

## ISLAMIC EDUCATION IN THE VIEW OF SUFISM: CRITICAL STUDY OF THE ROLE OF SUFISM IN ISLAMIC EDUCATION

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### Abstrak

Penelitian dan pengembangan media pembelajaran Pendidikan Agama Islam berbasis aplikasi Android adalah penelitian pengembangan yang bertujuan untuk membuat aplikasi pembelajaran Pendidikan Agama Islam Android dengan melakukan setiap langkah mulai dari merancang aplikasi itu, memvalidasi aplikasi itu oleh para ahli, mengetahui bagaimana guru dan siswa menanggapi aplikasi itu dan menguji efektivitasnya. Desain penelitian yang digunakan untuk penelitian tersebut adalah desain ADDIE. Penelitian dimulai dari menemukan tiga sekolah potensial yang digunakan sebagai lokasi penelitian dengan melakukan kegiatan observasi, dialog dan dokumentasi. Selanjutnya membuat aplikasi tersebut dan memvalidasi aplikasi tersebut oleh para ahli dengan instrumen penelitian kuesioner yang ditentukan sesuai dengan spesialisasi ahli. Aplikasi tersebut dinyatakan valid oleh ahli, dari ahli media dengan skor 37 dan persentase skor 87,5% dengan kriteria "sangat layak", dan dari ahli teori dengan skor 17,5 dan persentase skor 82% dengan kriteria "sangat layak". Setelah aplikasi tersebut dinyatakan valid oleh ahlinya, selanjutnya aplikasi tersebut akan diterapkan di SMA yang telah ditentukan, dimulai dari penilaian aplikasi tersebut oleh guru dengan nilai evaluasi 20 dan persentase skor 80% dengan kriteria "layak". Kemudian dari siswa, pertama pada uji coba skala kecil diperoleh nilai evaluasi sebesar 17,8 dan persentase skor sebesar 87,5% dengan kriteria "sangat layak" dan kedua pada uji coba skala besar diperoleh nilai evaluasi sebesar 17 dan persentase skor sebesar 87% dengan kriteria "sangat layak". Dan untuk uji efektivitas aplikasi, peneliti mengadakan pre-test dan post-test dengan metode perhitungan N-gain. Pertama pada uji coba skala kecil diperoleh skor N-gain sebesar 0,74 dengan kategori efektivitas "tinggi", dan kedua pada uji coba skala besar diperoleh skor N-gain sebesar 0,66 dengan kategori efektivitas "sedang".

**Kata Kunci:** Media Pembelajaran, Aplikasi, Android, Pendidikan Islam.

### Abstract

*Instinctively, humans always try to lean their life's desires on something that is considered to have absolute power. This can be seen in the range of the history of human life, both in classical times to the present conditions. In classical times, man relies much on his beliefs on objects that are magic, sacred and so forth. Sufism. The condition of the human spirit which views that world life is only a media in achieving essential life, then utilizes the worldly facilities effectively and efficiently in achieving happiness in both world and kahirat life. Sufi education referred to here is the integration of faith, knowledge and the realization of charity. As explained above, the main knowledge is the knowledge that was born from the encouragement of faith, the faith referred to here is faith that has sensitivity and also the power to understand and act.*

**Keywords:** Islamic Education, Sufism, and Its Role.

## A. Introduction

Instinctively, humans always try to lean their life desires on something that is considered to have absolute power. This can be seen in the span of the history of human life, both in classical times to contemporary conditions. In classical times, humans relied a lot of their beliefs on objects that were considered sacred, sacred and so on. (Abdul Mujib CS, 2002) In modern times, because human rationality has progressed, this kind of belief is not so thick in the midst of society. This condition illustrates that without the teachings of the sky religion developing in a community, they will try to form a belief based on their abilities, experience and knowledge.

In Islam, this potential of human divinity is facilitated and guided so that it becomes a true and righteous belief. This guidance for humans comes directly from Allah as the Most High, All-Powerful, All-Knowing substance. But that guidance is not in the form of God guiding humans, but through the treatises brought by the Prophets and Messengers of Allah.

