Philosophical Sufism and Its Implications for Islamic Education

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ABSTRACT
In the terminology of Islamic education there is a very close relationship between the sanctity of the soul and the ease of access to knowledge. Therefore, the study of Sufism cannot be separated from Islamic education. Using the literature study method, this research will analyze philosophical Sufism and its implications for Islamic education. The results of this study indicate that Sufism is identical to education spiritual. Sufism philosophically leads to spiritual education that is supported by maximizing the function of reason because it emphasizes logical considerations. Relating to humans as an educational creature, he must develop various potentials, especially spiritual education. This includes the need to know the origin of events, from what humans were created and so on. Education spiritual can not be ruled out in building Kamil people.

Keywords: Philosophical Sufism, Education, Islam

INTRODUCTION
Sufism is an element of Islamic teachings, especially the appearance of Ihsan, and this is one of the three other important points of Islamic teachings, namely Islam and faith. Therefore, however, the concept of Sufism must always be within the framework of Sharia law. The emergence of Sufism as a symptom of Islamic understanding first started from dissatisfaction with the implementation of Islam, which is more inclined to formalism and legalism. In addition, Sufism is also a (critical) moral movement against economic, social, political and moral inequalities. It was made up by the leaders back then, so for this group to mysticism find happiness with method new.

Related to history development mysticism, various experts differentiate into two parts, the first part is moral or ordinary Sufism called Sufism which Salaf widely developed because I understand Sufism Morals are more inclined to behavioral theory. For the second part, the Sufis disseminated philosophical Sufism
(philosophical). They were initially para philosophers because the thought of the philosophical Sufis is more oriented toward complex theories that need deep understanding.

The concept of philosophical Sufism is a Sufism that recognizes Allah SWT. (ma'rifat) with a philosophical approach (ratio) so that it leads to a higher level, not only knowing God (ma'rifatullah) but which more tall from that is unity form (wihdatul exist). Simply put, philosophical Sufism is a Sufism that is rich in ideas—thinking in the form of philosophy (rational).

Sufism is a verb whose meaning is moved (Mustofa, 1997). Some experts argue that Sufism comes from the word safa or safwa which means holy or clean. This is because the lives of Sufism perpetrators are more focused on cleaning inner for Taqarrub to God SWT. The Khalik is like cleanliness, because The Creator could not be approached except by those who are pure and purify themselves, that is the meaning of holy and clean sourced definition say safa or safwa which put forward (Nasution, 1983). Form say “Sufism” used for time first in notes history occurred in the middle of the eighth century AD, when a character named Jabir bin Hayyan is an expert in Chemistry, there is an opinion that he belongs to Shia and is a resident of the city of Kuffah, he have Genre alone in nature zuhud in behaving. As for In his opinion, the use of the word Sufi was initially limited to the regions Kuffah just because of spread limitation (Dhahir, 1986).

A figure named Al Kattani argues that Sufism is moral, the meaning is to leave bad behavior and work with deeds that are good by guidelines understood by Islam (Hafizh, 2011). Draft mysticism emphasizes the condition of inner and soul which join behavior bathiniyah in worship Allah SWT. the holiest. The meaning of other Sufism seems to be look for more knowledge about reality, gnosis (ma'rifat) or enlightenment (Ansari, 1990). At the same time, the path to ma'rifat to Allah SWT. in Sufism is called tarekat which means the way to Allah SWT (Fathurahman, 1999).

In general, philosophical Sufism is Sufism that combines vision mystical and logical vision consideration. This condition of Sufism uses the term philosophy in its expression, which comes from various types of philosophical understanding which influence character (Sobirin & Anwar, 2000). Based on Thing the, mysticism philosophical is form mysticism which has differences with akhlaqi Sufism or Sunni Sufism, so there is a group which considers mysticism group this is mysticism which deviates from Street which Correct. As an activist in Islamic studies discussing mysticism, philosophy is a part treasure essential to be discussed.

Practice mysticism is a part important system of life by nature man. In general, people who live in this world often face two of the most basic mental illnesses: the fear of danger and discomfort (Zahri, 2007). Related to a problem, the person looks for a finish method, and in Among point the light is Sufism, Sufism helps relieve oneself in the face of all fears, worries, difficulties and suffering. The teaching model of philosophical Sufism cannot be considered purely
philosophical, because the teaching and the way it works are based on taste (dzauq), or philosophical language and terminology (& Solihin & Anwar, 2005). The special characteristics of Sufism philosophy are as follows:

1. *Dzauq*; understand philosophy is a mixture of thinking consideration which is logical-philosophical with feeling (dzauq), type this often base his thoughts on argument *naqliyah*, will but disclosed with words which *sirr* so that difficult understood by others. However, it can be interpreted by others, but tends to be not enough right and often subjective and difficult to be objective;

2. *Riyadhoh*; there is *riyadho* (practices spiritual) as enhancement morals to go happiness;

3. Sufism philosophical notice illumination as a method work for knowing the nature of something, following its adherents can be achieved with *mortal*;

4. Hide expression with various forms and terminology.

From some of the characteristics above that have been conveyed, it can be observed with good that mysticism philosophical clear different from mysticism other, including morality so that it brings a different style in understanding or *ma’rifah* about God as a creator. This is because in this taswuf more on maximize rational thinking in maximizing sense.

