

SOPHISTIC EDUCATION AS A SPIRITUAL MADRASAH FOR EARLY CHILDREN

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Abstract

The goal of national education mandates three important messages from other messages namely faith, piety, and noble character. The mandate of Law No. 20 of 2003 needs to be implemented in an activity called education. Education that is oriented towards the three components of this goal tends to be oriented towards the realm of Sufism as its embodiment. Therefore, this study examines how the construction of Sufistic education is focused on early childhood. Remembering that educating children is like carving on stone, it will be very easily imprinted in their souls. This qualitative research uses the literature study method to describe data that is interpreted from the ideas of Sufism related to children's education to be contextualized in building a style of Sufistic education. As part of the research, content analysis techniques were carried out in interpreting the finding data. The results of this study indicate that the concept of *tazkiyatun nafs* functions as a spiritual madrasah (*ribath*) by training one's soul through *mujahadah* and *riyadhab* so that the soul is clean. The implication of Sufistic education for early childhood is that a child is expected to know (*ma'rifah*) and love (*mahabbah*) only God.

Keywords: Education; Sufistic; Spiritual Madrasa.

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INTRODUCTION

It has become an understanding that education aims to prepare and equip students to have moral values and increase their capacity to have a positive impact on social life (Asif et al., 2020). This is a challenge for educational institutions in realizing the goals of education itself which aim to educate the lives of the nation's children, and are expected to have good morals as a measure of the success of education itself (Rajab, 2019). The current societal perception of educational success is only measured by intellectual intelligence (IQ), so it seems to ignore other, more important aspects, namely spiritual intelligence (SQ) (Safitri et al., 2023). It is very natural to pass down problems in the world of education itself. This empirical reality cannot be separated from the conceptualization of education which is dynamic, progressive, and creative and is not only based on material aspects, curriculum, models, and methods in the learning process but also paradigms, implications, teaching frameworks, approaches and the people themselves as objects and educational subject (Prasetiya, 2019).

It is necessary to strive for learning formulations that contain moral values to create a holistic education. Therefore, the importance of a learning formulation that is based on the development of moral ethics originates from Sufistic values (Taja et al., 2021). The Islamic model of Sufism is a very complex spirituality. In this understanding, there are moral, emotional, cognitive, and speculative. The beginning of the Sufi movement was a moral movement as a method for self-improvement (Lubis, 2018). The study of Sufism is increasingly in demand by people. The proof is the increasing number of books discussing Sufism in several libraries, in countries with Muslim populations, and even in Western countries where the majority of people are non-Muslims. This can be one of the reasons for how high their interest in Sufism is. However, their level of interest cannot be claimed as a unanimous acceptance of Sufism. If examined more deeply, their interest in Sufism can be seen in two tendencies, namely, first, natural or instinctive needs and second, a tendency towards academic issues (Wafa, 2022).

The first trend suggests that humans need spiritual or spiritual touches, coolness and peace of mind is one of the needs that they want to fulfill through this spiritual touch. The second tendency indicates that Sufi is indeed interesting to study academically and scientifically (Mustang, 2022). The urgency of Sufistic education for early childhood is needed for them to move toward the maturity process (Mustakim et al., 2021). Thus, it is implied that there is a necessity regarding the study of Sufism in a proportional and fundamental package.

The implications of Sufism education are more specific than spiritual education because Sufism education is specifically spiritual Islamic spiritual education (based on Sufism). Meanwhile, spiritual education can be based on religious values or other values (Anam, 2018). Spiritual intelligence also has a sensory function, in his soul, some aspects will determine feelings of guilt, good or bad, and make decisions based on the moral responsibility that is in him. Spiritual or spiritual intelligence is not only able to know values, morals, and customs. More than that, he can maintain his loyalty to his conscience from the bottom of his conscience (Mariana, 2023). It can be understood that the study of Sufism focuses its main attention on cleaning the soul from the stains of sin so that it can establish a close relationship with Allah through the way of worship in the form of mujahadah and ri'adah.

