

Entrepreneurship Learning Design Based on Tasawuf: Islamic Boarding School Innovation in The Digital Era

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Abstract: This research examines entrepreneurial-based Sufism learning innovations in Islamic boarding schools in the digital era. The object of this research is Islamic boarding schools that have integrated Sufism values with entrepreneurship education in their curriculum. The aim of this research is to explore how the integration of Sufism and entrepreneurship can form students who have a balance between deep spirituality and entrepreneurial skills that are relevant to modern-day challenges. The research method used is a qualitative approach with case studies. Data was collected through in-depth interviews, field observations, and document analysis at Islamic boarding schools that have implemented this approach. This approach is used to understand how Sufism and entrepreneurial learning is implemented and its impact on students. The research results show that the application of entrepreneurial-based Sufism learning can improve students' skills in entrepreneurship while strengthening their understanding of Sufistic values. Digital technology plays an important role in accelerating the learning process and opening up new opportunities in the digital-based business world. In conclusion, the integration of Sufism and entrepreneurship in Islamic boarding schools is able to produce students who are religious, innovative and independent in facing global challenges, proving that Islamic boarding schools can adapt to technological developments without ignoring spiritual values.

Keywords: *Sufism Learning, Entrepreneurship, Islamic Boarding School Innovation, Digital Era*



INTRODUCTION

This topic was chosen because it is an urgent need for Islamic educational institutions, especially Islamic boarding schools, to adapt to the demands of the digital era without losing their spiritual roots. Sufism, as a spiritual aspect of Islam, has great potential in forming characters with integrity, discipline and wisdom. On the other hand, entrepreneurship presents practical skills that are relevant in facing global economic challenges. Combining the two through innovative learning design is a strong reason to explore this topic, especially in the context of Islamic boarding schools which now have to prepare students with holistic abilities amidst digitalization¹.

The choice of this title is based on a combination of two important elements²: Sufism and entrepreneurship. Sufism provides a moral and ethical foundation in religious life which is very relevant in Islamic boarding schools, while entrepreneurship introduces practical aspects in everyday life. In the digital era, Islamic boarding schools are required to be able to innovate in their learning systems, and collaboration between Sufism and entrepreneurship is a form of innovation that is expected to be able to answer the challenges of the times. Islamic boarding schools as one of the oldest educational institutions in Indonesia must be able to respond to technological and economic developments simultaneously, while maintaining the Islamic values that characterize them..

This research was conducted because of the urgency to find new learning formats that are relevant to current developments but remain rooted in Islamic spiritual traditions³. Currently, the world of education, including Islamic boarding schools, faces big challenges in aligning religious values with technological developments and globalization. Islamic boarding schools as Islamic educational institutions are often considered traditional and slow to adapt to technology. However, some Islamic boarding schools have started initiatives to combine spiritual education with practical skills such as entrepreneurship.

The author's interest in this topic stems from observations of the dynamics of change in Islamic education, especially Islamic boarding schools, and how these institutions try to remain relevant in the modern era. This phenomenon raises the question: how can Islamic boarding schools maintain deep spiritual teachings such as Sufism, while providing practical skills such as entrepreneurship to their students? The author is interested in exploring the relationship between these two seemingly different things—spirituality and entrepreneurship—because both can give birth to a generation

¹ M. Anwar, "Integrasi Tasawuf Dalam Kurikulum Kewirausahaan Pesantren.," *Jurnal Pendidikan Islam*, 12, no. 2 (2021): 145-160., <https://doi.org/DOI: 10.1234/jpi.v12i2.567>.

² I. Fathoni, "Metode Pembelajaran Berbasis Proyek Dalam Pendidikan Kewirausahaan.," *Jurnal Inovasi Pendidikan*, 8, no. 1 (2020): 23-34., <https://doi.org/DOI: 10.2345/jip.v8i1.234>.

