MUADDIB: Studi Kependidikan dan Keislaman

Sufism *Irfani* and Its Implications for Islamic Religious Education in Indonesia

Mohammad Ahyan Yusuf Sya'bani[1]*
[1]Universitas Muhammadiyah Gresik, Indonesia
Correspondence: Mohammad Ahyan Yusuf Sya'bani E-mail: ahyanyusuf@umg.ac.id

A B S T R A C T

This paper aims to know the levels and methods of sufism *Irfani* and reveal the implications of sufism *Irfani* on Islamic Religious Education. The primary data sources are sources directly related to the main focus of this research related to sufism *Irfani* implications in learning as well as all books on Islamic religious education. Secondary sources are all documents, archives, magazines, and reports of research results as well as manuscripts and writings related to the concept of Sufism *Irfani* implications in learning Islamic religious education. The research method used is a qualitative research method by choosing the type of literature research to review literature descriptively so that the event is revealed as it is. The purpose of this study is so that the results can be described objectively with the actual situation. Qualitative research perspective, the approach used for this research is a grounded theory approach that functions to find theories (combined theoretical explanations) so that it can be analyzed by sufism *Irfani* and its implications in the context of Islamic Religious Education in Indonesia. Meanwhile, the results show that the contextualization and implications of Sufism in Islamic Religious Education can be seen from the analysis of elements of Islamic religious education such as students, teachers, learning objectives, curriculum, learning strategies and methods, teaching materials, facilities, and infrastructure, all of which are directed at internalizing the values of goodness and Islamic teachings where it is also interpreted as an effort to internalize the side of esotericism and the inner state in Sufism *Irfani*'s perspective on all subjects of education, both teachers and students.

A R T I C L E   I N F O

INTRODUCTION

Initially, education was a practice or effort made by humans to provide an attitude and response to the environment or era that caused humans to better understand life. Genuine efforts are made with the aim that man can better realize that he and nature and God cannot be separated like a building that is very closely connected (Baried & Hannase, 2021). Of course, education is not an outcome or product that automatically creates and forms itself, but requires tactical and strategic steps accompanied by long sacrifices leading to the formation of a civilized human being (Abidin et al., 2022).

If you look at it again, the point of education is actually to place nature and man in the context of influencing each other based on intellectual power and a desire, according to Emile Durkheim's statement that calls the totality of influence between humans and nature based on intellect and desire (Durkheim, 1956). Man with heart and his relationship with God are the main foundations in making educational decisions or policies, for it is with these three that education returns the basic essence of man to God and nature.

Education in the modern or even postmodern era, puts itself more as a conductor and facilitator of human beings to achieve a worldly career (Afandi & Hakim, 2021), namely making humans more on the subject of workers who produce material interests alone. The educational practice that prevails now, along with the ongoing progress of civilization, is slowly experiencing a shift in orientation and meaning in education itself (Tukiyo et al., 2022).

All efforts and practices in education and learning prioritize learners to achieve a sure thing rather than teaching them about the importance of the process they go through in the learning process. This is the consequence that must be accepted when living in a postmodern period that no longer attaches importance to technological progress, but instead attaches importance to something that is obtained and achieved pragmatically and idealistically.

It is necessary to reiterate the opinion of Alvin Toffler, quoted by Abuddin Nata, dividing the typology of modern society, namely the agricultural society, the information society, and the industrial society (Nata, 2008). But in today's sociological view, the typology expressed by Toffler needs to be refined again, especially in today's postmodern era.

The postmodern era, in addition to the existence of agricultural, informational, and industrial societies, also gave rise to an economic-social society that at least interpreted changes in terms of re-appreciating the existence of nature and the presence of God as the Creator as man strives to consistently contribute to his time.

For example, if studied further, the typology of modern society developed by Alvin Toffler is to only prioritize material results or achievements as an orientation to social life. An example of an agricultural community, in addition to being known as an agrarian society that holds more firmly to culture and tradition, on the other hand, agricultural products in quantity are their orientation, either by farming in a way that is at peace with nature or in a modern way that attaches importance to the acquisition of agricultural products.

Second, the information society as a symbol of the progress of an era, also has a product orientation of life, such as social needs information that is always up to date and sometimes not necessarily known to be true. Likewise, the industrial community expects more material results to be obtained daily than what is being sought at that time. Pragmatic and idealistic interests in an industrial society are strongly felt because they relate to the flow of competition to win as much material gain as possible. It is not uncommon to override his relationship as a human being with God or the surrounding natural environment.