The prophets and apostles in carrying out the mandate of da'wah teach that the purpose of human life is to serve and worship Allah, as Allah says in the letter adz-Dzariyaat 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Meaning: And I did not create the jinn and mankind except that they worship Me. (QS 51: 56)

This purpose of human life as described in the letter above, encourages humans to examine various behaviors and responses of humans themselves in carrying out the religion that has been taught, then manage themselves to be able to become servants of God who are istiqamah in Islamic teachings. This response will give birth to a certain psychological atmosphere for a Muslim. This background will give birth to a discussion of Islamic psychology.

In order to improve the quality of a servant's closeness to the khaliq, so that he realizes and feels His presence in life, a servant will feel a new nuance in looking at life. In the span of Islamic history, there are so many people who pay high attention to studies of theory and practice in getting as close as possible to Allah. These people in Islam are known as Sufis, and in turn gave birth to a new discipline in Islam, namely the Science of Sufism. The condition of the human soul which views that worldly life is only a medium in achieving an essential life, then utilizes these worldly facilities effectively and efficiently in achieving happiness in life, both in this world and in the hereafter.

## B. Research method

This type of research with the theme: Islamic Education in the View of Sufism (Critical study of the role of Sufism in Islamic Education) uses the Library Research method. This research was written based on the results of a study of various relevant library materials, either in the form of books, journals, articles and so on related to the focus of the problem above. The data collected in this study is qualitative data that is textual in nature, namely in the form of views and thoughts that are in the library material in question. In line with the method used, the appropriate data collection technique to be used in this research is the documentary technique: that is, data is collected through documents as intended

as library materials. The data collected in this study were then analyzed using content analysis. With this technique, the textual qualitative data is sorted (segregated), categorization (grouping) between similar data is carried out, and then the contents are analyzed critically to get a concrete formulation. Furthermore, the formulation is described in depth.

## **C. Research Analysis and Discussion**

### **1. Understanding Islamic Education**

Education and humans are a unity that cannot be separated because education is only for humans and humans become humans because of education. For this reason, the meaning of education will be studied from two aspects, namely the etymological aspect and the terminological aspect.

According to the linguistic mu'jam (Dictionary) as quoted by Ramayulis, the word tarbiyah has three linguistic roots, namely:

- a. Has the meaning of adding (zad) and growing (name). This understanding is based on Q.S. al-Rum verse 39.
- b. It means to grow (nasya') and become big (tara ra'a).
- c. Has the meaning of repairing (ashalaha), controlling affairs, maintaining, caring for, fulfilling, beautifying, feeding, nurturing, mastering, owning, regulating and maintaining its sustainability and existence. (Karim al-Bastani et.all, 1975)

Nowadays, the term that is popularly used by people is tarbiyah, because according to Athiyah Abrasyi tarbiyah is a term that covers all educational activities. It is an effort that prepares individuals for a more perfect life, ethical, systematic in thinking, has sharp intuition, is active in creativity, has tolerance for others, is competent in expressing spoken and written language, and has several skills.(Muhammad Athiyah al-Abrasyi, tt)

While the other terms are part of tarbiyah activities. Thus, the term Islamic education is called Tarbiyah Islamiyah. The word education is also found in Arabic, which is commonly used words; tarbiyah, ta'alim, ta'dib. According to Abdur Rahman An Nahlawi, the word tarbiyah is found in three root words, namely:

- a. Raba - yarbu, which means to increase and grow. This is based on the letter Ar Rum: 39.
- b. Rabiya - yarba, ' means to grow and develop.
- c. Rabba - yarubbu, means to fix, take care of interests, regulate, maintain, and pay attention. Imam Baidowi; ar-Rabitu means tarbiyah, whose full meaning is to convey. something to perfection. According to Ar Raqib Al Ashfahani, ar Rab, it means tarbiyah whose full meaning is to grow behavior for behavior and gradually until it reaches the limit of perfection.