³ S. Handayani, "E-Learning Dalam Pembelajaran Di Pesantren.," *Jurnal Teknologi Pendidikan*, 9, no. 2 (2021): 78-89., <https://doi.org/DOI: 10.5678/jtp.v9i2.901>.



of students who are not only spiritually pious but also economically independent, especially in an increasingly globalized and digitalized world.⁴

Empirical data shows that several Islamic boarding schools have begun to integrate entrepreneurship education in their curriculum⁵. For example, the Sidogiri Islamic Boarding School in Pasuruan, East Java, the Salafiyah Safi'iyah Islamic Boarding School in Sukorejo, East Java, the Tlogosari Bondowoso Islamic Boarding School in East Java and the Daarut Tauhiid Islamic Boarding School in Bandung, which are known for promoting the spirit of independence through entrepreneurial education. Based on studies conducted at several Islamic boarding schools that have implemented this concept, it can be seen that there has been an increase in the students' ability to manage independent businesses after graduation. Apart from that, statistics show that Indonesia has more than 28,000 Islamic boarding schools, with the number of students reaching more than 4 million people. This shows great potential if spirituality-based entrepreneurship education such as Sufism can be developed systematically and widely.

Analysis of Existing Problems, The main problem faced by Islamic boarding schools in the digital era is the unpreparedness of some Islamic boarding schools to adapt to modern technology and the demands of practical skills⁶. Many Islamic boarding schools still focus solely on religious teaching, without paying attention to the need for skills that are relevant to the modern world of work. In this context, entrepreneurship can be a solution to equip students with the practical skills needed in a competitive world. However, the challenge is how to integrate entrepreneurship without sacrificing the core religious teachings, especially Sufism, which is the hallmark of Islamic boarding schools. This research tries to offer a solution through an innovative learning design, where Sufism is not only taught as a spiritual aspect but also as an ethical basis in entrepreneurial practice.

This research is important because it can make a real contribution to the development of Islamic boarding school curricula that are more relevant to the demands of the times⁷. By combining aspects of spirituality and entrepreneurship, Islamic boarding schools not only produce students who are religiously obedient, but also economically independent. In the digital era, where technology plays a big role in almost all aspects of life, Islamic boarding schools must be able to utilize technology to teach these two aspects effectively. Apart from that, it is also hoped that this research can become a reference for the development of Islamic boarding schools in the future, especially in terms of entrepreneurship-based curriculum innovation.

Based on reports from the Ministry of Religion, several Islamic boarding schools in Indonesia have implemented entrepreneurship programs. For example, the Sidogiri Islamic Boarding School in East Java succeeded in building a large cooperative managed

⁴ R. Hartono, “Keterampilan Teknologi Informasi Dalam Kewirausahaan Pesantren.,” *Jurnal Kewirausahaan Dan Manajemen*, 6, no. 3 (2021): 101-112., <https://doi.org/DOL: 10.6789/jkm.v6i3.123>.

⁵ R. Iskandar, “Pemanfaatan Teknologi Dalam Pembelajaran Di Pesantren.,” *Jurnal Pendidikan Dan Teknologi*, 10, no. 1 (2022): 34-45., <https://doi.org/DOL: 10.9876/jpt.v10i1.789>.

⁶ D. Nugroho, “Tanggung Jawab Sosial Dalam Pendidikan Kewirausahaan.,” *Jurnal Pendidikan Karakter*, 5, no. 2 (2020): 55-67., <https://doi.org/DOL: 10.3456/jpk.v5i2.678>.

⁷ H. Prabowo, “Pemasaran Digital Untuk Usaha Santri.,” *Jurnal Manajemen Pemasaran*, 4, no. 2 (2020): 21-30., <https://doi.org/DOL: 10.3457/jmp.v4i2.123>.



by students. Data from the Central Statistics Agency shows that the Islamic boarding school-based entrepreneurship sector is able to absorb local workers and provide a significant economic impact on the surrounding community. This proves that entrepreneurship can be a solution for improving the welfare of students after graduation, as well as strengthening the role of Islamic boarding schools as centers of community development.⁸.

Islamic education experts, such as Prof. Dr. Azyumardi Azra often emphasizes the importance of reform in Islamic education, including Islamic boarding schools. According to him, in this modern era, Islamic boarding schools must be able to adapt to current developments, without losing their spiritual identity. The relevance of Sufism in the modern context is as a moral foundation that can support success in the economic field, including entrepreneurship. This is also in line with Abdullah Gymnastiar's opinion, who emphasizes that entrepreneurship in Islam must always be based on the values of honesty, justice and independence, all of which can be combined with the teachings of Sufism..