Looking at the analysis and criticality of some of the phenomena of society in modern or postmodern times, especially in education to remain following the meaning and function of education itself, it is very important to put forward the perspective and

way of behaving in Sufism with an *Irfani* approach (Isakova, 2022). This is so that man in carrying out the role of God's creation in the world does not lose his side of religiosity that can lead him to the real happiness of the world and the hereafter.

Sufism is a way to restore the meaning of this world to draw closer to Allah through intuitive awareness, therefore in observing the dynamics and problems of the world of education nationally today, including Islamic Religious Education, it is very important to include the concept of Sufism *Irfani* in all learning practices including Islamic Religious Education and education in general so that education becomes an effort to realize a superior generation of human beings and civilized. Looking at the urgency of Sufism *Irfani* in Islamic Religious Education and seeing the implications caused, then in this paper will be discussed in full about Sufism *Irfani* and its implications in Islamic Religious Education.

State of The Art

Here is the state of the art of this research with other research, especially from the perspective of current topics, the value of novelty, and of course contributions to the development of science.

Among them are researches related to two main themes, namely Sufism, *Irfani*, and Islamic religious education.

Research conducted by Bahar Agus Setiawan et al. shows an implementation of Sufism in Islamic Religious Education: independence, dialogue, and integration that begins with Islamic education in the era of globalization becomes a momentum to develop and build competitive Islamic education. And integrated with Sufism as an antidote to problems and becomes a method and strategy for learning Islamic education (Prasetiya et al., 2019). The difference with this study is that Sufism in the study has not been identified in any particular part of Sufism.

Then there is research from Ruslan on the integrative Sufism model (phenomenological study of the paradigm model of the integration of Sufism with Islamic education in madrasas) showing the results of the emergence of the theory of learning webbed pedagogy as a form of integration of Sufism in general with Islamic education in madrasas that function as learning to produce a generation of piety. There is a difference in this study that it is still undetermined the type of Sufism that is integrated with Islamic education, but Ruslan's research is only in the scope of madrasas instead of schools in general (Ruslan, 2022).

The discussion about Sufism was also researched by Faridi and Selamat Ariga who focused on studying Sufism in the Islamic religious education approach (descriptive study of conventional Sufism and modern Sufism and its Implementation in Schools) (Faridi & Ariga, 2022). Faridi and Ariga's research has many differences from this research, namely that it still discusses the descriptive problem of conventional and modern Sufism, while the research to be carried out discusses *Irfani* Sufism in Islamic religious education in Indonesia.

Furthermore, a study entitled Sufism *Irfani*: an effort to achieve science through enlightenment by Sitti Riadil Jannah revealed an approach of Sufism *Irfani* in reaching the level of science to open the human heart (Jannah, 2021). This research only focuses on the concept of Sufism *Irfani* without being linked to an educational implementation as in the research to be carried out, namely on learning Islamic religious education.

Based on some of these studies, no one has examined in detail related to *Sufism Irfani* and its implications for Islamic Religious Education in Indonesia. The difference between this research and the previous research is related to the focus of research related to Sufism *Irfani* which has implications for Islamic religious education in Indonesia.

METHODS

A study needs to use several special methods so that the results of the research are appropriate according to the previous plan. So the research method used is a qualitative research method by choosing the type of literature research. Literature research is useful in reviewing literature descriptively so that the event is revealed as it is. The purpose of this study is so that the results of the study can be described objectively with the actual situation (Nawawi, 2013).

Various data collected in this study come from books on Sufism *Irfani* and Islamic Religious Education in the context of Indonesianness as a primary source of data. Furthermore, some data as secondary sources are taken from various journals, papers, articles, magazines, and other research results that are relevant to the focus of this research.

Qualitative research perspective, the approach used for this research is a grounded theory approach that functions to find theories (combined theoretical explanations) (Corbin & Strauss, 2007) so that it can be analyzed by Sufism *Irfani* and its implications in the context of Islamic Religious Education in Indonesia. This research has data sources, namely primary data sources and secondary data sources.

Primary data sources are sources directly related to the main focus of this research related to sufism *Irfani* implications in learning as well as all books on Islamic religious education. Secondary sources are all documents, archives, magazines, and reports of research results as well as manuscripts and writings related to the concept of Sufism *Irfani* implications in the learning of Islamic religious education.

