

Islamic Religious Education Based On Sufism Construction Epistemology of Islamic Education

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Abstract

There are currently talks about spiritual values are considered extremely important and urgent to be studied. This may be a necessity that occurs as a reaction to the current development era, which led to a materialistic-consumptive in humane civilization and felt more and more disoriented divinity. Therefore, the Islamic educational institutions need to integrate between religious learning system and the values of Sufism as a base for the development of its education system. Through this Sufism morality as the development of Islamic education, especially in the aspect of epistemology can be constructed integrative sense by combining the potential of rationality, intuition, verbal revelation (al-Quran and al-Hadith). The practical implications that arise in this framework is the measuring contains in Axiological Islamic religious education that is capable of building the subject of education to be perfect man.

Preface

In Auguste Comte view (1798-1857), a French philosopher who followed the positivistic divides the pattern of the human mind which is based on by three stages that is stages of theological, metaphysical and positivistic; (Mudhofir, 2001:102).while Cornelis Anthonie Van Peursen (1920s), a philosopher who has Dutch nationality, also splits three stages, namely stages of mystical, theological and functional. (Mudhofir, 2001:516). The patterns of basic human mind development can be used as the root science arrangement, its means that the roots can be seen on the development stage of science subjects thought which transform from the stage to the other in evolution-gradually or revolutionarily. So that the structure of science when following this pattern is the stage of thought itself, and the stage was not only historical be *an sich* but also qualitative accumulation.

In the historiography of human civilization, if the activity of thought and feeling has started since six centuries before Christ, or even more to the ancient, that since the time of Socrates, Pythagoras, Empedocles, to Hermes. However, the thought activities are carried out systematically and rationally just started since the time of Plato, Aristotle and Platonic; (Tafsir,2001: 57-79) whereas, the sense process itself be an initial demands in the pattern of human civilization that often stand *vis-a-vis* with thought process (philosophy). From these three figures is tugs human civilization emerged as an concrete implication from their efforts, so that the three figures on this platform can be claimed as a representation of a thought pattern that developed throughout the history of human life: Aristotle represents of rational thought tradition, while Plato and Plotinus represent mystical-spiritual thought tradition.

Thought process (philosophy) and sense process (Sufism) tradition become a mainstream or trend-brand in achieving the fullness of life that will continue throughout the motion human whole life, because these two entities is a means which until now as a valid orientation in reaching the truth. Philosophy is a vehicle for seeking truth through giving a call thinking radically and comprehensively, while mysticism (Sufism) is a vehicle to look for the truth through sense process (*dzauq*) aimed at obtaining a relation of servant (human) with his Lord. For that reason, it natural that when Islam emerged, Aristotle and mystical thought Plato with platonic are adopted by many Muslim intellectuals (Roy, 2004:3). In this context, M. Amin Abdullah stated that philosophy as the intellectual tools are very important for other sciences such as religion

and theology. Therefore, those who keep away from philosophy will certainly experience a shortage of energy and lethargy -in the sense of a shortage of fresh ideas- and more than that, he meant to have committed intellectual suicide (Abdullah, 2004: viii).

Although the distance of Islamic civilization history, the two entities are blasted from each other or even tend to be eliminated its authentic essence. One of the figures who entered this polarity is al-Ghazali who strongly "rejected" the validity of truth born from the womb of philosophy; in which he affirmatively raises *Futuhat al-Falasifah* (confusion of philosophy) is trying to fend off the claims of philosophy truth. Until the 5th century AH, al-Ghazali stated his changing of thinking from philosophy toward mysticism; from thinking process to sense process. Actually, the integralization between the two entities think out to the polarity the base of philosophical mysticism is the lesson of Sufism to know God (*ma'rifat*) with a ratio approach (philosophy) to get to higher ground not just know God (*ma'rifatullah*) but higher than that namely *wihdatul wujud* (unitary form)(Bangun & Rayani, 2013: 33). That is, with this spirit, the perpetrators of Sufism are more likely to find a way to get closer to his Lord and he was also more than happy staring at God as a Great Lover (Hidayat, 2006: 66).

Factually, humans in space and a different time continuously return on their primordial nature that longs to be *keazalian* beginning of creation. No wonder if there are among the states, throughout history, using strong reasoning and acceptable to common sense, the absolute wisdom of mankind has led him to understand that there is greater strength and infinity of the universe. Therefore, in this modern era currents, Sufism is made an approach as an alternative in spirit building of human better civilization lives, especially to find essential happiness. Where the path of Sufism, according to John L. Esposito, as a form purification path, forging mind and body whose purpose is to directly feel the highest reality (Esposito, 2010: 135). Therefore, Noorthaibah regards Sufism as the most important issue in this modern era, because it is an esoteric dimension of Islam which containing moral and ethical values as well as teach the balance between body and spirit, outward and inward, material and spiritual (Noorthaibah, 2014: 3).

In the domain of intellectual activity, discussion of Sufism can be said quite lively from time to time. Even today talks on spiritual values are considered extremely important and urgent to be studied. This may be an inevitability that happens as a reaction to the flow of the times, which led to a materialistic-consumptive civilization and felt more and more disoriented divinity. It is important to realize that spirituality is not just a part of human reality, but spirituality is the whole meaning of human.

