely the Early Childhood Islamic Education Study Program.

In 2018, the University Governance regulation was issued based on the Rector's Decree Number: 116/02/R/2017 concerning the change of name and merger of study program management clusters within the Panca Budi Development University, namely the merger of the Faculty of Law and the Faculty of Economics into the Faculty of Social Sciences, which oversees 4 study programs (Management, Accounting, Development Economics and Law). In

addition, the Faculty of Engineering and the Faculty of Computer Science were merged and changed their name to the Faculty of Science and Technology, which oversees 6 Study Programs, namely the Architecture Study Program (S-1), Electrical Engineering Study Program (S-1), Computer Systems Study Program (S-1), Animal Husbandry Study Program (S-1), Agrotechnology Study Program (S-1), and Computer Engineering Study Program (D-3).

Teaching and learning activities at Panca Budi Development University are also inseparable from the support of several supporting institutions, such as the Institute for Research and Community Service (LPIIP), which was established in 2008 and changed to the Institute for Research and Community Service (LPPM) in 2010; the Professional Development Institute (LPPro) which was established in 2010, the Student Advisory Center (SAC) Bureau which was established in 2009, the Student Entrepreneurship Center Unit (UKMC) in 2011, the Student Assurance Institute (LPPM) in 2010, and the Student Development and Community Service Institute (LPPM). University Quality (LPMU) which was established in 2016, UNPAB Business and Incubator Center (PUIU) which was established in 2017, and E-learning facilities (online learning) which were established in 2013.

The Vision of UNPAB is to Become a Leading Private University Based on Religion in Developing Science and Technology that is Beneficial for the Welfare of the Community. While the Mission of UNPAB

- 1) Carrying out service in accordance with the Panca Budi Charter, serving God Almighty, the State, the Archipelago, the Nation and the World
- 2) Developing science and technology based on the Al-Quran and Hadith, enlightening the nation's life by exploring useful sources of knowledge in the fields of science and technology and IMTAQ
- 3) Carrying out Education, Research and Service for the Nation and State of the Republic of Indonesia
- 4) Encouraging the function of the caliphate in realizing happiness in human life in the dimensions of this world and the hereafter
- 5) Preserving natural resources and the environment and life in accordance with Islamic law

Looking at the history of both IAILM and UNPAB, the tarekat practiced at UNPAB is the Naqsyabandiyah-Khalidiyah Tarekat brought by Prof. Dr. H. Saidi Syekh Kadirun Yahya who studied with Syekh Syihabuddin Aek Libung (1892-1967) who came from Sayur. Matinggi, South Tapanuli, then studied with Saidi Syekh Muhammad Hasyim Buayan, where Syekh Muhammad Hasyim Buayan received a diploma in the Naqsyabandiyah order from Syekh 'Ali al-Rida in Jabal Abu Qubays, Mecca, assisted by Syekh Husain. While IAILM is a development of the Qadiriyah-

Naqsyabandiyah Order through Syekh Abdullah Mubarak bin Nur Muhammad in 1905 AD, he was well known as Abah Sepuh. Born in 1836 M, in the village of Cicalung, Bojongbentang, Pagerageung area, Tasikmalaya, West Java. In 1908 he was appointed as the caliph of the Qadiriyyah Naqsyabandiyah Order by Sheikh Tolhah Cirebon, at first he was given allegiance to TQN by Sheikh Abdul Karim Banten s & while studying in Mecca. Then the dreams of Sheikh Abdullah Mubarak bin Nur Muhammad were realized by his son KH. Ahmad Sohibul Wafa Tajul Arifin.

In its development, the Metaphysics College changed to Panca Budi Development University (UNPAB), so that the position of the college is like a general college. While the Islamic Da'wah College changed to the Latifah Mubarakiyah Islamic Institute, where the position of the college is like a 'Islamic college based on Islamic Boarding Schools' by implementing a dormitory system as an effort to counter the development of science, especially religious science.