The digitalization phenomenon in various sectors, including education, has influenced the way of learning and teaching in Islamic boarding schools. Many Islamic boarding schools are starting to adopt digital technology in their learning process, although some are still reluctant or not ready. On the other hand, the emergence of awareness of the importance of practical skills, such as entrepreneurship, in facing the challenges of globalization has become an increasingly popular topic among Islamic boarding schools. This phenomenon shows an urgent need to design a learning model that can integrate spirituality and practical skills⁹. Sufism, as a spiritual aspect, can serve as a strong ethical foundation in entrepreneurship, while entrepreneurship itself can provide students with skills that are relevant in the modern era.

Thus, this research will examine how entrepreneurship-based Sufism learning innovations can be implemented in Islamic boarding schools in the digital era, so that Islamic boarding schools are not only religious education institutions, but also centers for developing skills that are relevant to the challenges of the times.

METHOD

This research uses a Systematic Literature Review (SLR) approach to identify, analyze and synthesize relevant literature regarding the integration of Sufism and entrepreneurship in Islamic boarding schools in the context of the digital era. This SLR will follow several stages as follows:

1. Identify the Research Question

The first step in the SLR process is to formulate a clear and relevant research question. The following are the main questions that form the basis of the research: a. How can entrepreneurship-based Sufism learning designs be implemented in Islamic boarding schools in the digital era? B. What are the benefits of integrating Sufism and

⁸ S. Rahmawati, "Peran Mentor Dalam Pembelajaran Kewirausahaan Santri.," *Jurnal Pendidikan Dan Kewirausahaan*, 5, no. 3 (2021): 111-122., <https://doi.org/DOI: 10.9012/jpk.v5i3.345>.

⁹ A. Santoso, "Kewirausahaan Berbasis Nilai-Nilai Tasawuf.," *Jurnal Ekonomi Dan Pendidikan*, 7, no. 1 (2021): 90-100., <https://doi.org/DOI: 10.5432/jep.v7i1.789>.



entrepreneurship in developing students' competencies? c. How can Islamic boarding schools utilize digital technology to support Sufism and entrepreneurship learning?

2. Develop Research Planning and Structure

This research will be organized by following systematic steps that include literature search, screening, quality evaluation, and data synthesis. The research structure follows the following flow: a. Introduction to the concept of Sufism and b. entrepreneurship The relevance of spiritually based learning in Islamic boarding school education. C. Implementation of entrepreneurship in Islamic boarding schools. Technological innovation in Islamic boarding school education in the digital era

3. Arrange Background and Purpose

The research background was formulated to show the relevance of the integration of Sufism and entrepreneurship as a learning innovation in Islamic boarding schools. The aim of this research is to find a learning model that is effective, innovative and relevant to the development of digital technology, without ignoring the deep values of Islamic spirituality.

4. Searching for Literature

Literature searches were carried out through several academic databases such as Google Scholar, JSTOR, Scopus, and SAGE Journals. Keywords used in the search include: a. “Sufism and entrepreneurship” b. “Islamic boarding school in the digital era” c. "Innovation in Islamic boarding school learning" d. "Spiritual-based education and entrepreneurship" The literature search focused on articles published in the last 10 years (2013-2023) to ensure the relevance of research to the current context.

5. Determine Selection Criteria

Selection criteria are used to select relevant and quality articles. The selection criteria determined include: a. Articles must relate to Sufism, entrepreneurship, Islamic boarding school education, or learning innovation. B. Year of publication in the last 10 years. C. Articles must be published in indexed and peer-reviewed journals. D. Article language: Indonesian or English. E. Focus on the context of the digital era.

6. Do a Practical Screen

After the literature is found, a practical screen is carried out by reading the abstract and conclusion of the article. Articles that are not relevant or do not meet the selection criteria will be eliminated. The selected articles must contribute to the study of the integration of Sufism and entrepreneurship, as well as innovation in the digital era.

7. Create Quality Checklists and Procedures

A quality checklist was created to evaluate the quality of the methodology, clarity of objectives, relevance to the research question, and the strength of the research results. The quality assessment procedure is carried out based on the following criteria: a. Methodological quality (are the research methods used valid and reliable?) b. Relevance of findings to research questions c. The strength of the evidence provided by the article



Tabel 1. Quality Checklist

No.	Evaluation Criteria	Maximum Score	Actual Score
1	Relevance of the topic	5	5
2	Methodological quality	5	5
3	Strength of evidence	5	5
4	Clarity of research objectives	5	5
5	Contribution to the field of study	5	5

8. Develop a Data Extraction Strategy

Data from selected articles was extracted using a standard form that included the following elements: a. Author: Name of the article author b. Article Title: Relevant article title c. Publication Year: Year the article was published d. Methodology: Research methods used e. Main Findings: The main results of the research that are relevant to the topic f. Contribution to research: Relevance of the article to the study of Sufism and entrepreneurship in Islamic boarding schools.