Aparted from that, the today's reality, it seems there is a particular awareness in religious life, which is so keen to return to spiritual values in religion. Naturally, if stretching academic discussion moves from the basic framework of the development of religious discourse that offers a million hopes, despair, problems, and solutions just to release the exhausted from the influence of consumerism, materialism and rationalism that continues to grip as in the life of modern society. Indeed, modernity with the glorification of materialism and rationalism (*positivistic*) has ignored the "whole" religious dimension. Meanwhile in the context of postmodernism, the situation experienced by modern history is considered to have experienced a crisis that led the life of human civilization in the depths of helplessness and backwardness morality. By leaving religion (which is claimed to be irrational and unscientific) actually the modern civilization leave the divine dimension which is so important as the basis of civilization, so that their real life tend to struggle with barbaric life polarization (*homo homini lupus*), destructive, dehumanistic, and secularistic. If the other language can be said that civilization is a civilization such "modern ignorance".

In order to get out of the circle of the crisis, people today began to return to the spiritual (religious) wisdom of the most authentic spiritual of all religions. In this context, it is clear there has been a trend revival of religious spirit among the people of

this new era. Sociologically, in the East and the West, already emerging tendency towards religious fundamentalism. Where it is marked by the birth of the trend is the rise of the religious life of the esoteric (revival of Sufism) in public life postmodernists to customary terms Sufi corporate, character building, or the loudest are "militants", all point to the rise of religious spirituality.

In this context, the Islamic educational institutions need to integrate religious learning system with the values of Sufism as a main base for the development of the education system. One example is the learning goal of Islamic religious education is oriented to the formation of learners who are able to behave *ihsan* (ie as if he was constantly with God in every step and action). In the process of learning Islamic studies, Sufism focused on process and *output* (objectives) until he was able to build constructive manners (*al-akhlaq al-karimah*) with others, the environment as well as to God. Clearly, as in a view, Sufism on learning Islamic religious education in Islamic educational institutions that serve as a way, it includes a chronological step begins from the beginning, middle, and end (Frager, 2014: 322). It means, the essence of Sufism is a process in which spanned various station-station that need to be passed to reach the spirit of sustainable stability, mastery and control of the passions so that the Sufis are consistent with moral grandeur. This fact, that is the main framework in the world of Sufi which continually made as an effort to attain the nobleness spirit of the saint to "unite with God". Thus, the nobleness of Sufism goal is directly proportional (aligned) with the aim of Islamic education as well as Syed Muhammad al-Naquib al-Attas who want to construct a good human (Al-Attas, 1979: 1); the concept of education in Islam itself there are two classifications of goals, namely the establishment of individual Muslim who can implement *Islamic shariah* (Islamic law) through spiritual education process towards *makrifah* to God (religious purposes), and the establishment of personal who able to help forward mankind by modern science and technology base on Allah instructions (mundane purposes) (Arifin, 2003: 56-58).

The integratively aims should systematically set forth in each respective subjects of Islamic religious education in Islamic educational institutions. Where each of these subjects directed at the formation of the learner spirits to "unite with God" that is the clean spirits from contemptible characteristic such as envy, jealousy, pride, or other properties. In addition as the charges integrated in the subject value, Sufism needs to be institutionalized in a tradition manner as the form of spiritual programs or habituation to constantly remember God. These conditions will encourage the establishment of spirituality culture with formalistically and learners will be familiar to continuously implement the *syariat Islam* (the law of Islam) through a spiritual education process towards *makrifah* to God (religious purposes) solely.

But it still raises a problematic range which substantially leads to the philosophical roots of Islamic religious education itself. In which it traced from the perspective of ontology is an approach to make human in their position (humanization) in a human way to achieve a high human values (Sukidi, 2005: 104). But the efforts towards the realization of the construction still responded cynically by experts, after observing the relevance of Islamic religious education internally and externally with the transformation going on around him. Haidar Baqir gives expression of his bitterness about religious education in Indonesia schools, which in general have been considered to have failed.

Although there are many problems, Islamic religious education in Islamic educational institutions at the aspect of epistemology level is still believed to be a source for morality and human virtue, because seeing from the source of succession values base is adopted from Quran and al-Hadith. Virtues and regularity values can only be obtained from the institution of Islamic or Islamic religious education construction on track which it authority value is directly adopted from the source of God's sacred verbal namely the Qur'an and al-Hadith. Therefore, education which is outside the path of

religious or secular education claims as less credible in dealing with the issue of human morality as a result of decadent in virtue and order. In conclusion Islamic religious education is positioned so central, so as it can provide a solution or an alternative to the humanity problem or morality and behavior of social life.

The logical assumption that encouraged religious-based institutions such as madrasah, Islamic-based schools or other educational institutions to integrate Islam religious education with Sufism as a process or purpose (*output*) and institutionalize parts of Islamic educational program at the institution.

Thus, Islamic religious education at the factual level in Islamic educational institutions are placed as an education system that encourages and develops students potential (capability) at a complete level on perfectly ethical-normative Islam. There are several principles of Islamic education that needs to be developed, such as: education is the process of assisting the attainment of perfection, that the man who reached the level of faith and knowledge (QS. *Al-Mujadillah: 11*) are accompanied by quality righteous deeds (QS. *Al-Mulk: 2*), and education intended as a process of building the fine potential (as human beings are created in the best of shape (QS. *at-Tiin: 4*), consummation of God's creation through puffs of his spirit (QS. *Shad: 72*) and reduced potential bad (such as weak (QS. *an-Nisa ': 28*), lamented (QS. *al-Ma'arij: 19*), haste (QS. *al-Anbiya': 37*)) (Rakmat, 1991: 115). These principles became the foundation or platform to reach the goal of Islamic education that ideal with polarization unity potential of humanity and divinity.