Previous research on Sufistic education revealed by Mustakim et al. (2021) shows that the spiritualization of children's education in the perspective of Sufism of the Qur'an integrates three theologies of religion in Barbour's perspective, namely theology of revelation, theology of nature, and religious experience. Another research from Muaz & Ahmad (2020) yielded a finding in the form of the underground Sufism movement implementing psycho-Sufistic methods which are very good so that they can be used as role models in dealing with the punk community and other marginal groups. Unlike previous research, this research will focus more on conceptual studies of Sufistic education for early childhood as a platform for learning religion in schools.

METHODOLOGY

This study uses a qualitative approach with a literature study as a research method. The term Sufism is seen as having relevance to the concept of tazkiyatun nafs. To obtain a clear meaning of Sufistic education, a literature review is needed which includes references relevant to research studies and provides a comprehensive overview of the research topics studied (Berg, 2001).

The data source in this study uses references from Sufism books and journals that have relevance to the topic of Sufism. The data analysis technique used is content analysis (document analysis) which includes searching for information through a literature review to obtain findings or put them into the context of the research conducted (White & Marsh, 2006). The stages in conducting content analysis according to Elo et al. (2014) are as follows:

Table 1. Data Analysis Stages

Stages of Data Analysis	Information
Preparation phase	<ul style="list-style-type: none"> - At this stage, the researcher determines the research topic to be discussed, namely Sufistic education - The research criteria include a descriptive type of analysis, in which the researcher will parse the idea of the concept of Sufistic education through a literature review - The selection of literature used is sourced from books or Sufism journals.
Organizing Stage	<ul style="list-style-type: none"> - The concepts obtained are then reduced and classified based on a literature review and then the assessment categorization is determined which is deemed appropriate - The researcher interprets or interprets the concepts that have been found and then analyzes the substance of the findings - The analysis carried out aims to demonstrate the validity of the findings
Reporting Stage	<ul style="list-style-type: none"> - The findings are then organized logically and systematically so that it reflects the differences between the data and research findings - The description of the data and analysis is fully displayed by the sub-topic in the results and discussion section

RESULTS AND DISCUSSION

Framework for Sufistic Teachings in an Educational Perspective

A Sufi is someone who has cleansed his heart by always mentioning the name of Allah (zikrullah), taking the path back to Allah, and having arrived at true knowledge (Khoirurrijal, 2015). The framework of Sufistic teachings from an Islamic perspective is reflected in three main teachings, including the following:

Akhlaki Sufism

Sufism Akhlaki is a Sufism teaching that talks about the perfection and purity of the soul which is formulated in regulating mental (inner) attitudes and disciplining behavior, to obtain perfect pleasure (kamil) (Muvid, 2019a). In moral tasawuf, the study of science is not only in the form of theory as knowledge, but also requires practice to understand it (Lubis et al., 2021). Thus, tasawuf akhlaqi is a tasawuf teaching that discusses the improvement of morals in one's soul.

According to Imam al-Qusyairi, to raise a person's quality in the process of purifying the soul, several stages must be passed. The stages include the following, namely, first, takhalli. First, Takhalli is purifying the soul of disgraceful traits (Subandi et al., 2022). According to adz-Dzaky said that takhalli is a process of self-emptying from sinful behavior towards Allah SWT through acts of true repentance (nasuha) (Dulay et al., 2021). Second, tahalli is decorating the soul with

noble and commendable qualities (Subandi et al., 2022). Tahalli according to Amin Gratitude is to decorate oneself by equating good character and behavior and attitude (Dulay et al., 2021). Thus, tahalli is to enter God's light into one's soul by filling oneself with praiseworthy qualities. Third, tajalli is based on the interpretation carried out by adz-Dzaky, namely activities, words, behavior, modern characteristics, and self-characteristics that are not used (Dulay et al., 2021). It can be understood that tajalli is the appearance of God's nature in which a person feels the presence of God.