### **2. Goals of Islamic Education**

Talking about the goals of Islamic education means talking about ideal values that are Islamic in nature. This implies that the purpose of Islamic education is nothing but the goal of realizing the ideals of Islam. While the ideals of Islam itself essentially contain the value of human behavior that is based on or

inspired by faith and piety to Allah as a source of absolute power that must be obeyed. In formulating the goals of Islamic education, it must be oriented to the nature of education which includes several aspects, for example about:

- a) The purpose and task of human life, humans are created with certain life goals and tasks, human goals are created only for Allah, their duties are worship and duties as representatives of Allah on earth.
- b) Taking into account the basic human nature, he was created as a caliph in advance to worship, who is equipped with a lot of nature that tends to the truth from God to the extent of the existing capacity and capacity.
- c) Conditioning and adjusting what develops in the dynamics of people's lives, as an effort to meet the demands and needs of the community.
- d) The dimensions of the life of Islamic ideals, the dimensions of Islamic values that emphasize the balance and harmony of worldly and ukhrawi life. Almost all Muslim scholars agree that the goal of Islamic education is the formation of a perfect Muslim person as a caliph on earth who believes and does good deeds and is happy in this world and in the hereafter.

Ibn Khaldun formulated the purpose of education as first, to provide opportunities for the mind to be active and work, because this activity is very important for an open mind and individual maturity, then this maturity will benefit the community. Second, to acquire various knowledges, as a tool to help them, live well in a developed and cultured society. Third, get jobs, which are used to obtain sustenance. There are several factors that are used as reasons for formulating educational goals, namely:

- a) The influence of the philosophy of sociology, which cannot separate between society, science and the needs of society.
- b) Scientific planning is very decisive for the development of a cultured society.
- c) Education as an activity of the human mind, is one of the industries that develops in society, because it is very urgent in the life of every individual.

The formulation of educational goals and the factors that are used as the basis for consideration by Ibn Khaldun in determining educational goals, it seems that there is still compatibility with education today. According to Al Ghazali, the purpose of Islamic education is to get closer to Allah and human perfection whose goal is happiness in this world and in the hereafter. (Fatiyah Hasan Sulaiman, 1990) Hasan Langgulung, in giving direction to the goals of Islamic education, edited a verse of the Qur'an at Tiin verse 4 from which it can be concluded that humans are in the best form (physical, mental and spiritual structure).

Therefore, the purpose of Islamic education is to create people who believe and do good deeds. Described as follows.

Faith: is something that is present in human consciousness and becomes the motivation for all human behavior.

- a) Charity: actions, behavior, work, service, and everything that shows human activity.

b) Sholeh: good, relevant, useful, improving quality, useful, pragmatic and practical.

### 3. Islamic Education in Sufism Perspective

The term "approach" morphologically comes from the word "close". The term lexically means distance, almost, close. Etymologically means process, action or approach. In a terminology perspective, the term approach means a paradigm contained in a particular discipline which is then used to understand a particular problem. (Abuddin Nata, 1999)

There is also an opinion that says that the word shufi comes from the Greek shopos which means wisdom. (Supiana dan M. Karman, 2009) From several existing opinions, the opinion that says the word Sufi is taken from the word suf which means wool is the more accepted opinion. Because by dressing simply, they feel protected from the nature of riya' and show more zuhudan.

From the many definitions of Sufism in terminology according to the subjectivity of each Sufi, Ibrahim Basyuni classifies Sufism into 3 types which show the elements, namely:

- a) Al-bidayah as the experience of the novice Sufi expert, which means that a person is naturally aware and admits that all that exists cannot control himself because behind what is there is an absolute reality, and this element can be called the stage of Sufism consciousness.
- b) Al-mujahadah as the practical practice of Sufi experts which is a stage of hard struggle, because the distance between humans and absolute reality that overcomes all that exists is not physical distance in the form of obstacles and obstacles, therefore seriousness and hard struggle are needed to achieve and cover that distance. by creating certain conditions to get closer to absolute reality.
- c) Al-Madzaqat as an experience in terms of feelings, so when a person has passed through obstacles and obstacles to get closer to absolute reality, then he will be able to communicate and be as close as possible to His presence and will feel the coveted spiritual delicacy.

Because Sufism has become a scientific discipline, Harun Nasution defines Sufism as a science that studies the ways and ways of how Muslims can be as close as possible to Allah SWT in order to have a direct relationship with Him, meaning how one can truly be in His presence. (Harun Nasution, 2002) Thus, the essence of Sufism is the awareness of the existence of communication and dialogue between the human spirit and absolute reality (God) which can be obtained through certain efforts.