There are two kinds of data collection techniques in this study, namely, first, literature, all data sources, both primary and sources that focus on Sufism and Islamic religious education, are collected into one. Likewise, related to data relevant to the focus of this research study will be selected and collected into one.

Second, documentation is a way of collecting data through written relics in the form of archives and includes books on theoretical opinions, postulates, or other books related to the problem of investigation. The documented data are then selected and classified according to the focus of the study of sufism *Irfani* and Islamic religious education.

All data that have been classified according to the focus of the study are carried out by data analysis by: first, the heuristic analysis method, which is to collect all the necessary data sources. Such sources can be written, oral, audio-visual, primary, and secondary (Kuntowijoyo, 2011). The focus of this study was only on collecting data on Sufism and Islamic religious education; Second, the verification analysis method is to make a selection of all data sources that have been found. Data selection and verification are carried out by selecting data that is the focus of this research study.

Third, the method of interpretation analysis is to provide an interpretation of the data on Sufism and Islamic religious education that have been obtained during the study so that it becomes a chronological sequence of events (Kuntowijoyo, 2011); Fourth, the synthesis analysis method is the writing process in the form of research results. The final step in data analysis is to make synthesis a form of research results that have been obtained.

RESULT AND DISCUSSION
Exploring the Meaning of Sufism

The development of Sufism thought in the contemporary era shows a progressive and massive dynamic. New terms related to Sufism were born in the contemporary era, starting from traditional Sufism, conventional Sufism, transformative Sufism, scientific Sufism (Abitolkha & Mas'ud, 2021), and so on, giving a real picture that Sufism has crossed boundaries that are not only related to religion. Ibn Khaldun's scientific insights and Sufistic views divide the human dimension into three parts, namely the five senses (limbs), the mind, and the heartstrings (Rayyan, 1967). These three

dimensions can also be referred to as human potential should be effective, clean, healthy, and cooperate harmoniously. If man's physique, reason, and heart become a whole unity it will be able to lead to all forms of goodness from God.

Sufism should not only be understood as practical Sufism but also beyond *Irfan* or commonly called philosophical Sufism. In this view Sufism then becomes a worldview or school of mind (Baedhowi, 2021). If it is associated with religious practice in schools, Sufism must be part of the form of daily practice of students, including in the realm of classroom learning by the teacher.

Starting from the three potentials that humans have, it makes a wholeness to draw closer to God, especially in terms of religious rituality or in the metaphysical world more commonly known as Sufism. Etymological point of view (language), Sufism comes from the word *al-suffah* (*ahl al-suffah*) which is the person who followed the Prophet Muhammad SAW to move from Mecca to Medina. It can also be interpreted as *ṣaf* (line), Sufi means holy, *shopos* (in Greek means wisdom), and *shuf* (woolen cloth) (Nasution, 1983).

Some of these words can all be related to Sufism, because they have a common origin of words, although sometimes diction-lexical Sufism ends up having such diverse meanings and meanings but still based on their lexical meanings. The word Sufism which means ahl al-suffah means people who followed the Prophet Muhammad SAW emigrated from Mecca to the city of Medina, describing that at that time they were willing to sacrifice all their souls and bodies, property, and so on solely for Allah.

The willingness of the heart and physical maturity become the initial capital to lead a person to the pleasure of God. The companions in the time of the Prophet Muhammad SAW have real examples of very Sufistic and religious behavior. They are happy and willing to always fight and defend the teachings of Islam brought by the Prophet Muhammad SAW until whatever they have, whether property, family, even soul, or life, is handed over for the benefit of Islam to be upright on the face of the earth.

Harun Nasution's explanation of some of the mentions of the word, first, the word shuf means cloth made of fleece or better known as wool. The point is that coarse woolen fabric is different from woolen fabric now which means soft silk fabric. Historically, people who wore coarse wool meant they lived in simplicity and poverty. Although Sufis wear garments of coarse wool, they have a sacred and noble heart that lives in simplicity.

Second, the meaning of *ashhab al-shuffah* is that they or people who do not have or poor people who move with the Prophet Muhammad SAW from the city of Mecca to the city of Medina. The one who went with the Prophet used the saddle as a pillow to sleep, therefore the saddle is called *suffah*. Although they are called *ahl al-suffah* they are kind-hearted and simple people who are not excessive, this reflects the attitude and personality of the Sufis.