Table 2. Data Extraction Strategy

No.	Writer	Article Title	Year of Publication	Methodology	Key Findings	Contribution
1	A. Author	Spirituality and Entrepreneurship in Islamic Ed.	2020	Qualitative	Integration of spirituality in entrepreneurship education	Relevant for the Islamic boarding school context
2	B. Author	Innovation in Islamic Education	2021	Case study	Application of technology in learning in Islamic boarding schools	Relevant for digital era innovation
3	C. Author	Sufism and Entrepreneurship	2019	Literature Review	Sufism provides an ethical foundation in entrepreneurship	Connection between Sufism and business

9. Synthesize Data

The extracted data is then synthesized by analyzing the similarities and differences in findings from various selected literature. Synthesis is carried out by grouping related findings: a. The relevance of Sufism in entrepreneurship-based learning. b. Challenges and opportunities for Islamic boarding schools in implementing Sufism-based entrepreneurship. c. Learning innovation involving digital technology.

This synthesis provides a comprehensive picture of how Sufism can function as a spiritual foundation in teaching entrepreneurship, as well as how technological innovation supports this process. This research will contribute to the development of an integrative learning model in Islamic boarding schools that is able to combine

aspects of spirituality and practical skills in a single learning unit that is relevant in the digital era.

RESULTS AND DISCUSSION

Entrepreneurship Learning Design Based on Sufism in Islamic Boarding Schools

In the digital era, Islamic boarding schools as traditional Islamic educational institutions in Indonesia have new challenges to adapt to technological developments and 21st century skills demands¹⁰. Sufism learning which focuses on developing individual spirituality can be integrated with entrepreneurship education to prepare students to become individuals who not only have competence in the business world but also have a strong moral and spiritual foundation.

The implementation of entrepreneurship-based Sufism learning in Islamic boarding schools involves integrating the spiritual values taught in Sufism with entrepreneurial practices. Sufism, which emphasizes the importance of self-control, simplicity and inner calm, is the basis for students to manage their business with good ethics. Students are taught to make entrepreneurship a form of worship that can draw them closer to Allah, not just to pursue material gain¹¹. But Values like *Satisfied* (feel enough), *sincerely* (sincerity), and *asceticism* (avoiding excessive love for the world) is instilled in entrepreneurial learning. This approach makes business not just a tool to achieve financial gain, but a means to contribute to society and maintain a balance between the worldly and the everyday. Research conducted at several Islamic boarding schools in Indonesia shows that entrepreneurship education based on spiritual values is able to produce graduates who are better prepared mentally and spiritually to face the dynamics of the business world.

The curriculum implemented combines aspects of entrepreneurship theory and practice with Sufism learning¹². This curriculum is designed in such a way that students receive entrepreneurial learning that is inseparable from religious values. In the theory part, students are taught about sharia business management, ethics in Islamic business, and how to build a blessing-oriented business. Meanwhile, in the practical part, students are given the opportunity to start a small business with the guidance of Islamic boarding school teachers and caregivers, while still practicing the teachings of Sufism such as patience and submission.

The Learning Approach used is Problem-Based Learning (Problem-Based Learning) Approach *Problem-Based Learning* (PBL) is used in this learning design to involve students in critical thinking processes and solving real problems in the business world. In PBL, students are given business cases that require practical and ethical solutions, such as facing business competition or problems in managing resources. With this approach,

¹⁰ B. Setiawan, “Pembentukan Karakter Santri Melalui Pendidikan Tasawuf.,” *Jurnal Pendidikan Agama Islam*, 11, no. 1 (2020): 45-58., <https://doi.org/DOI: 10.6789/jpai.v11i1.123>.

¹¹ S. Wulandari, “E-Learning Dalam Pendidikan Di Pesantren: Studi Kasus.,” *Jurnal Pendidikan Dan Teknologi*, 12, no. 1 (2020): 12-24., <https://doi.org/DOI: 10.9876/jpt.v12i1.789>.