In the context of education, Sufism has an important role. In the terminology of Islamic education, the first step that must be prepared by a person seeking knowledge is to purify his heart first (*tazkiyah an-nafs*), because knowledge is the light of God and this light is only given to people who are clean in heart. In this case the introduction and practice of Sufism are very significant in Islamic education. Many actual studies have proven how important the existence of Sufism is in Islamic education. For example, according to Ma’arif (2018), the process of forming students’ character as carried out by educational institutions follows the Sufism method. In educational theory, it is known as habituation or the exemplary method. As in Sufism, imitating the figures who practice Sufism is a means to arrive at the correct understanding of Sufism.

Meanwhile, according to Napitupulu (2018), the purpose of Sufism is directly proportional to the goal of Islamic education, namely obtaining the pleasure of Allah SWT. The result of Islamic education is actually making a human being a servant who always serves Him, and Sufism is the most appropriate means of realizing the ideal servant. Meanwhile, according to Rangkuti (2019), a student of knowledge cannot rely on his abilities, there must be God’s intervention. Likewise, an educator must convey knowledge willingly and these characteristics are only obtained from the practices of Sufism teachings.

By using the literature study method, this research will take a close look at the practices of philosophical Sufism and its relation to Islamic education. What is different from previous research lies in the focus of the study. Previous research has
focused on amali Sufism, namely the teachings of Sufism that are practiced and impact one's spiritual experience. While this research looks at Sufism based on rationality, it is very significant for one's scientific development.

METHODS

This study will examine philosophical Sufism and its relevance to Islamic education. This study uses a qualitative literature study method by tracing various relevant written sources in the form of books and journals considered representative. A literature study is a research model that takes an inventory of data, then processes and extracts it from various written sources (Subagyo, 1991: 109). The data obtained are then selected, explored, presented and analyzed. Therefore, the way this research works is by reading, understanding, and then exploring various other sources that are relevant to this research.

RESEARCH RESULTS AND DISCUSSION

History and Development of Philosophical Sufism

Muslims in an area is formed through an ongoing system. This starts from the personal formation of Muslims as a result of the efforts of muballigh who convey da’wah (Daulay, 2009). Sufism that developed in Islam went through several important stages. In the first and second centuries, Hijri experienced a period of asceticism (zuhud), because the term Sufi is still unknown at that time. It can be said that Sufism was still very pure during this period, not influenced by philosophical understanding (Mahyuddin, 1999). This stage especially concerns individuals among Muslims who are more focused on matters of worship. They don’t care about worldly things, dress, eat and live (Solihin & Anwar, 2005). The famous person at this time was Hasan al-Basri (d. 110 H) and Rabi’ah Al’Adawiyah (d. 185 H), who are famous for their zeal (asceticism).

Sufism developed very rapidly in the 3rd century H. This is marked by the various types of Sufism that have developed so far which can generally be grouped into three groups, first, Sufism based on psychology (pure Sufism), and the second Sufism whose meaning focuses on instructions on how to do good deeds. Goodness, and how to do it to avoid evil, which is often called moral Sufism. While the third theory is metaphysical-based Sufism, which contains an understanding that describes the oneness of the Almighty, which is the only thing that exists in an absolute sense, and describes the nature of God (Solihin & Anwar, 2005). That’s how philosophical Sufism began to emerge in the 3rd century Hijri, this group was represented by Al Hallaj, who was sentenced to death for expressing his views on Hulul (309 H).

The development of Sufism in the fourth Hijri century was faster than in the third. This situation is seen in the efforts of the Sufism scholars to develop their respective Sufism understandings. Thus the city of Baghdad became the only city known as the largest center of Sufi activity. In addition, according to Mahyuddin
(1999), Sufism scholars also taught their understanding outside Baghdad, among the pioneers, namely:

a. Musa Al Ansori, he taught Sufism in Khurasan (Persia and Iran) and died in 320 Hijriyah;

b. Abu Hamid bin Muhammad al Rubazi; taught Sufism in a city in Egypt and died in 322 Hijri;

c. Abu Yazid Al Damiy taught in the Arabian peninsula and 341 H;

d. Abu’Ali Muhammad Bin ‘Abd al Wahhab Al Thaqofi, taught Sufism in Naisabur and the city of Sharaz and died in 328 H.