Related to the purpose of Sufism is as a form of one's devotion to God in carrying out one of his duties, namely as an 'Abd (servant), besides he is also a caliph (leader). Because as stated by Muhammad Abdul Haq Ansari that there is no higher level than the level of servanthood (a'bdiyyat) and there is no higher truth outside the Sharia. (Muhammad Abdul Haq Ansari, 1990)

Humans are creatures that think and feel. Sufism means reviving the relationship between humans and God. For people who have arrived at the station of ridha or mahabbah, let alone ma'rifat, then he will not be disturbed by

the changes in his life, because the center of attention is no longer on what has changed, but on what remains unchanged, namely Allah SWT. Awareness of a sense of connection with God can foster a hanif religious nature and sharpen bashirah so that a person is always intrigued to draw himself closer (taqarrub) to Allah. (Achmad Mubarak, 2001) One of the teachings that can bring humans closer to God is Sufism. As a religious discipline, Sufism is a field that is considered by some to be a discipline that is in a different area from science in general. (Hasyim Muhammad, 2001).

Sufism or Sufism as well as mysticism outside of Islam, has the aim of obtaining a direct and conscious relationship with God, so that it is well realized that a person is in the presence of God. (Harun Nasution, 1995) The essence of mysticism, including Sufism, is the awareness of the existence of communication and dialogue between the human spirit and God, by isolating oneself and contemplating. (Harun Nasution, 2005)

Terminologically, Sufism is interpreted in various ways by scholars. Ibrahim Basuni as quoted by H.M. Amin Syukur, classifies the definition of Sufism into three variants, namely the definition that focuses on al-Bidayah, al-Mujahadah, and al-Madzaqat. (H.M. Amin Syukur dan H. Masyharuddin, 2002)

The definition of Sufism from the point of view of al-Bidayah, among others, was presented by Sahalal-Tustury who defines Sufism with: A Sufi is a person whose heart is clear of dirt, full of thoughts, disconnected from human beings, and sees the same as gold and pebbles. From the side of al-Mujahadah, Abu Muhammad al-Jaziri defines Sufism as: "entering into noble morals and coming out of all low morals". In order to achieve the goal of Sufism, a person must carry out various activities (al-Mujahadah and al-Riyadlah), it is not allowed to separate spiritual practices from Islamic religious shari'a. If in the second sense (from the side of al-Mujahadah), Sufism has the meaning of fighting, subduing lust/desire, then the meaning of Sufism on the side of al-Madzaqat, Sufism is defined and emphasized on feeling and unity with the absolute, as Ruwaim said that Sufism is releasing the soul against the will of Allah SWT.

While al-Hallaj stated that Sufism is the unity of essence. (H.M. Amin Syukur dan H. Masyharuddin, 2002) Thus it can be stated simply, that Sufism is a system of practice with sincerity (riyadlah mujahadah) to cleanse, enhance and deepen spirituality in order to draw closer to Allah, so that with that all one's concentration is only directed to Him. Therefore, al-Suhrawardi said that all noble actions (al-akhwal) are Sufism. (H.M. Amin Syukur dan H. Masyharuddin, 2002) With that understanding, H.M. Amin Syukur concluded that Sufism is part of Islamic teachings, because it builds human morals (just as Islam was also revealed in order to build the morals of mankind) on this earth, in order to achieve happiness and perfection in the life of the body and mind, the world and the hereafter.

Therefore, anyone can bear the predicate *mutasawwif* as long as they have high morals, are willing to suffer hunger and thirst, when they get sustenance that does not stick in their hearts, and so on, which are basically noble qualities, and avoid reprehensible qualities. This is what is required in true Sufism. (H.M. Amin Syukur dan H. Masyharuddin, 2002)

#### **4. The Influence of Sufism in Islamic Education.**

Sufism experts divide by ahlaki, practice, falsafi. These three types aim to get closer to Allah SWT by cleaning oneself from despicable traits and adorning oneself from commendable ones. Thus Sufism must be achieved with commendable morals first, such as emphasizing honesty, humility, not being arrogant, friendly, clean-hearted, brave and the like, these values that a Muslim should have. In line with this, the purpose of education in the view of Islam has a lot to do with the quality of human beings who have moral character. Ahmad D Marimba, for example, said that the purpose of education is identical to the purpose of a Muslim's life, namely to become a servant of Allah which implies carrying out His commands and avoiding His prohibitions. From this explanation, it can be concluded that the goals of Islamic education and Sufism are very closely related, both of which are to become someone who has character.