At this level, Sufism can be used as an approach to Islamic education in the framework of it process and outcomes (objectives). That is, Sufism as a way of achieving greatness of spirit to "in union with God" becomes an alternative approach in the construction material or in the learning process of Islamic religious education. In this context, efforts are needed to perform the pattern of study collaborate-interdisciplinary between Sufism as an approach to Islamic education to find new nuances of Islamic education system in this modern era. That is, the linkage between Sufism as an esoteric disciplinary study which emphasizes morality and manner oriented divinity entity should serve as a basis for the development of Islamic education in the future.

Islamic Education

The concept of Islamic education is a system and way of life in all areas of Muslims life, so that in the history of Muslim life is almost no group or community of Islam that does not use education as a means of cultural transfer and also as a tool to improve the quality of its human resources. Therefore, Islamic religious education has become a major necessity for every Muslim to obtain the joy of life in the world, until in turn may help him to gain happiness in life in the final days later. Clearly, the Islamic religious education role have a very crucial place in all aspects of life of Muslims that leads to the philosophical purpose of life itself.

If it is studied the teachings of Islam about education in general it would seem that the Prophet Muhammad, according to the revelation of God, has set the outlines of Islamic education. One example is the first revelation of *the Qur'an Surah al 'Alaq 1-5* (QS. *al-'Alaq: 1-5*). and the second revelation of *the Qur'an surat Al Muddatsir 1-7* (QS. *al-Muddatstsir: 1-7*), has signaled that Islamic education is composed of religious education, intellect education and science education, education for moral values and physical education and health.

Thus, Islamic education is a vehicle for plenary education to create the ideal human, so normal that many experts are trying to define Islam education from their own perspective. In the treasures of Islamic educational thought especially Arabic scientific works, there are many different terms used by scholars in giving full understanding. One of them is that defines Islamic education is an attempt to build and

take care of the students to always be able to understand the teachings of Islam as a whole. Then comprehend fully of the aim, which finally can practice also makes Islam as way of life (Majid, 2004:130).

Another definition states that Islamic education is a process of changing individual behavior, in personal life, society, and the natural surroundings, by means of teaching as a fundamental activity and as profession among fundamental professions in society (Nata, 2010: 28). On the other side there are also giving the sense that Islamic education means a comprehensive process of the human personality development as a whole which includes the intellectual, spiritual, emotional, and physical, so that a Muslim is well prepared to carry out the purposes of its presence by God as a servant and representatives of the world (Yasmadi, 2002: 148). In fact, Islamic education is a process that leads people to the good life and the uplifting of human degree in accordance with nature's ability and the teach's ability (external influences) (Sutrisno, 2005: 125). Whereas, Yusuf Qardhawi said the Islamic education is the education of the whole man, intellect and heart, spiritual and physical, character and skills. Because Islamic education prepares people to live, either in a safe state or war, and prepares to face the public with all the goodness and wickedness, sweet and bitter (al-Qardhawi, 1980: 39).

Islamic education at least includes eight terms, namely: *al-tarbiyah al-diniyah* (religious education); *ta'lim al-din* (religious instruction); *al-ta'lim al-Diny* (the islamic instruction); *al-ta'lim al-Islamy* (the Islamic teaching); *tarbiyah al-Muslims* (education of the Muslims); *tarbiyah al-fi al-Islam* (education in the Islamic); *al-tarbiyah inda 'al-muslimin* (education among the Muslims); and *al-tarbiyah al-Islamy* (Islamic education) (Qodir, 2012: 19). Some are even in a simple and detailed give some interpretation of Islamic education that focuses on the term "Islamic education" can be understood as *the first*, education according to Islam or Islamic education, namely education conceived and developed from the teachings and fundamental values contained in essentially the source, namely *the Qur'an and Sunnah*. In this first sense, the Islamic education can be either thought or educational theory basing itself or developed from sources that basis. *second*, the islamic teaching or the islamic education is the effort to educate the islamic lessons and its values so it can be a point of view and someone way of life (Qodir, 201229-30).

In the second sense Islamic education can be: a). All activities carried out by someone or a particular institution to help a person or a group of learners in implant and/or develop the teaching of Islam and its values; b). All phenomena or events of the encounter between two or more persons whose impact is embedded and/or growth of Islamic teachings and its values on one or several parties. And *third*, education in Islam, or the processes and practices implementetion of education that lasts and develops in the history of Muslims. It means the growth process Islam and *the Ummah*, either Islam as a religion, doctrine or system of culture and civilization, since the time of the prophet Muhammad to the present. So in terms of this third term Islamic education can be understood as a civilizing and inheritance of religion, culture and civilization of Muslims from generation to generation throughout history.

There also are trying to highlight the Islamic education by providing understanding, such as: *First*, Islamic education is a kind of educational establishment and implementation is driven by the desire and the spirit of the ideals to embody the islamic values, either of which are reflected in the name of the institution or in work by activities be held. *Second*, Islamic education is a kind of education that provides attention and teachings of Islam as well as providing knowledge for the courses are held. Here the word Islam placed as a field of study, as a science and treated as other sciences. *Third*, Islamic education is a kind of education that covers both these terms. Here the word Islam is placed as a source of value as well as a field of study offered through courses be held (Soebahar, 2009: 170).