2. Spiritual Ideologization in Higher Education Based on a. Tarekat

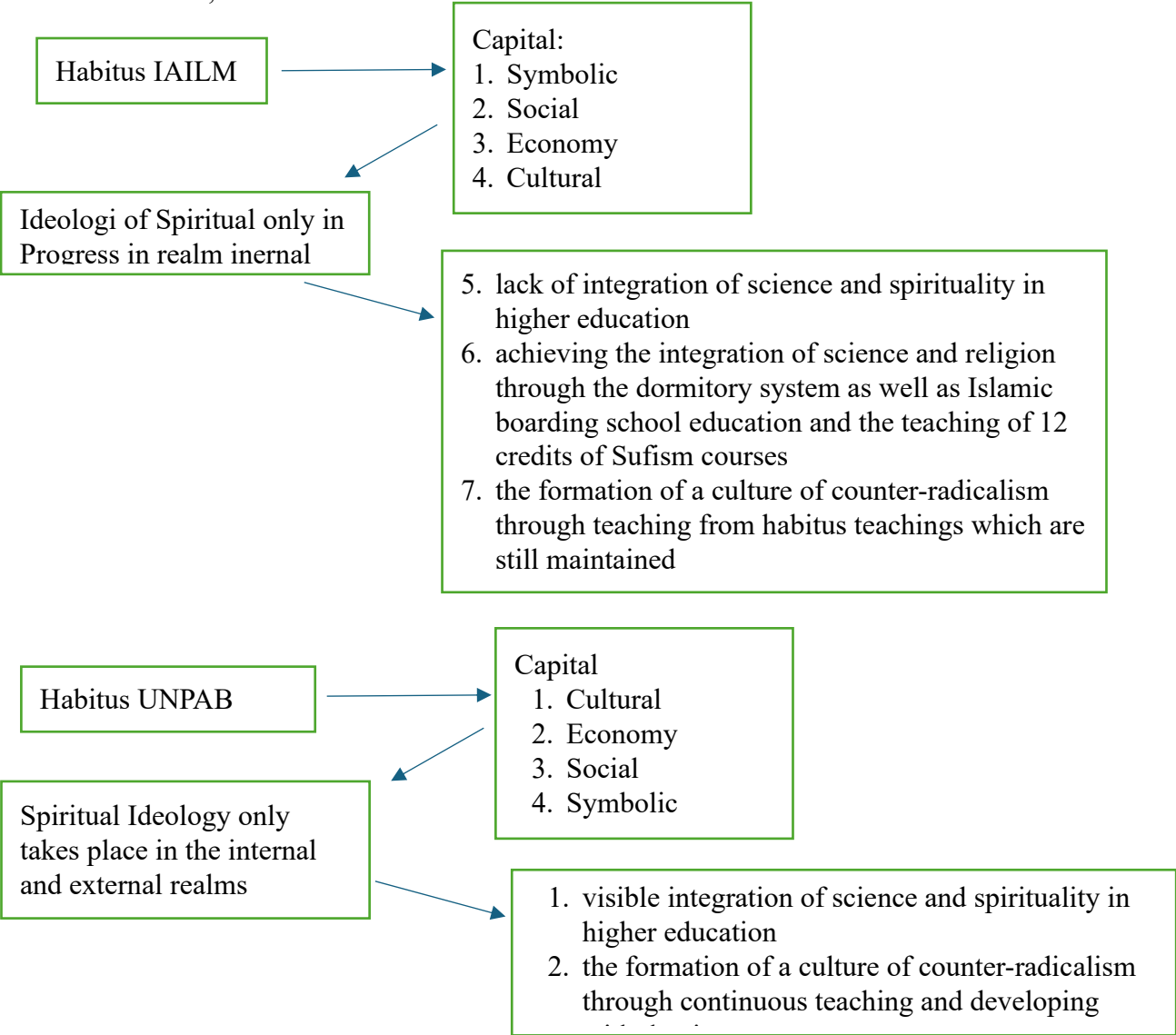
Looking at the two positions of UNPAB as a general university and IAILM as an Islamic religious university based on Islamic boarding schools, then of course the spiritual ideologization in IAILM is more significant with the existence of a dormitory system, but it seems that this is just speculation that has no basis. Because in fact the spiritual ideologization in UNPAB has more significant implications in influencing its students (students) than the spiritual ideologization that takes place in