Meanwhile, in the 5th century AD, there was a conflict between Sufi scholars and fiqh (Islamic law) scholars. The situation became more vulnerable when the Shia sect grew to demand that power be handed over to Caliph Ali bin Abi Talib. Over time, this Shia sect developed. The anxiety of legal experts was getting bigger, because Neoplatonism (Persian and Indian philosophy) greatly influenced Sufism, thus creating a model of Sufism. Sufism is very different from early Sufism. In the 5th century AD, there was a conflict between three groups: Fuqoha, Sunni Sufism and Falsafi (Philosophical) Sufism (Mahyuddin, 1999).

Then a Sufi figure named Al Ghazali appeared, who saw the conflict and immediately wanted to defuse the conflict. Al-Ghazali fully accepted only Sufism based on the Qur’an and hadith, and aimed for a simple life, purification of the soul and moral development. On the other hand, he offers a sharp critique of philosophers, such as the Mu’tazilah and Batiniyah. And finally Al-Ghazali succeeded in putting forward the principles of moderate Sufism. So in this century Sufism philosophy began to sink.

Philosophical Sufism reappeared and developed again in the sixth century Hijriyah. This is marked by the existence of a group of Sufism figures who combine Sufism with philosophy with half-baked theories. On this basis, there is no pure Sufism or pure philosophy. Famous figures include Shuhrowardi al-Maqtul, Sheikh Akbar Muhyiddin Ibn’ Arabi (d. 638 H) (Solihin & Anwar, 2005).

In the 7th century, there were several influential figures in Sufism. Among these influential figures are:

a. Umar bin Faridh (born in Homat, Syria in 576/1181 AD and died in Egypt 632/1233 AD);

b. Ibn Sabi’ (born in Mercial, Spain in 613 AD). H / 1215 AD and died in Mecca 667 H / 1215 AD);

c. Jalal Al Din Al Rumi (born in Balkh City in 60 H/1217 AD and died in 672 H/1273 AD).

Sufism figures in this century built Sufism organizations in the form of education. In the end, the activity was named tarekat by its followers who often depended on their teacher’s name (Mahyuddin, 1999). At this time people’s passion in studying Sufism decreased, this was due to several factors, including:
a. The attacks of the Shari’ah scholars were increasingly intense against the Sufism experts who were followed by the Shi’ites who studied knowledge of kalam and knowledge of fiqh;

b. The ruler or government wanted to eradicate Sufism because it was considered the beginning of the conflict between Muslims, so it could be called the Arab and Persian countries at that time were devoid of Sufism and its activities.

In the eighth century, hijriyah was no longer heard of a new understanding or development of Sufism. In the end, in the ninth and tenth centuries Hijriyah and after it was a completely silent state of Sufism, even in general it could be said that Sufism had died. Such was the ebb and flow of the development of Sufism that occurred based on the existing social conditions of the community.

**Figures and Teachings of Philosophical Sufism**

There are many figures of Sufism philosophy, among them philosophical Sufism figures are:

- Abu Sulaiman al Darany (d. 215 H);
- Ahmad bin Al Hawari al Damashqi (d.230 H);
- 'Abd Faid Dhun Nun Bin Ibrahim al Misri (d. 245 H);
- Abu Yazid Al Bustami (d. 261 H);
- Junaid Al Baghdadi (d.298 H);
- Al Hallaj (d. 309 H);
- Al Ghaznawi (d.545 H);
- Suhrowardi Al Maqtul ou Suhrawardi (d.5 9 H);
- Ibn Sabi’in (d. 614 H);
- 'Umar Ibn Al Farid (W. 632 H);
- Cheikh Akabar Muhyid Al Din Ibn Ibn 'Arabi (d.638 H);
- 'Abd Al-Haq Ibn Sabi’in Al Mursi (d. 669 H).

Among the figures of Sufism Philosophy who are very well known and well-known among the community and are being discussed include the following:

**Sheikh Akbar Muhyid Al- Din Ibn’ Arabi**

The figure known as Ibn’ Arabi was born in Murcia part of Spain to coincide on July 28, 1165 or the 17th of Ramadan 560 H (Shatif, 1995). He moved to Tunis after studying in Seville in 1945 and entered the Sufi school there. He went to Mecca in 1202 AD and died in 1240 AD in Damascus (Nata, 2000). From several records he is a prolific writer, among his famous books are *Risalah Al-Quds and Futuhah al-Makkah* (Shatif, 1995).