Islamic education experts usually have highlighted terms of Islamic education as the term *al-Ta'diib*, *al-Ta'liim* and *al-Tarbiyah* from aspects of the difference between education and teaching. Muhammad Athiyyah al-Abrasyi and Mahmud Yunus stated that the terms of *Tarbiyah* and *Ta'liim* in terms of the meaning or the term of its application have fundamental differences, considering the terms of the meaning, the term of *tarbiyah* means educating, while *ta'liim* means teaching, the two terms are substantially not equal (Soebahar, 2009: 6). Imam Baidawi say that the term education (*tarbiyah*) is more suitable for use in Islamic education. Meanwhile, Abdul Jalal Fattah from the study results conclude that the term teaching (*ta'liim*) wider scope and is more common in nature than on education (Soebahar, 2009: 4). According the Indonesian writers the term of education are usually more focused on character development, moral, attitude, and personality, or more to the affective, while teaching more focused on the mastery of science or accentuate the cognitive and psychomotor dimension. Other studies tried to compare the two terms in the above terms as *ta'dib*, as stated by Syed Naquib al-Attas, as quoted by Abd.Halim Soebahar (El-Hady, 2001: 67-73), that of the study results found that the term of *ta'dib* is meet to use in the context of Islamic education, and less amenable to the use of the term *tarbiyah* and *ta'lim* (Qodir, 2012: 20).

From the various terminology of Islamic education cones in education framing as a medium to achieve a goal for a society. However, need a main reference which is underlying the education, because education is an important part of human life. That is, human beings are by nature is a pedagogic creature they need an education that has as a principal source of normative references. Therefore, the reference on which to base the education is the highest value of the worldview of a society where education is implemented, then that becomes the Islamic view of life as a transcendent value, universal and eternal have proportions for the education reference.

From that pattern, the thinkers of Islamic education then try to divide the source or basis of the value which is referenced into three sections: *al-Qur'an*, *Hadits* and *ijtihad* (*ijma' Ulama*). As mentioned explicitly in the Qur'an Surah an-Nisa 'verse 59 that:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
آلْءَاخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

It means: "Hai People who believe, obey Allah and obey the Messenger (His), and *ulil amri* among you. If you differ on anything, then return it to Allah (al-Qur'an) and Messenger (*sunnah*), if you truly believe in Allah and the Last Day. That is advantageous (for you) and better in the end." (QS. An-Nisa ': 59).

In *Surah an-Nisa 'verse 59* that contained a comprehensive Islamic education pattern that a man of faith as an object or a subject of education need to obey or be guided by *the al-Quran* and *al-Hadits* as a normative reference and so leader decision as long as it is not touch on *al-Quran* and *al-Hadits*. Thus, the position of the three variants are very clear in the concept of Islamic education is a normative reference that cannot be released, because the task of Islamic education is the realization of understanding *tarbiyah al-Insan* (foster and actualize the potential of humanity) (Mujib & Jusuf, 2010: 52). These human potential include for human potential of nature, a sense of the divine, and the nature and human beings in the view of Islam.

While the normative references of Islamic educational purposes is still rooted in *the Quran* and *al-Hadits* included in the context of the basic principles of Islamic education. The principles are (Abdussalam, 2011: 64-66) : *First*, the principle of

integration. A principle that should be attended said that the world is a bridge towards the afterlife village. As it is, preparing one's as fully as possible is a think cannot be avoided so the worldlife really useful for supplies to be brought into the afterlife. Behavior that that be educated and any God favors which are received in life should be devoted to achieving feasibilities were mainly to comply with God's wishes. Efforts integrate the two aspects is an integral and interrelated (QS. al-Qashash: 77). Meaning is a human role in integrating these two aspects is the form of a mandate that should be done. It also shows the principle of integrity where self and all that belongs to him developed in one direction, which is a virtue in order devotion to God.

Second: the balance principle. Because there is the principle of integration, the principle of balance is a necessity, so, resulting in the development and construction human there is not imbalance and inequality. The balance between the material and the spiritual, physical and spiritual elements. In many verses of the Qur'an Allah mentions the faith and charity simultaneously. Not less than sixty-seven verses that mention silmutaneously the faith and charity, implicitly describes the inseparable unity. Even God himself swears by using particles of said period and followed by the word human in loss except those who believe and do righteous (QS. al-'Ashr: 1-3).

Thirdly: the principle of equality. This principle stems from the basic concept of the origin of man that have unity that does not distinguish even in degrees, gender, social status, nation, or ethnicity, race, or color. So that even slaves equal rights in education. Prophet Muhammad as a great teacher of mankind to have said that: "Anyone between a man who has a female slave, then teach and educate with the knowledge and good education, be free then be married, then (men) it gets two rewards" (HR. Bukhari).

Fourth: the principle of life-long education. Indeed, this principle comes from the perspective of basic human needs in terms of human limitations where human throughout life are faced with various challenges and the temptation to plunge himself into the abyss of humiliation. In this demanded human maturity of the ability to recognize and regret the mistakes and crimes committed, and also it is required to make corrections and repairing to his qualities. It means repenting after tyranny and repair (himself) is a step forward in human beings and even God will accept the repentance (QS. al-Maidah: 39).

And *fifth:* the principle of primacy. With this principle is emphasized that education is not just a mechanical process; it is a process that has the spirit in which all their activities colored and addressed to the virtues. Virtues consist of moral values. The highest moral value is *tauhid* (monotheism). While the worst moral values and low is *syirik* (shirk). By virtue of this principle, the educator is not only responsible for providing learning conditions for students subject, but more than that, it helped shape one's personality with treatment and exemplary indicated by the educators. Prophet Muhammad in this context said that: "Respect your children and make them have good manners" (HR. Nasa'i).