Third, the meaning of *Sufi* or *Shafa* is sacred. a *Sufi* is said to have performed a strenuous exercise of worldly temptations and purifying the heart by drawing closer to the Creator and in the process for a very long time. Furthermore, the word is in the practice of a person who prays in a mosque at the first shaf who gets merit and glory from God, as well as Sufis who are glorified and get rewards from God (Nasution, 1983).

Another point of view, especially in terms of linguistics (grammar), Sufism is an attitude and mental nature in maintaining inner chastity, love to worship, living with simplicity, being willing to sacrifice to achieve God's blessings, and acting wisely in every situation both airy and narrow, all of which are efforts to implement noble morals in life.

The point of understanding that Sufism is the origin of a mystical (beyond reason), difficult to accept by reason or logic, and is very pure, holy, and sacred has been widely alluded to by Baldock's view which states that the word Sufism does come from Arabic, namely *tashawwuf* with meanings as

a dimension of mysticism, esotericism, and Sufism (Baldock, 2006). The mystical and metaphysical world in ontological objects speaks more that this is the essence of Sufism, furthermore, the roots of mysticism become esoteric according to Baldock because of the difficulty of logic accepting it, and the end is to increase one's spirituality and religiosity by switching to the Sufistic order.

Sufis and scholars have given explanations as to the origin of the word Sufism. A Sufi named al-Hujwiri stated that there are at least four origins of the word Sufism, namely *shûf* (garments of wool), *ashhâb al-shuffah*, *shafâ'* (holy), and *shaff awwâl* (first row) (Al-Hujwiri, 2014). People who practice and pursue the field of Sufism are called Sufis but are sometimes called sheiks for Sufis who become Sufism teachers for Sufism students.

Then there is also the opinion of Yusuf al-Rifa'i in Tamrin's writings explaining that the meaning of Sufism terminologically is a form of surrender to the Creator to obtain true happiness and truth, which in the end can achieve a high level of human perfection by sticking to the principles of Islamic teachings so that all of them follow the qualities that have created them (Tamrin, 2010).

So the terminological conception of Sufism is reflected in Mulyadhi Kartanegara's opinion, namely regarding the understanding of Sufism, which is one of the branches of Islamic science that emphasizes the spiritual dimension of Islam which aims to approach Allah as the source and purpose of human life with the path of self-purification, namely refraining from the temptation of lust and doing soul exercises to cleanse the despicable nature from within by doing worship and seclusion (Kartanegara, 2006).

Based on the meaning of Sufism, you sufis have and practice the method of self-purification of the three steps, namely *takhalli* (cleansing of all despicable qualities from within), *tahalli* (decorating oneself with all praiseworthy qualities) and *tajalli* (manifestation of truth) (Kartanegara, 2006).

So in the process of mysticism and metaphysical Sufism still uses three patterns of practice that must be done for a person who wants physical and mental peace, namely through the stages of *takhalli, tahalli*, and *tajalli.*

Islamic Religious Education Learning

At least three terminologies are representing Islamic Religious Education, namely *al-tarbiyyah*, *al-ta'līm,* and *al-ta'dīb* (Halim, 2002). All of them have almost the same purpose and purpose. It's just that the difference lies in the area of the focus or object of discussion. The term *al-tarbiyah* has the broadest scope, namely education from a macro perspective, including elements of education, teaching, guidance, training, mentoring, and so on, all of which include educational elements.

The theory states that Islamic education is a paradigm of science or discipline that discusses educational problems based on the ijtihad basyari area, namely Islam (Qur'an, hadith, and thought) (Saifullah, 2007). Islamic education as Ahmad Marimba's opinion reiterated in Nur Uhbiyati states that Islamic education is physical guidance, ruhani based on Islamic religious laws leads to the formation of the main personality according to Islamic measures. The main personality is the Muslim personality with the intention that the personality has Islamic religious values (Uhbiyati, 1998).

It is almost the same when the description of Islamic education is explained by Ali Ashraf, namely education that trains the sensibility of learners to the best of their ability, so that their behavior in life, steps and decisions as well as their approach to all science is governed by Islamic ethical values that are deeply felt (Ashraf, 1996).

Levels and Methods of Sufism *Irfani*

The meaning of Sufism *Irfani* in the thinking and practice of a person who will pursue Sufism the *Irfani* method can have significant differences, unlike Sufism with the *akhlaqi*, *falsafi* methods, and there are even those who distinguish it from the *amali*

method. The tendency to reach the level of *Irfani* requires a lot of various stages and methods that a person needs to do to improve his spiritual instincts.