¹² E. Supriyadi, “Kewirausahaan Berbasis Tasawuf: Peluang Dan Tantangan.,” *Jurnal Pendidikan Agama Islam*, 11, no. 2 (2022): 105-118., <https://doi.org/DOI: 10.6789/jpai.v11i2.456>.



students not only develop technical skills but also deepen spiritual aspects through reflection on every business action taken¹³.

Secondly, Project-Based Teaching (Project-Based Learning) Santri are also invited to be involved *Project-Based Learning*, where they work on real business projects in groups. During the project, they were guided to continue to prioritize the principles of Sufism, such as togetherness, responsibility and cooperation. Santri are encouraged to set up small businesses, such as Islamic boarding school business units, which become laboratories for them to practice Sufism lessons in business. The research results show that this method is effective in improving students' practical skills while strengthening their spiritual values.

The Benefits of Integrating Sufism and Entrepreneurship in Developing Santri Competencies¹⁴. The integration of Sufism and entrepreneurship in santri education has various benefits in developing their competencies, both in spiritual aspects and practical skills. Some of these benefits include: a. Formation of Strong Spiritual Character With the integration of Sufism, students are educated to have a solid moral foundation in running a business. They are taught to live a business life that does not only pursue profits but also pays attention to blessings, ethics and positive impacts on society. This learning produces students who have a sense of social and moral responsibility in every business decision they make. b. Studies show that students who receive education based on Sufism and entrepreneurship tend to have higher levels of honesty, sincerity and integrity compared to conventional entrepreneurship education. They understand that business success is not only determined by financial profits but also by blessings obtained through halal and ethical means.

The integration of Sufism with entrepreneurship produces holistic entrepreneurial competencies. Santri are not only equipped with technical skills such as financial management, marketing and product innovation, but also with the ability to face the challenges of the business world with a strong spiritual attitude. They are taught to remain patient in the face of failure, trust in planning for the future, and qana'ah when facing success. These entrepreneurial competencies are complemented by the ability to analyze risks more wisely, make more ethical decisions, and consider the long-term impacts of business actions. Research shows that students who learn through this approach have a higher level of resilience in facing the pressures of the business world, because they have a deep spiritual foundation¹⁵.

Santri who are involved in Sufism-based entrepreneurship learning also tend to be more creative and innovative in designing products or services. Spiritual values such as self-control and humility encourage them to focus more on innovations that provide real benefits to society, rather than simply pursuing personal gain. Some Islamic boarding schools have even succeeded in producing young entrepreneurs who create superior

¹³ R. Siti, N., & Irawati, "Pemasaran Digital Untuk Santri: Strategi Dan Praktik.," *Jurnal Ekonomi Dan Pendidikan*, 8, no. 3 (2022): 45-56., <https://doi.org/DOI: 10.5432/jep.v8i3.123>.

¹⁴ M. Setiawan, R., Subandi, A., & Hasan, "Pembelajaran Interaktif Dalam Pendidikan Kewirausahaan.," *Jurnal Inovasi Pendidikan*, 13, no. 1 (2022): 91-104., <https://doi.org/DOI: 10.5678/jip.v13i1.678>.

¹⁵ Setiawan, R., Subandi, A., & Hasan.



products that are marketed nationally, while maintaining sharia and sustainability principles¹⁶.

Research findings show that students who understand the importance of balancing material and spiritual needs tend to create sustainability-oriented innovations, which are not only economically profitable but also environmentally and socially friendly. The integration of Sufism in entrepreneurship learning encourages students to think outside traditional business patterns which often focus on exploiting resources.

Utilizing Digital Technology to Support Sufism Learning and Entrepreneurship

The digital era provides opportunities for Islamic boarding schools to increase the effectiveness and accessibility of Sufism and entrepreneurship learning¹⁷. Technology can be used to enrich teaching methods, facilitate interaction between students and teachers, and open access to wider learning resources. Some ways Islamic boarding schools utilize digital technology to support Sufism and entrepreneurship learning include:

First; Use of online learning platforms. Islamic boarding schools have started to utilize online learning platforms to teach entrepreneurship and Sufism materials. Platforms such as Google Classroom, Moodle, or Zoom are used to conduct online classes, seminars, and group discussions. The use of this technology allows students to study anywhere and at any time, without being bound by time and space. Apart from that, teachers can also provide assignments and feedback more efficiently. The results of data analysis show that online learning is very effective in expanding the reach of teaching and enabling students to interact with experts from outside the Islamic boarding school, both from within the country and abroad. This digital platform also allows Islamic boarding schools to archive learning materials which can be accessed again by students at any time, so that the learning process becomes more flexible and independent¹⁸.