According to Imam al-Ghazali, uncontrollable lust which wants to enjoy the pleasures of worldly life is the main factor of bad morals. The method used by the Sufis is by cultivating hatred for worldly life which is filled with games and deceit (Muvid, 2019a). Apart from that, to remove these qualities, namely by carrying out the appreciation of faith and worship, carrying out diligent training and trying to improve these qualities (Rahman, 2021). The goal is to suppress lust to the lowest point, weaken lust so that it doesn't give space for it to be inside, even higher so that it can turn it off so that lust cannot grow in its spiritual journey so that in its soul it is always good and praiseworthy. (Muvid, 2019a). Thus, the way taken to improve morals is to eliminate love for worldly life.

Sufism Amali

Sufism amali is a tasawuf teaching that talks about how to get closer to Allah SWT (Muvid, 2019b). Another understanding of this amali tasawuf is a model in tasawuf that explores spiritual practices more than theory (Saputra et al., 2022). Sufism amali is Sufism that prioritizes mujahadah by eliminating bad qualities and focusing all of one's essence only on Allah SWT (Syam, 2018). In tasawuf amali it is not only to know about the theory alone, but also to be directly implemented in worship so that in tasawuf one can better feel the purpose of the tasawuf. The purpose of tasawuf amali is so that a person can get closer to Allah SWT through the amaliah or riyadhah that he does (Saputra et al., 2022). Thus, tasawuf amali is a tasawuf teaching that emphasizes more on human moral development.

The experience of amali tasawuf is divided into four areas, namely, first, shari'at is a predetermined rule, it contains halal and haram laws, commands and prohibitions, sunnah, makruh and also mubah (Muvid, 2019a). Second, the tarekat is the essence of worship which is useful for obtaining an eternal presence and memory in the heart of Allah in all worship (Badaruddin & Mahyuddin, 2021). In Sufi orders, followers' obedience to teachers is everything (Biyanto, 2017). Third, essence in the world of Sufism is defined as another point of view from the shari'at which is outward in nature, namely the inner aspect (Muvid, 2019a). fourth, ma'rifat is the final achievement of a Sufi in understanding his target object, namely Allah SWT (Muvid, 2019a). The focus of tasawuf amali is to leave all immoral acts by means of mujahadah and riyadhah in order to be able to draw closer to Allah.

Philosophical Sufism

Philosophical Sufism is often referred to as theoretical Sufism, this is because philosophical Sufism is more directed to aspects of theory or the concept of metaphysical thought that mixes philosophy with Sufism. Philosophical Sufism is a model of Sufism that discusses knowing God (ma'rifah) through a ratio approach (philosophy) to a higher level, not just knowing God (makrifatullah) but higher than that, namely wahdatul existence. (unity of being) (Nurdin, 2020). Thus, philosophical Sufism talks about how to know God through logic and reason.

In general, philosophical Sufism has characteristics that contain ambiguity because many special terms and expressions can only be understood by those who study it. Furthermore, philosophical Sufism cannot be categorized as philosophy because its teachings and methods are based on feeling (dzauq) and also cannot be seen as Sufism because its teachings use philosophical language and terminology that tends to be pantheistic (Amin, 2012). Based on this, philosophical Sufism cannot be said to be Sufism nor as philosophy but is a unified whole and cannot be separated.

If in Sunni Sufism, the highest station reached by the seekers in knowing God is ma'rifah. However, in philosophical tasawuf it is said that humans can be more than this station and can rise to a higher direction, namely unity with God through the understanding of ittihad, hulul, and wahdatulJadi (Muvid, 2019a). Thus, in philosophical tasawuf humans do not only arrive at ma'rifat but can be higher, namely oneness with God. Apart from that, the utterances uttered by someone who has reached the highest station raises ambiguities that sometimes cannot be understood or are seen as contrary to the Shari'a. So it is not uncommon for the teachings of philosophical Sufism to be seen as "odd" Sufism.