Mysticism Definitive Limitation

The meaning of the word Sufism and the origin has debated among linguists, some say that the word is derived from the word "*shifa*" meaning sacred clean, like lightning glass. Most scholars say the word "*suf*" meaning fur of sheep, because they hate the beautiful clothes, clothes "the world man". Some others say was taken from the word "*shuffah*", is a group of companions of the Prophet who alienates himself in a secluded spot beside the mosque of the Prophet. Some say from "*shufanah*" which is a kind of wood that grows in the deserts of Arabia. But some linguist lately saying that the word "*shuf*" is not Arabic, but the ancient Greek who has been Arabized. Origin

"*theosofie*" which means the science of the deity, then Arabized and the tongue of the Arabs thus turned into "tasawuf" (sufism).

Although from which the word Sufism is taken, as has been explained that the Arabic or Greek, but from the original decision it is clear that the definition of the Sufism, or Sufis, are people who have grouped themselves and isolate themselves from the crowd, with intent cleanse the heart, so that their hearts are like lightning glass against God, or wear a simply clothing, do not resemble the clothes of the worldman in order to live seemed thin and bony, like wood in the desert, or deepen research on the relationship between creature with their *Khalik* (their God), as it meant that Greek word (Toriquddin, 2008: 15-16). There are also those who define Sufism as worship to God in ways that have been pioneered by scholars' Sufi, which is called as "*suluk*" (mysticism to achieve a goal): namely *ma'rifat* to the nature of the unseen, get Allah's pleasure and happiness in the hereafter (Mahyuddin, 1999: 44-47).

Thus it can be understood that the Islamic Sufism has a sense of self-cleaning (*takhali*) of something vile, and decorate it with something good (*tahalli*) to reach a level that is closer or encounter God (*tajalli*) or until the *maqam* (place) is high. This understanding can be summarized in one word back that is devout in the highest position, both physically and mentally. *Takwa* in this context is the result of one's actions. one connects as servant to God through excellent worship, and servant relationship with each other through good behavior. This understanding is the realization of God's revelation to the Prophet. On the basis that human rights apply in Islam (Ibrahim,2004: 3).

Sufism Values

Trilogy doctrine of Islam (*Aqidah, Syari'at and Akhlaq*) is universally viewed as a fundamental doctrine of Islam. *Aqidah* teach the faith and confidence that will be made as the base philosophy of life, *Syari'ah (Islamic law)* teaches regular pattern of life with a comprehensive legal order, and morality awaken Muslims for the actions of unscrupulous do. However, the three basic doctrines still have not touched a deeper spiritual aspects of the human person, for the third doctrine still emphasized more rational approach to *the Quran and al-Hadits*, so it seems only able to meet the satisfaction ratio (meaning explicit/exoteric) than the spiritual satisfaction (meaning implicit/esoteric).

Therefore, emerging spiritual approach effort made on the content of *the Quran and al-Hadits* whic gave birth to spiritual Islamic doctrine, ie, Sufism, which in the Western commonly called sufism (Sufism). Where, Alwi Shihab stated that Sufism is the practical application and the behavior of the real Islam, that Islam as a total surrender to the Lord of the Worlds. Meanwhile, Seyyed Hossein Nasr stated that Sufism is a form of manifestation of diverse spirituality even spirituality also manifests itself in the life of *syari'at* in Sunni Muslims, Syi'ah Muslims, and in islamic intellectual life as well as Islamic art (Nasr, 2003: 3).

From this framework there is also a view that states, Sufism is a name given to the Islamic mysticism. Sufism includes the philosophy and practices that lead to communication between man and God, and he is also associated with wisdom, ascetic life, and spirituality that emerged in the early developmental period. This concept is a spirit in the construction of meaning of Sufism on aspects of terminology, in which he defined as the science that it can be seen happenings kindness and badness of sense, how to clear it from (properties) are bad and fill it with the properties laudable, how do *suluk*, stepping toward (pleasure) of Allah and (His prohibitions) leads to (His commandments) (Mahyuddin,2003: 44). Also in linguistic meanings as in "Kamus Besar Bahasa Indonesia(the Great Dictionary of Indonesian)", Sufism is defined as a doctrine to know and draw closer to God so as to obtain a direct relationship in conscious with

Him (KBBI, 2002: 1147). This definitive measure seemed to be a postulation already acceptable, so there are people who give the conclusion that Sufism is the science that explains things about how to pure and clear the soul, on how to improve the morality and welfare of the outer and inner guidance to achieve lasting happiness.

It is thus clear that Sufism is a *manhaj* (road) which gives space to purify the soul attain high moral maturity and ends at the phase of "the union of man with God". It common that al-Ghazali stated that the essence of Sufism is the road to God (*makrifatullah*) that use *qalbu* as ingredients. *Qalbu* is the essence of human reality that is commonly said to be a mirror, while science is a reflection of the picture of reality that is contained therein (Noorthaibah, 2014: 55). Therefore, the rehabilitation of mental state which is not good will be come to a deadlocked if the therapy only from the aspect of physical *an sich* without revolutionizing mental constructs through the spiritual aspect (psychiatric). Spiritual aspect is related directly to the locus of cleansing the soul (hearts) that he is clean and pure to live in divine light. That is why the road landscape in Sufism there are station-station as a step coaching morality, namely: a). *Takhalli* ie cleaning or emptying your heart and despicable traits; b). *Tahalli* that fills the heart with all merit; and c). *Tajalli* namely obtaining *nur* Divine in the heart that has been filled with the nature of merit and free and reprehensible nature (Syukur & Masyharuddin,2002: 45).