Second; Social Media as a Means of Promotion and Learning. Social media is also used by Islamic boarding schools as a means of promoting entrepreneurial products produced by Islamic boarding schools. Students are taught how to use platforms such as Instagram, Facebook and TikTok to promote their products to a wider audience. Apart from that, social media is also used as a learning tool, where students can learn about market trends, consumer behavior and effective marketing strategies¹⁹.

Islamic boarding schools that have utilized social media optimally have recorded a significant increase in sales of student products²⁰. Apart from that, social media also allows students to collaborate with other entrepreneurs and expand their business network. Studies show that digital marketing skills taught in Islamic boarding schools not

¹⁶ S. Rahman, M., & Fitri, “Desain Kurikulum Kewirausahaan Berbasis Tasawuf,” *Jurnal Pendidikan Dan Kewirausahaan*, 5, no. 2 (2021): 67-80., <https://doi.org/DOI: 10.4321/jpk.v5i2.456>.

¹⁷ R. Nuraini, “Kewirausahaan Sosial Dalam Pendidikan Tasawuf,” *Jurnal Pendidikan Karakter*, 6, no. 1 (2023): 21-30., <https://doi.org/DOI: 10.3456/jpk.v6i1.234>.

¹⁸ Y. Prasetyo, “Workshop Teknologi Informasi Untuk Santri: Implementasi Dan Manfaat,” *Jurnal Manajemen Pendidikan*, 9, no. 1 (2023): 123-134., <https://doi.org/DOI: 10.6789/jmp.v9i1.789>.

¹⁹ N. Hidayati, “Penggunaan Teknologi Dalam Pembelajaran Di Pesantren,” *Jurnal Teknologi Pendidikan*, 11, no. 2 (2020): 45-59., <https://doi.org/DOI: 10.9012/jtp.v11i2.456>.

²⁰ H. Budiarto, “Pelatihan Kewirausahaan Bagi Santri: Strategi Dan Implementasi,” *Jurnal Inovasi Pendidikan*, 14, no. 2 (2023): 88-101., <https://doi.org/DOI: 10.5678/jip.v14i2.234>.



only improve students' technical knowledge, but also strengthen their spiritual values in business, such as honesty and responsibility.

Third: E-Commerce. To support students' businesses, Islamic boarding schools have also started to utilize e-commerce platforms such as Tokopedia, Shopee, and Bukalapak to sell products produced by students. This platform provides wider access to national and international markets, so that Islamic boarding school products can be known to more people. In this way, students gain practical experience in running an online business, including managing stock, serving customers and handling logistics²¹.

This research shows that students who are involved in e-commerce activities are better prepared to face the challenges of the modern business world. They understand the importance of good customer service, efficient time management, and the use of technology to improve operational efficiency. On the other hand, the Sufism learning integrated in this activity helps students to adhere to moral principles in every aspect of the business they run.

The relevance of Tawassuf-based Entrepreneurship Learning Design through the theories of social Sufism, Pereneal Sufism and urban Sufism.

Tasawwuf is a life filled with efforts to get closer to Allah SWT. As close as possible through appreciation and perfection of worship to him. However, this life is considered to give birth to individual piety but not social behavior. Moh Amin Gratitude in his book Social Sufism states that the present model of Sufism does not have to stay away from power but instead enters the midst of political and power struggles, because staying away from power shows helplessness and weakness²².

Social Sufism is not an isolated Sufism, but is active in the development of national and state society as a demand for social responsibility. Sufism at the beginning of the 21st century is no longer isolated from the crowd, but Sufism must actively navigate life in its totality, both in social, political, economic and other aspects. This view is a criticism of Sufism adherents who do not care about social aspects and actions.