Spiritual Madrasa as a Concept of Tazkiyatun Nafs

Spiritual madrasahs in the context of Sufism have the term ribath. Ribath is a place of activity for Sufis who want to distance themselves from worldly life and concentrate on worship solely (Syawaluddin, 2018). According to Abudin Nata, Ribath is a place for training, guidance, and teaching for Sufi candidates. In practicing Sufism, ribath has several aspects or components related to Sufism education. Among its components are related to the teacher/Shaykh (professor), Mursyid (main teacher), Mu'id (assistant teacher), and Mufid (facilitator) (Harahap, 2019).

Tazkiyah means purification, according to Sufis it is inner purification to get as close to God as possible through various processes that must be undertaken. Worship that is done perfectly and with sincerity, besides being able to increase a person's piety, can also build himself from the restraints of lust, so that the purity of the soul can be achieved (Mutholingah, 2021). Tazkiyah al-nafs is a process of purifying the soul, returning the soul to its nature, and treating sick souls so that they become healthy again, through mystical therapy. Tazkiyah al-nafs means a process of purification from a bad spirit (nafs amârah and nafs lawâmah) from within a person towards a good and better spirit (nafs mutmainah) by following and practicing the principles of Islamic law (Subaidi, 2022). Thus, tazkiyah al-nafs tend to purify the soul to draw closer to Allah to return to a better spirit so that it can increase piety because it has practiced what has been prescribed by Islam.

Within the scope of Sufism, it is known as reason (al-'aql) in Arabic which means bond, which is the key to understanding Islam. Intellect is a place or container that accommodates aqidah, sharia, and morals. While the heart is the realm of nature. The human reason that meets the requirements to try with all its capabilities in understanding the legal principles contained in the Qur'an and as-Sunnah then formulates and applies them in life or formulates legal rules if they are not found in the Qur'an and as-Sunnah (Sodikin, 2020).

Sufistic spirituality has many ways or paths that must be taken by a Sufi in getting closer to God which is commonly referred to as maqâmât and ahwâl. The Sufis agree more in determining maqâmât and ahwâl. But there are also differences between them, including in terms of achieving closeness or even union with God (Sahib, 2020). The effort to understand the Sufistic-style spirituality of the Qur'an is not only through the zahir verse approach. But what is very important is the approach through the inner aspect of the verse. That is why, terminologically, Sufi interpretation is understood as an effort to transfer the meaning of different verses from what appears to be the transfer of meaning from the outer to the inner, based on spiritual cues to the Sufi interpreter and that is what causes the science of Sufism to be called inner science (Alba, 2020).

Spiritual Sufism (tarekat) is eternal in nature, not limited by time, the mosque is the heart, the congregation is the gathering of inner strength to be busy with names that show the oneness of God. The priest is the longing in the heart, the qibla is the presence of God Almighty. The human heart and spirit are eternally occupied with this prayer. The heart never dies and sleeps, it is busy even when sleeping, especially when it wakes up. If the inner and outer prayers come together integrally then human prayer will be perfect, that is, the prayer will be perfect, the reward will be great because it is close to spiritual life and physical degrees. This kind of person worships outwardly and he is an inner wise man (Pirmansyah, 2020).

Sufism's spiritual approach is usually carried out through riyadlah (spiritual exercises) in stages by taking into account the condition of students, this is done as a step towards perfection (closeness to God). The riyadlah process can be carried out by carrying out several materials which

include akhlaqi tasawuf, amali tasawuf, and philosophical tasawuf (Qomarudin, 2019). On this basis, in the spiritual sphere of Sufism, it is more inclined to inner practice by using the heart aimed at getting closer to Allah Ta'ala.

The power of meaning in the life of a Sufi practitioner is in his heart. The heart is the center for a person to be accepted or rejected in drawing closer to Allah, if the person's heart is safe from polytheism towards Him. The heart will also close to contact with Allah, if the person's heart is defiled with attributes other than Allah. The heart also always seeks and seeks Allah and will draw closer to Allah. Someone who always draws closer to Allah will always be happy, if he always purifies his heart (Anieg, 2022). A heart that is always clean will always be close to Allah by cultivating love for Allah which is the unifying energy between Sufi behavior and Allah. Someone who always has love for Allah will find the meaning of life with Allah. The spiritual path of Sufism includes a spiritual path.