#### **5. The Role of Sufistic Theory in Education**

The level of one's understanding of God, also determines the level of spiritual intelligence of God. In humans themselves there are various intelligences concerning things such as science, spirituality, psychology, social economy. This level of intelligence, also does not always symbolize the quality of our understanding of something, determines our level of intelligence on that matter with the genius of the brain or the ability to analyze something, because it involves deep insight, understanding, and wisdom.

The purpose of human creation by Allah swt. is as 'abd (servant) and at the same time caliph (leader) on earth, in which there are various life problems that must be faced. However, various life problems can be easily overcome if there is a closeness of a person with Him. In this case, personality development can be done in the process of achieving qalbun salim, because Allah swt. can only be close to a clear heart. In the process of achieving this qalbun salim, education that is responsive to the development of conscience is needed. (Tim Dosen Fakultas Tarbiyah UIN Maliki, 2005) So it is the Sufistic approach that is able to play an educational role that pays attention to the spiritual aspect.

In the book "Islamic Education from Classical to Contemporary Paradigms" which takes from the book "Sufi psychology" it is stated that the Sufi perspective says that the essence of reality is spiritual because everything comes from the creator. In this case, there is a parallel relationship that can be explained more specifically between the reality of the macrocosm and the microcosm, namely; In the world of the macrocosm, there are levels of reality (the material realm, the Nasut realm, the Malakut realm, the Jabarut realm, and the Lahut realm).

Meanwhile, in the world of the microcosm (human self) there are also layers (physical layers, nafs, qalb, spirit, inner awareness, and innermost inner consciousness). Some of these layers must be passed by the human soul to achieve perfection (closeness to Allah swt.).

Meanwhile, modern science views the nature of reality as material. Modern theory says that the world that can be studied is a world that is validly only an objective reality (nature of matter/physical layer or which has material

properties). In this case, it can be said with a very shallow point of view, because in essence that reality has multiple aspects, both sensory and supra-sensory aspects. Thus, there is a need for a balance between material aspects that are very rational and spiritual aspects that are irrational, with the ultimate goal of advancing in modern science while still carrying responsibilities as servants of Allah swt.

## **6. Sufistic Education Paradigm in Islamic Education**

In essence, the purpose of Islamic education is to foster human beings so that they can become perfect human beings (*insan kamil*). This is intended so that humans can avoid various kinds of shackles of human life, and achieve happiness in the afterlife. However, this ideal goal is still far from expectations, due to several things, one of which is Islamic education which still prioritizes a lifestyle that is more closely related to God and puts aside the existence of the life side of the world, so that someone will become a creature who stutters with technology. (Dakir dan Sardimi, 2011) The picture of someone in this case can be said that people are born who can feel with their heart, but they are not careful in using their ratio. So in this case it is necessary to take an educational step that pays attention to the potential of taste and ratio.

In addition, on the other hand, related to modern times, there is also science that is dry from taste, which can be seen from the many occurrences of decadence in life, emotions, and morals. This causes the loss of spiritual wealth that can be used as a tool to strengthen the noble status of humans on this earth. So in the world of education and especially Islamic education, it is very necessary to think about the integration between science and religion, namely religion that is approached with a Sufistic view, which is intended as a step to make students smart and full of responsibility towards Allah swt.

In this case, the view emerges for the reconstruction of the educational paradigm towards Sufistic-alternatives, namely as follows:

- a. The foundation of philosophy, human life is essentially towards and draws closer to Allah swt., and He can only be approached with a clear-hearted person. A clear heart can be achieved through *riyadlah*, which in the end a person can achieve perfection as a human being.
- b. The Education Process, based on the philosophical foundation above, the educational process is expected to be able to open the door of human consciousness to get closer to Allah swt. So that there is a balance between taste and ratio, and there is a proper understanding of *maqamat* concepts. (Tim Dosen Fakultas Tarbiyah UIN Maliki, 2011)

## **7. Patterns of Sufistic Approaches in Islamic Religious Education**

Efforts to inculcate religious values based on divine awareness (*sufistic education*) can be pursued in three ways: (1) Gradual cultivation of values, from sensory to rational, from partial to universal. (2) The application of a solemn soul, *taqwa*, and worship. It is recognized that this method is difficult to implement, but if the child has been warned, he will change his character. (3) Awareness of Allah's supervision of every behavior and situation through practice and belief.