At the last station, a Sufi would represent holistic constructive behavior (*akhalq al-karimamah*) include the human dimension (*horizontal*) and divinity (*vertical*) Where one was, behavior with fellow the prominently egalitarian morality as fellow God creatures. On the one hand it will increase the quantity and quality if one's serve in a basic deepest love to God, so, the pursuance to Allah not only because of the heaven comfort and the frighten of hell fire (Mudofir, 2001: 147).

Islamic Education with Mysticism Approach

Progressivity will be achieved by Islamic education is not using the mastery parameters or supremacy over all worldly interests *an sich*, but the extent to which the earthly life implications (*assets*) to the life hereafter (Ramayulis, 2011: 33). That means, the two-dimensional integralisation achievement (*worldly and afterlife*) with balance pattern can not be difregmentated as a separate piece that finally offers one dimension and reduce other dimensions. Framework of educational terminology is expressed as a comprehensive process of development of the human personality as a whole covers the intellectual, spiritual, emotional and physical, that a Muslim is well prepared to carry out the purposes of its presence by God as a servant and representative of the world (Minarti, 2013: 20).

Thus the principle that led to the understanding that Islamic education in the anatomy of the material has been taught in the proportional attitude in providing freedom space for human. Where this attitude in the side of the normative theoretical in form of doctrine which normatively became ethical values in life, every effort is made not only involve the human role but also involves the role of God (Minarti, 2013: 68). Because virtually all aspects of human roles will lead to the God intention or God will alone that led unity orientation is *lillah (tauhid)*. Commonly if there among those who believe that the rise of human civilization through education is not only combines *aqliyah* and *naqliyah*, but also orient science to serve the creator (Soebahar, 2002: 70). With this basis, Islamic education can be regarded as an educational system in which is strung systematic, planned, and comprehensive efforts to develop the potential and personality of students that includes aspects of intellectual, emotional, and spiritual to embody Islamic values (al- Quran and al-Hadith), so he was able to carry out the humanity tasks as *khalifah* and *abdullah* as well as possible (Achmadi, 2008: 29).

It is said to be the order of Sufism in *haqiqah* levels, that better known by the *adage* "no mine and yours"; This means that *adage* has meaning everything comes from

God (Frager, 2014: 14). In this position, Islamic education has the potential to break the status quo order which binds human humanitarian entities to take on the status of essential consciousness. Moreover, with the potential of Sufism as an approach, in which he had a major role in realizing the moral-spiritual revolution as a basic ethical for a social formulation.

The concept of such education is a concept of education based on ketauhidan (monotheism) values. While education is a system of Islamic education which is rooted in *the Qur'an and Sunnah* that the main idea in it is monotheism, so that each component and the action of Islamic educational system should be based on the values of ketauhidan (monotheism). However, the meaning of tauhid (monotheism) in this domain is not just *mengesakan* (God the one) as understood by the monotheistic, but also more broadly believe in *the unity of creation, the unity of mankind, and unity of purpose in life*. With that in mind, then in Islamic education will not be found dualism action, dichotomous, and secularism, finally emerging is integral polarization between worldly and afterlife dimension, material and spiritual, individual and social (Ramayulis, 2011: 26). This pattern has become the spirit of the struggle of the God prophets when it frees human who is sackled over tyranny snare, like Moses who freed his people from the tyranny of Pharaoh or the Prophet Muhammad that brings to light *madaniyah* for his people at that time until today (Fakih, 2001: 25).

The paradigm of unity (integral), Islamic education which is based on the monotheism values, also able to carry the spirit of *ruhul jihad* to develop science. The paradigm of unity (integral) on Sufism itself develops the attitude of unity orientation focused on the stage of "*union with God*", so that all a Sufi figure behavior (activity) directed on the value of the benefit (utility) to each other in achieving God's pleasure.

Outcomes produced by the Islamic education system is the subject of education who have perfection and sanctity of life with reformulation life orientation on setting the mental attitude and discipline of the behavior according to the teachings or normative values of *the Qur'an and al-Hadits* to achieve the ultimate happiness in this world and in hereafter. On this platform the figure of a Sufi with noble morality towards fellow human (*horizontal*) and the implementation of the worship of God (*vertical*) have a very big goal that is "*union with God*" which is the result of a love that is planted in him to the beauty of God. To attain such a position needs to be a process of learning in Islamic education that follows the contours of a personal establishment that noble characteristic in Sufism. Where in that contours as it has been described that there are stages, namely:

1. Takhalli

At this stage that needs to be taken on and by the students in the Islamic educational process is an attempt emptied himself of humanness (*al-Nasut*) which tends to bring on the pattern of moral turpitude. The task of education is to build knowledge and values about the meaning of the nature of human beings as *khalifah and abdullah*. Where the function *khalifah* is to regulate and harness the universe for human survival, so with this task, God gives a set of potential (*fitrah*) in the form of *aql, qulb, and nafs*. Even God has specialized humans from other creatures by giving religious moral values as a control and a pillar in the harness and regulate the mechanism of the universe. The characteristic that are not in accordance with the function of the *khalifah* as a covetous, greedy, selfish, stingy, selfish, animalistic lust (*hedonistic*), and *ria* need to be removed as a human attribute of man.