Implications of Sufistic Education for Early Childhood

In general, Sufism studies morals towards God, humans, and the universe which focuses on purifying the soul in living it and acquiring special devotion to worship God as a symbol of the life of a Sufi (Irawan, 2022). Sufism is a spiritual movement whose ultimate goal is to know God and stay away from things that are materialism and people are called Sufis. These Sufis are ordinary humans who are also inseparable from worldly life and who are still actively involved in other aspects of life such as economics, society and politics but are used as a way to eternity in determining their success in the afterlife (Hidayat & Zein, 2022).

The eternal happiness that the Sufis aim for is obtained through several approaches as initiated by Imam al-Ghazali namely ma'rifah and mahabbah. Ma'rifah in language means knowledge, and in terms is intuitive knowledge that aims to uncover supra-rational truths through spiritual experience, not through reason. The key to this ma'rifah is the ability to glorify God's goodness towards humans and believe in good destiny and bad destiny. This becomes the relationship between the three variables of humans towards Allah's creatures and humans towards Allah. Then mahabbah, which in language means love, this mahabbah is love for God in the form of carrying out the obligations that He commands with sincerity and submission to Him as the highest expression of endless love (Ebrahimi et al., 2021). Sufism reflects to us how to purify the soul from slavery to lust by loving the eternal, namely Allah SWT as a form of love to achieve eternal happiness later in the hereafter.

The relation between Sufistic education for the development of spiritual or spiritual intelligence is a spiritual value that is experienced by humans through thoughts, approaches, and personal behavior that originates from knowledge of the spirit or soul accompanied by acceptance of the highest spiritual qualities and attributes in the form of love, peace, transparency, and happiness (Anwar et al., 2020). This is very important for early childhood because children are the next generation of the nation in the future. Therefore, spiritual development that originates from religious values or religiosity has an important role in filtering external influences that enter the child later (Peradila & Chodijah, 2020). To develop and maintain spiritual intelligence for early childhood it can be done through classroom learning which has a positive impact on developing and maintaining children's intelligence through mental or physical awareness activities, meditation, among students discussing shared experiences or through students' aesthetic experiences (Sisk, 2016).

The implication is that preparing children's education must be considered carefully. Imam al-Ghazali argues that education according to al-Ghazali is aimed at getting closer to God. Ma'rifah and mahabbah as implications for Sufistic education for children can be done in two ways, namely, first, directly. You do this by telling material that reflects the morals of the prophet Muhammad SAW. Second, indirectly. Telling stories that contain moral values and are accompanied by habits that can foster morals in children such as asking to pray, praying before doing anything, memorizing God's verses which are done gradually so that bad habits are empty in him (M. H. Rahman, 2019). It can be understood that Sufistic education at an early age is one of the efforts in preparing the nation's next generation to have spiritual intelligence through moral education based on faith,

diligently worshipping Allah, and the foundation of love for Him to achieve happiness in the world and eternal happiness in the world. hereafter.

CONCLUSION

Sufistic education for early childhood is very important to instill in their souls as an effort to maintain insaniiyah nature and cultivate divine nature. This must be done with educational efforts that do not just fill children with knowledge, but spiritual values to grow their spiritual intelligence. The results of this study indicate that there is a type of Sufistic education that is patterned on the concept of tazkiyatun nafs which functions as a spiritual madrasah (ribath) by training one's soul through riyadhah so that one's soul is clean. The implications of Sufistic education for early childhood are ma'rifah and mahabbah to God alone. This article has only reached the level of the concept of the importance of Sufistic education for early childhood, like constructing a building only to the stage of making the foundation. Therefore, researchers hope that there will be other studies that can reach the application stage to develop children's spiritual intelligence.

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