The methods of Sufistic education according to Munir Mulkhan are:

- a. Learning activities begin with an effort so that students define who they are, what they will choose, and realize the risks that will be faced with their choice. Next, students develop their own concepts of truth and goodness according to their views so that they can become their own. From here, it is hoped that social sensitivity will develop in the willingness to share feelings with others. Furthermore, complete and rounded intelligence will grow as a basis for him to train his divine intuition and imagination, as well as train his rational intelligence abilities. (John P. Miller, oleh Abdul Munir Mukhan, tt)
- b. The learning method is oriented towards creating a divine learning situation. From here, it is hoped that students can undergo their own creative process in believing in God and in Islam. From here, students can find out for themselves and realize the presence of God in the classroom or in everyday life. Such personal awareness is the main key in the learning process for the growth of the free and independent creative power of each student. It is hoped that students will continue to improve their knowledge of God's teachings and their fulfillment so that they become kaffah both during the learning process in the classroom or outside the school environment and in social life after school.
- c. Involve learners in every knowledgeable process through the study of nature and humanity. The main goal is for students to find and know God for themselves.
- d. Ritual practicum and programmed moral training. In accordance with religious teachings including faith, morals, and worship, it is more strategic if religious education is focused on enriching the experience of divinity (faith), rituals (worship), and morals, not just knowledge. Enrichment of ritual experience can be achieved through Enrichment of divine experience through historical studies of success and failure stories from everyday life or the history of the nations of the world. In addition, through the study of physics, biology, chemistry which is focused on the greatness of God creating nature and all living things from the lowest level to energy and humans.

Sufistic education based on divine awareness is also the basis for all dimensions of student behavior in social relations. There are several ways to realize this social level:

- a. The cultivation of noble psychological foundations in the form of; (a) Piety to Allah SWT as an essential and natural result of the emotion of faith which becomes a stronghold to ward off the will of evil deeds. (b) Brotherhood (ukhuwwah) which can give birth to a positive attitude to help each other and not be selfish. (c) Compassion for fellow human beings which is the sensitivity to be able to feel the same fate as other people's problems. (d) Tolerance, courage to defend, and to speak the truth and not to be selfish, which has an important effect on integrity and solidarity as well as human goodness.
- b. Maintenance of the rights of others with a noble psychological basis. The psychological basics are the spirit of the phenomenon in interacting with

other people which originates from the mental spirit. The rights of others include: (a) The rights of parents to be obeyed by all their good orders which are the starting point for all social rights. (b) The right of relatives to always have brotherhood by way of friendship that can encourage children to love their relatives. (c) The right of neighbors to feel safe and secure so that the child can grow in the spirit of caring for others so that he becomes a social man who does not isolate himself. (d) The right of the teacher to obtain respect for his glory which is the obligation of a student. (e) The right of friends as partners in association and interaction from which one's character can be recognized. (f) The right of adults to receive courteous treatment which includes indicators of sincerity and loyalty to religion.

- c. Discipline of social ethics so that children can capture the essence of problems in social interaction with kindness and love and nobility. Therefore, the discipline of social ethics becomes the real basis of education. Its success is also closely related to the cultivation of the psychological foundation. Islam puts the education system to shape children's morals, prepare their behavior and social attitudes, which is called social ethics. With this provision, it is hoped that a child in his association can behave and behave wisely like an adult. These ethical disciplines include: eating and drinking etiquette, greeting, asking permission to enter the house, sitting in meetings, talking, joking, congratulating, visiting sick people, visiting death, sneezing, and yawning. All are arranged in detail in order to realize the morals taught by Islam to be carried out by all people in all types, levels and statuses. Although this ethical teaching was given by the Prophet Muhammad in ancient times, its moral values are still relevant to be implemented in the present and in the future. The ethical discipline shows that Islam is a social religion that came to improve human society.
- d. Social control and criticism is a means in realizing the principle of amar ma'ruf nahi munkar. This principle is seen by Qardlawi as political education which is the core of social education. (Yusuf Qardlawi, 1980) The goal is to provide social awareness to children. Therefore, this control and criticism becomes the basic basis of Islamic teachings to monitor and fight crime, moral decadence, injustice and maintain Islamic values, ideals and morality. Therefore, this control and criticism must pay attention to the principle that:
  - 1) The control of public opinion is an uncompromising social task so everyone should carry out this activity. With this social task, it is hoped that the faith and morality of the people can still exist so that it becomes a reality and always avoids unjust behavior.
  - 2) The implementation must be gradual, according to the agreement of the ulama, immune to insults and broad-minded. For this reason, educators must know the behavior, morals, and emotions of children in order to form a Muslim person towards high dignity.
  - 3) Always remember the ulama, including the factors that strengthen the Muslim personality in growing courage and authority in controlling