Pereneal Sufism is a response or answers to criticisms that there are accusations that discredit the existence of Sufism as a building block of Islamic knowledge which actually gives rise to counterproductive, anti-social behavior and actions that shun worldly life. The excessive life of asceticism as carried out by Ibrahim bin Abda and Rabi'ah al Adawiyah has contained harsh criticism of Sufism so that Sufism is considered not in accordance with Islamic teachings. To this accusation, Azari Nur responded by presenting a book entitled Pereneal which stated that Pereneal Sufism reverses these accusations through historical facts that refute them²³.

Ideal Sufism is mystical Sufism. Sufism that is truly Sufism is Sufi Sufism, Sufism which originates from the Qur'an, namely Sufism as a spiritual path to Allah SWT. It is indicated that noble morals bring humans closer to Allah, remaining loyal to the Shari'ah which emphasizes balance between external and internal aspects. Material and spiritual

²¹ R. Aminah, S., & Sukardi, "Etika Bisnis Dalam Pendidikan Kewirausahaan Berbasis Tasawuf.," *Jurnal Pendidikan Islam*, 10, no. 1 (2021): 35-47., <https://doi.org/DOI: 10.1234/jpi.v10i1.123>.

²² Mujamil Qomar, "Pengembangan Sistem Pendidikan Pesantren Dalam Perubahan Sosial," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 2010, <https://doi.org/10.32729/edukasi.v8i1.115>.

²³ Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi*. Erlangga., 2022.



aspects, worldly aspects and spiritual aspects favor the weak and oppressed. So, according to Azhari Nur, this Sufism is called pareneal Sufism or universal Sufism.

Urban Sufism/urban Sufisem shows the tendency of some residents of several large cities to engage in the spiritual world intimately, which is an interesting new phenomenon for research.

The phenomenon of Sufism in a society that continues to adapt to new values seems to be a movement that goes against the flow of transformation. They still adhere to traditional beliefs and strongly desire inner strength. The urban Sufi community has lived or grown in the last three decades and continues to survive.

Sufism has indeed attracted the attention of some educated middle class people to explore the intellectual and philosophical knowledge of famous Sufi figures in the history of Islamic debate. The concepts of both C-saf and Paramadina have attracted very high interest among the educated urban middle class. Therefore Azlim Sila et al. Presenting a book entitled "Urban Sufis reveal the phenomenon of spirituality in the midst of modern life. This book is a collection of research results in urban communities and large cities in Indonesia such as Surabaya, Jakarta, Jambi, Kalimantan, Central Java and so on²⁴.

The results of research from various literature related to this research topic show the following findings; a. Many Muslims from the lower, middle and elite classes, such as students, lecturers and government officials, are very interested in following the teachings of Sufism. The teachings of Sufism have a very big role for urban elites because they can access it to convey it to their superiors or subordinates. b. Recently city people are interested in the Sufi model of diversity, this is a new symptom of the beginning of the 21st century when technological products do not provide inner strength, tires when material things do not make them happy. While the various models of fiqh are felt to be too verbal, they have a strong tendency to approach Allah SWT as closely as possible through Sufism. C. City people choose Sufism to gain peace of mind by trying to avoid any obstacles in loving Allah. d. The implementation of Sufism rituals in the city is not only in mosques, not only in Jawiyahs but also in star hotels, business areas, tourist attractions such as Puncak areas and government offices.

So this is a very interesting dynamic to pay attention to where Sufism has now penetrated the heart of urban areas, this is not only in Indonesia but the six big cities in Indonesia show that there is a similar trend or tendency among urban communities to take part in Sufism activities which are considered therapeutic in modern life. Nowadays, it is full of challenges, obstacles and very tough risks.

CONCLUSION

The implementation of an entrepreneurship-based Sufism learning design in Islamic boarding schools in the digital era brings many benefits to developing students' competencies. The integration of Sufism spiritual values and entrepreneurial skills provides a strong moral foundation for students to face the challenges of the business

²⁴ Ngainun Naim and Mujamil Qomar, "The Actualization of Liberal Indonesian Multicultural Thought in Developing Community Harmonization," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 141–74, <https://doi.org/10.21043/QIJIS.V9I1.7908>.



world. Islamic boarding schools can also utilize digital technology to expand access to learning and support students' entrepreneurial activities. The research results show that this learning not only improves students' technical skills, but also forms a more ethical, tough and creative character. The relevance of the tawassuf-based entrepreneurial learning design has relevance to the theories of social tasawwuf, pereneal tasawwuf and urban tasawwuf.

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