These figures include ideological figures who understand *Wahdah Al-Wujud*. He built his understanding on philosophical thought and *dzauq*. He explained the understanding of Sufism in a complex language intended to avoid slander and...
intimidation of the laity as experienced by Al-Hallaj. According to him, there is only one *Wahdah*. In essence, there is no separation between man and God. If there is a difference between living beings and Khaliq, it is only because knowledge and wisdom have not yet reached the essence. In *Futuhah Al-Makkah*, Ibn’ Arabi writes: “O creator of things, you collect what you do, you are the one who makes it narrow and wide” (Solihin & Anwar, 2005). According to Ibn’ Arabi, the existence of nature is essentially the existence of Allah, and Allah is the nature of nature. There is no difference between the old, Kholiq and the new, makhluq. This understanding became Suhrawardi’s philosophical foundation and not everyone agreed with Sheikh Akbar Muhyid Al-Din Ibn’s understanding of the philosophical Sufism of Sheikh Akbar Muhyid Al-Din Ibn’ Arabi.

**Suhrawardi al-Maqtul**

This character named Suhrawardi was born in the village of Suhrawardi, modern Persia which is part of the city of Sufism in 1153 AD or 549 H (Nasr, 2006). Suhrawardi as one of the figures of philosophical Sufism has a form of *Illumination* in philosophical Sufism. The main principles and principles for this philosophy are that Allah is the light (*nur*) and the source for all His creation, so from His light other lights come out as the source or foundation of the universe (Pudjiman, 1991). This understanding is the basis of Suhrawardi’s philosophy and not everyone agrees with understanding Suhrawardi’s philosophical Sufism.

**Abu Yazid Al-Bustomi**

This figure is nicknamed Abu Yazid like Al Toifur, his name is Sufi, who first introduced the concept of *Fana*’ which means to disappear and *Baqo*’ which means to stay. The meaning of Fana’ is to lose his lustful desires, there is no enslavement to all human actions, so that he loses all his senses and can consciously discern everything and has suppressed all preferences by doing something. From *fana*’ and *baqo*’ comes *Ittihad*. In the process of this period, the Sufis unite with God. Between the lover and the beloved is unity in nature and work. Until Al-Hallaj said, ”*Ana Al-Haq*” was not spoken by the fuqaha and was considered an apostate in Islam (Solihin & Anwar, 2005).

In addition to the characters mentioned above, there are many other characters including Hamzah Fansuri. Several experts who have studied Hamzah agree that Hamzah Fansuri is the person who brought the concept of Ibn’ Arabi’s existence to Indonesia. As many scholars have said, Ibn’Arabi (561 H/1165 M 638 H/1240 AD) was the builder of the notion of *wahdah alwujûd* (unity of existence) which considered this universe as an expression of birth (*tajalli*) by the will of God. Names and attributes, provide an important discussion of Sufism in philosophy. An even more important term in this doctrinal system is *Al-Insân Al-Kâmîl*, which is considered the most perfect expression of the birth of the names and attributes of
God who was incarnated in the form of the prophets who came after them (Fauziah, 2013).

Characters named Hamzah Fansuri and Syamsuddin al-Sumaterani belong to the same Sufi religious thought. Both are the main characters in interpreting *Wahdah alwujûd* Sufism as Sufism in philosophy. He was greatly influenced by Ibn 'Arabi and al-Jili (Azra, 2002). The understanding and practice of the Sufi philosophy of Hamzah Fansuri were strongly opposed by Nur al-Din Muhammad bin 'Ali bin Hasanji al-Humaidi al-Aidarusi, better known as al-Raniri (died 1068H/1658M). His father is a descendant of *Hadramaut* and his mother is Malay. Although born in Ranir, India, he is considered an 'Indonesian Malay scholar, his peak also occurring in the kingdom of Aceh Darussalam (Huda, 2007).

Nuruddin al-Raniri arrived in Aceh on 6 Muharram 1407 H to coincide with 31 May 1637 AD (Azra, 2005), during the reign of Iskandar Tsani (1637-1641). The Sultan appointed him to occupy the highest religious position as a Muslim Sheikh under the Sultan himself. To cement his position in the court of the Acehnese dynasty, he began to express his strong opposition to the manifestiy view (Azra, 2002).

**Al-Hallaj**

The full name of this figure is Husain Bin Mansur Al-Hallaj is his full name, he was born in 244 H / 858 AD in one of the cities in Persia which is the city of Sufism in the Land of Baidha. He was in and out of prison because of conflicts with fiqh scholars because of his strange views on Sufism. Finally in 309 H/921 AD, Caliph Al-Mu'tasim Billah of Bani Abbas decided that Al-Hallaj should be put to death (Solihin & Anwar, 2005).