public opinion and realizing a firm attitude in carrying out the commandments of ma'ruf nahi munkar. The victory of past history can be an impetus to dare to go forward in crushing dissidents who deliberately do not maintain the honor of Islam and do not respect noble morals. (Yusuf Qardlawi, 1980)

Thus, the education of social values is directed to shape the personality so that a peaceful and peaceful society is formed. Such a society is the goal of Islamic education. They are human beings who are in accordance with their existence as civilized humans who eventually form an ideal society.

Nasih Ulwan argues, Ways or methods in conveying the values of Islamic education can be classified into five kinds. (Abdullah Nasih Ulwan, 1981)

### **1. Exemplary**

This method is very effective in preparing and shaping moral, spiritual, and social, because the teacher is an ideal example for children. All behavior, attitudes and speech will be attached to the child's self and feelings. This is a determining factor for its success. With this example, it will be an imitation and followed by the identification of good values to choose and do. This method has a persuasive value so that without realizing it there will be permeation and transmission of good values. This exemplary method can be implemented through religious lessons and moral education or others. So it is necessary to improve the quality or performance that has Islamic values.

### **2. Habit**

Humans have both good and bad potential. If the environment is good he will be good, and vice versa. Therefore, in education there needs to be real practice in what children do so that it becomes a habit that is a pattern of daily attitudes and behavior. Asy-Syaibani views that this habituation method also includes the purpose of value education itself, because children's habits in the form of self-attitude formation are also one of the goals of education itself. However, this habituation can be carried out if the child is reluctant to other people who are respected and obeyed by his orders.

### **3. Advice**

The need for this method is because in reality not everyone can grasp the values of good and bad that have become habits and examples. Therefore, in an effort to instill these values, direction or advice is needed that serves to show good and bad. In this method, dialogue can occur as an effort to understand the value system that is being advised. Advice plays a role in showing the value of good to be followed and implemented and shows the value of evil to be avoided. Because the issue of values is a complex reality and not the result of a closed and independent creativity, giving advice is like a socialization process.

### **4. Supervision**

This method is carried out by assisting children in forming psychological and social values. This supervision plays a role in knowing the development or

habits of the child so that deviations are known that must be corrected. If this method of supervision is not implemented, it means that the world of education has provided opportunities for children to do whatever they want without considering the good and bad values. The role of this supervision is very dominant in forming a noble personality in children which is the goal of education itself.

## 5. Punishment

The basis for using this method is the potential for disobedience in humans to commit crimes. Disobedience to this crime persists despite advice. Therefore, it is necessary to punish or sanction according to the level of the crime committed. With these sanctions, children are expected to grow awareness to leave the crimes they have committed. With these sanctions, children are expected to grow awareness to leave crime and return to the right path in accordance with the values of Islamic teachings. Ibn Maskawih stated that the punishment needs to be implemented so that children are accustomed to living a religious life.

The repetition and implementation of value education will become appreciation, provided that: 1) Values must have an example to which the value is attached, 2) The example must be in the form of ordinary people who with their shortcomings can become models, and 3) All teachers become teachers of values because all have an influence on the realization of that value.

## D. Conclusion

Sufistic education referred to here is the integration between faith, knowledge and the realization of charity. As explained above that the main science is knowledge that is born from the impulse of faith, the faith referred to here is faith that has sensitivity and at the same time the power to understand and act. In addition, the main science is knowledge that produces charity as a real work of life devoted to the benefit of mankind in the form of good deeds and self-servitude to God. While charity itself is a process of human self-actualization in building Islamic culture, advancing civilization, solving life's problems, and confirming the existence of human dignity as His servant and caliph.

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