IAILM. This is because *Habitus* - spiritual teacher - IAILM in its history has a very large capital of honor and prestige in the community in Tasimalaya, so that its ideologization is only in the internal realm (Muslims). Therefore, the integration of science and spirituality is still minimally realized in IAILM but in terms of religious knowledge it is much better than UNPAB.

As in the local curriculum model of Sufism at the IAILM Pondok Pesantren Suryalaya campus, it is different from the Sufism curriculum at other Islamic universities, which is only taught as a general basic course (MKDU) of 2 credits and is usually taught in the first semester. While at the IAILM Pondok Pesantren Suryalaya Campus, in each study program, Sufism courses are taught for 6 semesters from semester 1 - 6 or 12 credits. In addition, there have been many dictates and books compiled by IAILM Sufism lecturers as references and development of materials and applications for these courses. For example, the book *Sufism and Tarekat* by Dr. Cecep Alba (published by Rosdakarya), *Study of Sufism books and practices* by Rojaya, M. Ag. (published by Lathifah), *Dissertation on the Study of Manakib Books* by Dr. Ajid Thohir, *Dissertation on the Sociological Study of the Qadiriyyah wan naqsyabandiyah Tarekat followers* by Dr. Muhamad Kodir, M. Si, and *Module of Sufism I, II, III* by Drs. H. Ahdi Nuruddin, MM The

book and dissertation are signs of the dynamics of Sufism science taught at the IAILM Campus of the Suryalaya Islamic Boarding School. Sufism in this case is not only studied with the approach of Sufism science itself, but has been combined with various scientific approaches, such as history, sociology, and others.

As for UNPAB whose Habitus has a very strong cultural capital, spiritual ideologization becomes very significant to the point of influencing - creating curiosity to study the spiritual aspects of religion - non-Muslim students, of course this happens through UNPAB's status as a public university, but provoking (in a positive way) humanity in today's era to study things based on religion is certainly not easy, especially since UNPAB is able to influence people outside of Islam. Thus, the integration of science and spirituality is very much realized in the curriculum and extracurricular activities at UNPAB, but so far Islamic religious knowledge at UNPAB still needs to be improved, especially regarding religious norms that are starting to be eroded in academic life. If described, it is as follows:



Conclusion

The results of this study identify the position of tarekat-based universities such as UNPAB and IAILM, namely; that initially UNPAB was called the Metaphysics College then became the Panca Budi Development University (UNPAB), so that the position of the university is like a general university. While IAILM was initially an Islamic Da'wah College in its development into the Latifah Mubarakiyah Islamic Institute, where the position of the university is like an 'Islamic religious college based on a Pesantren' by implementing a dormitory system as an effort to counter the development of science, especially religious science.

In the effort of spiritual ideologization in UNPAB, it has a more significant implication in influencing its students (students) than the spiritual ideologization that takes place in IAILM. This is because the Habitus - spiritual teachers - IAILM in its history has a very large capital of honor and prestige in the community in Tasimalaya, so that its ideologization is only in the internal realm (Muslims). Therefore, the integration of science and spirituality is still minimally realized in IAILM but in terms of religious knowledge it is much better than UNPAB. As for UNPAB, whose Habitus has a very strong cultural capital, spiritual ideologization becomes very significant to the point that it can influence students who are non-Muslims. Thus, the integration of science and spirituality is very much realized in the curriculum and extracurricular activities at UNPAB, but so far Islamic religious knowledge at UNPAB still needs to be improved, especially regarding religious norms that are starting to be eroded in academic life.

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