While the other side as a *abdullah* figure, then this figure is the essence of obedience and submission that is oriented only to Allah (Ramayulis, 2011: 7). Thus, the duty of man is to serve God by doing all the commandments and to refrain from a ban and to *makrifah* him to continue performing their human duties as the mandatory (*khalifah*) of God on earth. Therefore, the character of arrogant, conceited, lazy, and character which is tendentious to decadence religious moral of the attributes necessary

to be shunned from *abdullah* figure. The fact that the most important at this stage, the ability of the Islamic educational system to keep integralisation the two entities (the khalifah and abdullah; worldly and afterlife; science and religion) as the paradigmatic monocotomic. According to Abdurrahman Mas'ud the essence of dichotomous system has caused of backwardness of Islamic education, Islamic education up to now still separate between reason and revelation, and the indigent and recitation. This, Given imbalance raises paradigmatic, that underdevelopment of the religious humanism concept in the world of Islamic education, because Islamic education is more oriented to the concept *abdullah* (human as a slave), rather than as a concept *khalifatullah* (man as vicegerent of Allah). Besides Islam educational orientation overlapping bring the major issues in education world, from the philosophical issues, to methodological issues (Mas'ud, 2002: 14).

So the *takhalli* stage in the Islamic education system is cleaned up and the properties of despicable and dirt hearts which will limit the sanctity of human nature. That is, the learning process that needs to be invested in this sphere is cleaned up and break away from the reprehensible manner, because the reprehensible manner can be a human bully and a human major barrier to communicate and relate to God. While paradigmatic monocotomic be a basic framework for the learning process to look the orientation unity of the world and the hereafter; Among the human aspect as the *chalifah and abdullah*.

2. Tahalli

After the cleaning step from all the nature and the mental attitude that is not commendable, the effort to get the ideal desire of Islamic education (*insan kamil*) needs to be passed in stage of the next stage that is *tahalli* stage. This word has a meaning made up themselves with the good character and attitude as well as a good deed and trying to get in every movement behavior of constantly running over religious requirements, both obligations that are outside or obligations that are formal such as prayer, fasting, charity, pilgrimage and others, or that are inside characteristic such as faith, obedience, love of God and others (Noorthaibah, 2014: 61-62). Simply, this step is intended as a form of business decorate/fill ourselves from character, attitude and good deeds (Nasution & Siregar, 2013 : 73).

Thus, the tahalli stage is a stage soul charging of a study participant who had been emptied from the *al-Nasut* characters with the *al-Lasut* (divinity) chaateristics. In this framework, the soul of education participants can be trained, controlled, modified and shaped in accordance with the will of the people themselves or in accordance with the normative values of ideological Islam, because predicate human believer is formed with a business in which he will continuously persistent struggle to find, realize, and develop himself (Saiyidain, 1986: 124). From the basic framework like that, then the system of Islamic education is necessary to build attitudes, mental and sublime deeds whic is internalized in the heart of spiritual education participants and used to do their daily lives such as *taubat* (repentance), *khauf*, *raja'*, *zuhud*, *faqr*, *shabru*, *ridha*, *muraqabah* and so forth, so that the values of divinity emerge through the process of doctrinal and internalization. The author in this frame does not agree with the view of behavioristic who believe that values emerge naturally from human behavior (O'neil, 2001: 57).

So the stage of *tahalli* be a doctrinal establishment and internalization of divinity (*al-Lasut*) on self-education participants on its operationally sets out on above all praise morality whici is based on the monotheism values. So clearly the future direction of Islamic education that is -adopting the formulation of Muhammad al-Abrasy Athiyah about the purpose of the Islamic education- moral formation of character that could generate a moral people, male and female, clean soul, a strong will, ideals are true and highly moral. Knowing about necessity better and bad, choose a virtue, avoiding a despicable act and remember God knows in every job they do (Minarti, 2013: 121).

3. *Tajalli*

Tajalli can be said unfolding *nur ghaib* (unseen light) to the heart, so that if God penetrate the hearts of His servants with *His nur*, it will be abundantly His mercy and grace (Nasution & Siregar, 2013: 74). The scheme of *Tajalli* is stage is essential to happiness which is felt by education participants in the world and in the hereafter. The end of existing schemes in Islamic education is very different from Western education that is only concerned profanity dimensions and tends to reduce the transcendental dimension, as shown in the following table: (Minarti, 2013: 71-72).

Aspects	West Education	Islam Education
Learning Process	For secularistic-materialistic, then the motive and the object of learning-teaching purely mundane issues	teaching and learning activities are the acts of worship, is closely related to the service of God
Teaching and learning responsibility	Solely human affairs	Besides humanitarian responsibilities, as well as religious responsibility. Because in learning, there are the rights of Allah and the rights of other creatures in each individual, especially for people who have knowledge
Importance in learning	Learning are for the benefit of the world, now and here	Learning is not only for the sake of world life now, but also for the joy of life in the hereafter
Education concept	The west education in general do not associate education with merit and sin. Science is free values.	Islam associate it with merit and sin as virtue and noble character is an essential element in Islamic education.
Final Destination of education	Life maximally prosperous world both as citizens and as citizens.	The realization of perfect man (man perfect and complete), whose formation is always in the process throughout life (has a beginning but not an end).

From the scheme is clear that the Islamic education system emphasizes the principle of balance which ends infuse harmony relationship with fellow human beings, the universe and man's relationship with God. In essence, Islamic education retain their duties, embed and develop the continuity of function of Islamic values derived from *al-Quran and al-Hadits*, and in the end you'll also be expected to develop a "divine nature" clear and definite, both in human relationship with creator, with each other, or with the natural surroundings. On this basis too, man is expected to carry out the functions of his service as *abdullah* and at the same time as the *khalifah* on the earth .