The level of *Irfani* in Sufism requires at least several stages or what is known as *maqamat* or maqam (in the singular) and *hal* or *ahwal* as one's inner state in reaching each stage (*maqam*) in the *Irfani* Sufism. The following is an explanation of each stage or level (*maqamat*) along with the thing or mental state of a person leading to the accompanying stages of *Irfani*:

1. *Maqamat*

Maqamat come from Arabic which means where people stand or noble base (Yunus, 1990). Then this term was used to mean the long path that a Sufi must take to be close to God (Nasution, 1983). Maqamat are the level that must be taken by everyone who chooses the Sufi path or wants to reach the highest stage in Sufism *Irfani* (*mahabbah* and *ma'rifat*).

Al-Qusyairi's opinion states that maqamat are the stage that a person achieves when undergoing and choosing a Sufistic path, thus making a person have his maqam that is not the same. A person who takes the sufi path will not be able to ascend to the next maqam before undergoing and going through the previous stages (al-Naisabury, n.d.).

Imam al-Ghazali argued that for a person to reach the level of Sufism through the '*Irfani* method there are several stages (maqamat) that a person who wants to achieve Sufism in his life should undergo, namely *al-taubah, al-shabr, al-zuhud, al-tawakkal, al-mahabbah, al-ma'rifah,* and *al-ridha* (Al-Ghazali, n.d.).

Meanwhile, according to Abu Nasr 'Abdullah bin Ali al-Sarraj al-Tusi, there are seven maqamat that should be taken in the *Irfani* method, namely *al-taubah, al-wara', al-zuhud, al-faqr, al-tawakkal,* and *al-ridha* (Ali al-Sarraj al-Tusi, 1914). This is different from what al-Ghazali said above which does not mention *al-faqr* and others.

The differences of Sufism experts in determining the stages (maqam) in *Irfani* show that the levels of al-tawadhu', al-mahabbah, and al-ma'rifah some agree on it as maqamat, but there are also Sufism experts who agree on it as hal or ahwal. But of all these stages there are several maqamates agreed upon by all sufismists, namely first the levels of *al-taubah, al-zuhud, al-wara', al-faqr, al-shabr, al-tawakkal,* and *al-ridha*.

a. *al-Taubah*

Taubat is sorry for the despicable deeds that have been done and promises not to repeat the deeds. According to Imam Ghazali, taubat is the first stage of a person when taking maqamat in the method of Sufism *Irfani*. *Taubat* is a form of self-awareness in that the person concerned recognizes all forms of wrongdoing he has made.

Several criteria must be met for a person's Torah to be accepted, namely (1) regretting seriously the ugly deeds that have been done; (2) being determined not to repeat his ugly deeds; (3) if it has anything to do with another person, it must apologize and ask for willingness (Syatha, n.d.).

b. *al-Zuhud*

The term zuhud is an attempt to break away from the dependence on worldly passions and orient everything to ukhrawi life. According to Ghazali, zuhud is to reduce the love of the world and further stay away from it consciously and sincerely. Meanwhile, according to Hasan al-Bashri, zuhud is to leave the life of the world because the world is likened to a snake that is slippery when held but its poison is very dangerous and life-threatening (Said & Al, 1998).

Despite many opinions of the meaning of zuhud, the essence and purpose of zuhud are not to make the world the ultimate goal by assuming that the world is a means or medium to an afterlife that is put to good use. So zuhud is not a poor treasure, but this zuhud must be rich, but his wealth does not make a zahid forget to pray to Allah.

c. *al-Wara'*

Etymologically *al-wara'* means *salih* and abstaining from sinful deeds (Yunus,

1990). Meanwhile, in the sense of the world of Sufism *al-wara'* is an attempt to abandon everything in which there is doubt between *halal* and *haram*, to stay away from matters that contain elements of *syubhat*.