Al-Hallaj brings us to understand *Hulul* means occupying a place. This term means that God chooses a certain human body to take place thereafter eliminating human nature in the body. Al-Hallaj stated that in humans there is divine nature, he described the letter Al-Baqarah Verse 3. Prostration here means honoring and glorifying Adam. It does not mean prostration as a servant, because prostration as a servant belongs only to Allah SWT. In this verse it is stated that humans have divine nature, because the angels prostrate to Adam. So, on this basis, humans have two natures, namely human nature and God's nature. If a man can get rid of his humanity, then God can take his place in him (Solihin & Anwar, 2005). Al-Hallaj developed this understanding and of course has many differences with other ideologies.

**Implications of Philosophical Sufism on Islamic Education**

The significance of Sufism in the world of education can at least be illustrated that an educator in carrying out his function of providing knowledge to students must have sincerity and students in the process of studying are very important to involve Allah SWT in their educational activities (Rangkuti, 2019). Sincerity as the
main spirit of an educator is very important so that he always does not feel burdened with the tasks given to him, and this sincere attitude is one of the stations for the Sufis. Likewise, students do not necessarily rely on their intellectual abilities in the process of seeking knowledge, students really need materials and must ask for Divine pleasure first before gaining knowledge, this kind of attitude is also a characteristic of Sufism teachings.

Educational activities, especially character education cannot be separated from the example educators give students (Ma’arif, 2018). Likewise, in the world of Sufism, which is very closely related to imitating the teacher (mursyid), paying respect to a person who is very respectable in the process of the spiritual journey. In the end, the ultimate goal of Sufism is also the goal of Islamic education, namely to obtain happiness in the world to the eternal and eternal afterlife (Napitupulu, 2018).

Sufism is synonymous with spiritual education. Philosophical Sufism is more directed to spiritual education which is supported by maximizing the function of reason because it emphasizes logical considerations. Spiritual education is essential in the Islamic, intra-curricular, extra-curricular, and even hidden curricula. Spiritual education is an integrated part of the Islamic education process that cannot be separated and must be balanced. Islamic education should not forget the spiritual aspects of students. Likewise, educators are required to have spiritual health apart from physical health (Napitupulu, 2020). Balancing spiritual education means balancing the fulfillment of human needs. Spiritual education will fill one of the dimensions of human needs, namely the spiritual or spiritual dimension. The direction of spiritual education is an effort to guide humans towards the perfection of their physical, spiritual and spiritual life so that they always remember Allah SWT. support the success of living this worldly life without forgetting the hereafter.

Spiritual education cannot be separated from the components of spiritual elements: Nafs, Qalb, Spirit and Intellect. These elements are components that need to be educated in spiritual education. In this philosophical Sufism it is indeed more maximizing the function of reason more maximally. Intellect (‘Aql) is implied by various intelligence, among others; able to understand causality (QS. Al-Mukminun/23: 8), understand the system of the universe (QS. Asy-Su’ara/26:18-68), able to think distinctively (QS. Ar-Ra’d/13: 4), compose logical arguments (QS. Ali-Imran/3: 65), able to think critically (Surat Al-Maidah/5: 103), able to arrange strategic tactics (QS. Ali-Imran/3: 118-120), and in (Surah Al Maidah/5: 164-169) able to take lessons from experience.

Concerning humans as educational beings, they must develop various potentials that exist within themselves, especially spiritual education. This includes the need to know the origin of events, from what humans were created and so on. Spiritual education cannot be ruled out in building human beings. Education demands a balance principle of coaching and developing the human person from the physical and spiritual aspects. Spiritual education is one aspect of the field of
education in Islam. Spiritual education is a system that focuses more on fostering elements of human spiritual aspects.

CONCLUSION

The concept of Sufism in philosophy is Sufism whose understanding combines mystical vision and reason in thought. The conception of Sufi philosophy favors the principle of proportion with a philosophical approach that is difficult to apply in everyday life, especially for ordinary people, if not impossible. This Sufism uses the term philosophy in its expression, which comes from various types of philosophical understanding that affect its character. Sufism is synonymous with spiritual education. Philosophical Sufism is more directed to spiritual education which is supported by maximizing the function of reason because it emphasizes logical considerations. With regard to humans as educational beings, they must develop various potentials that exist within themselves, especially spiritual education. In this case to include the need to know the origin of events, from what humans were created and so on. Spiritual education cannot be ruled out in building human beings.

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