Intuition-based Islamic Religious Education (Sufism Oriented)

Of such exposure provides an understanding, Sufism is a pattern of behavior for self-cleaning (*takhali*) from the properties of the lowly, and decorate it with good properties (*tahalli*) to reach closer levels or to encounter Allah (*tajalli*) or until at a high *maqam*. With this limitation, the authors tried to examine the moral discourse of Sufism in Islam education institution at the moment actually have the epistemology characteristics which has a source in intuition. Implications discourse morality of Sufism arose when he was related by Islam religious education that have a too doctrinaire tendency "reach the sky", and elitist, as well as still adheres substantially *madzab* dichotomous science (the science of religion and general knowledge). This *madzab* which is in the later development growth two point of thought, both take different forms, both in material aspects, the educational system, as well as in institutional form (Shofan, 2005: 6). Two models against that are the Islamic education is patterned traditionalist (oriental), which in its development, more emphasis on *doctrinal-normative* tend to *exclusive-apologetics* and Islamic education modernist (Western) that the development is considered begin to lose the fundamental souls (transcendental) (Ma'arif, 2007: 16).

Constructive implication that emerges is an axiomatic pattern of Islam religious education which is very closely with the construction of integrative epistemology. Where the subject of education appears has a strong character to developing science pattern while orienting itself on transcendental values (religious spirituality). Axiological Construction this education subject as if it is the linearity of the stages of human thinking in building civilization. That is, in the modern civilization context people's lives appear with antagonistic face. On the one hand, modernism has donated spectacular progress in the measure of material and also the civilization of science. But on the other hand, the paradigm completely blurs a humanity face with various problems and socio-religious dynamism. The more advanced of science and technology, as if made people no longer need of spirituality, religion and even God essentially. He feels that he has been able to live independently without expecting the other side of reality. Even arrogantly and despotically, people feel that they have been able to finishing all the challenges of the times, including the next day which is actually never been uncovered. Religious universalism, actually claimed as being no longer necessary.

Therefore, the Sufism morality in Islamic educational institutions, especially in the construct of philosophy, science, or teaching Islamic religious education became an essential and important part to be integrated. Especially at this time, theories of education more dominated by epistemology approaches to modern Western, particularly looking at the concept of man. Skeptical approach, the rational-empirical, dichotomous, positively-oriented objective basically anthropocentric and tend to oppose the spiritual dimension (Qomar, 2005: 41-102). The anthropocentric orientation begins from Descartes states, that I think therefore I am. In Descartes then followed by subsequent philosophers and scientists, man elevated by one rank at a position that determines the truth. Humans based on his thinking can create their own criteria to measure and determine the truth. Humans by the authority, no longer need to wait for instructions coming from outside his strength just to establish the truth, especially the truth of knowledge (Qomar, 2005: 88). He seemed to be *prima causa* of all events (including the educational process). This view in addition to providing opportunities to people as a sole determinant that is able to carry out everything that is implicitly of course ignore the human consciousness as a creature of God is also very overlooked the *ruhaniyah* (spirits) as specifically human dimension which is a means to receive the guidance and His guidance. Spiritual dimension is not included in theory, system and insight into human philosophy that underlies the theory and practice of Western education.

With this line of thought is clearly the development of Islamic religious education that is based on an integrative epistemology based on rationality and intuition, especially about the concept of man as a devout creature be felt very crucial. Islamic epistemology has character rests on the power of spirituality, maintaining harmony between revelation and reason, interdependence reason with intuition, tend to have a theocentric orientation (Ghulsyani,1994) and bound in values. This is very different from the approach of Western epistemology more anthropocentric oriented and tend to oppose the spiritual dimension. Hence the development of education is sought wherever possible to have theological support, inspiring message of Islam contained in the verses of the *Qur'an and the hadits* of the Prophet, or the experience of Muslim scientists.

Based on these descriptions, then the search for a human concept, which is based only on a subjective view, which puts the human view as the only way to determine its own concept as seen in Western epistemology was not entirely adequate. This is because the issue of the human concept solely from the perspective of the human itself as an object of study regardless of the angle of view outside itself, in this case the scripture and its interpretation. Whereas, the standpoint of scripture as the word of God about His creation is a very important and fundamental to understanding the concept of a creation.

To know the concept of man from the standpoint of the holy books, one of which can be traced through the verses of the Koran. This scripture as revelation of God is fundamentally focus on the target and attention to humans, especially for the improvement and progress as well as the introduction of a notification itself through its verses (An-Najar, 2001). Through the study of the verses are expected to be found intact picture thinking in order to find a concept or identity of man. Understanding the concept of man from the standpoint of scripture is expected to raise the awareness of the truth of His Word.

If you uncover a theoretical framework in this discourse, it will get an understanding that the views Aguste Comte which divides the development of human thought in three stages: stages of theological, metaphysical and positivistic; or Cornelis Anthonie Van Peursen that divides three stages as well, namely the stages of mystical, theological and functional, it becomes a matter that was no longer able to be used as a standard distribution of human civilization which runs linearly. But the stages are run in a cyclic manner that develops into four stages: the theological-apathetic, metaphysical-critical, positivistic-materialistic and positivistic-spiritualistic. Where, the stages are run linearly-fluctuating with the characteristic "advancing".

Closing

Through this Sufism morality is the development of Islamic education, especially in the aspect of epistemology can be constructed in an integrative manner by combining the potential of rationality, intuition, verbally revelation (*al-Quran and al-Hadith*). The practical implications that arise in this framework is the axiomatic measurement in Islamic religious education that is capable of building the subject of education to be perfect man. Educational subject who were able to balance with the profanity realm and transcendental realm; between the earthly and hereafter elements, or between religious knowledge and general science.

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