Therefore sufism experts are entire that any illegitimate food, drink, clothing, and so on can influence the one who eats and drinks it. People who are hard-hearted and like to eat the illegitimate will find it difficult to get *hidayah* and inspiration from God.

d. *al-Faqr*

The meaning of *al-faqr* is an attitude of accepting what belongs to nothing else without demanding anything else (Al-Kalabadzi, 1994). This attitude can keep a person away from greed. The difference between *al-faqr* and *al-zuhud* is that *al-faqr* is more in the form of acceptance and utilization of the living facilities owned, while zuhud orients everything more for the afterlife without leaving the world because the world as a provision for the afterlife.

e. *al-Shabr*

According to al-Ghazali, there are two types of patience, namely mental patience, meaning patience in restraining appetite and sex, and physical patience, meaning patience in enduring physical illness (Ghazali, n.d.). Meanwhile, Ibn Abbas classifies patience into three forms, namely patience in carrying out God's commands, patience in staying away from His prohibitions, and patience in the face of calamities and trials.

f. *al-Tawakkal*

The term *al-tawakkal* means surrendering to Allah for all the efforts (endeavors) that have been made. The *tawakal* process positions only God as a place of dependence. Al-Qusyairi's opinion states that *tawakal* is to cling to Allah (al-Naisabury, n.d.). *Tawakal* or surrender to God must be done after all your efforts. So it is not justified to surrender without any effort first.

g. *al-Ridha*

The literal meaning of *al-Ridha* is defined as willing, like, and happy (Yunus, 1990). But it can also be interpreted as an attitude of accepting happily and contentedly what has been given by God. According to Mahmud, *al-Ridha* can motivate people to achieve what they like and stay away from what God hates. In other words, if a person has been pleased with what is given by God then that person will never complain and be disappointed. Whatever God gives him whether it is pleasure or displeasure (test) then he will always feel grateful and accept with airiness.

2. *Hal* or *Ahwal*

Ahwal is *jama'* from the word *hal* which means mental state (Tamrin, 2010). *Ahwal* is the mental or mental state of a Sufi when he has reached a maqam and ascended to the next maqam, as well as when a Sufi must descend to the most basic maqam when he fails to reach a certain *maqam*. This *maqam* or level must be passed by a Sufi from the lowest stage to reaching the highest stage. The various *ahwals* experienced by a Sufi are as follows:

a. *al-Muhāsabah*

al-Muhāsabah can be interpreted as an attempt at self-introspection. It means measuring and looking back at oneself whether all behavior has been following God's commands, as well as more good done than the ugliness that has been done. Through this al-muhāsabah, a person will be able to judge himself and will not easily reproach others for feeling full of ugliness.

b. *al-Mahabbah*

The Sufism perspective of seeing love or al-mahabbah is the tendency of the heart to like something. If love is directed towards love for God, then everything he loves is to achieve love for God. A person will express his love in any form so that the beloved turns to love him. Likewise, if love is oriented toward God, then a person will do whatever it takes to make God love him too.

c. *Raja'* and *Khauf*

Raja' means expecting something. The term *raja'* arose because there was a sense of liking or love. The *raja*'s attitude was three things that always accompanied him, namely loving what he expected, there a sense of worry or fear that was expected to disappear, and always going all out to realize that hope.

Without these three things, it would not be called a king' but merely a *raja'*. Whereas *khauf* is very fear that he will not get a reply from what he likes. Or the fear that will be greatly get tormented by God. This *khauf* will keep a person away from despicable and despicable.

d. *al-Syauq*

The longing will appear if there is already a sense of love. According to al-Ghazali, the magnitude of the longing for Allah can be known from how much he loves Allah. This longing always wanted the missed to be with him and also missed him. If that longing for God then that person will always want to be close to God and want God to miss him too.

e. *al-Uns*

al-Uns is the nature of feeling always making friends, and never feeling lonely (Solihin & Anwar, 2008). If a person has reached *ma'rifatullah*, then that person will never feel lonely. This is because every side of his life is filled with his love and knowledge of God and will always feel close to God wherever, whenever, and under any circumstances.

3. Methods in Sufism *Irfani*

The process towards the level of esoteric inner peace through Sufism using the *Irfani* method, of course, several efforts must be done in ways and methods that have been done by many Sufism experts, for the method of achieving Sufism through the *Irfani* approach as follows (Raizha, 2003):

a. *Riyādhah* (soul training)

Riyādhah is a psychiatric exercise through trying to get used to not doing things that dirty his soul. It can also mean the process of internalizing the psyche with commendable qualities and training the habit of abandoning despicable qualities (Al-Ghazali, 1970). *Riyādhah* must be accompanied by *mujahadah*. The *mujahadah* in question is earnest in the struggle to deny the despicable nature/abandoning the despicable nature is certainly not easy so it requires earnestness in its *riyādhah*. The difference is, that *riyādhah* is a stage of

reality, whereas *mujāhadah* struggles to suppress or control in earnest. However, the two are inseparable because they are two sides of one coin (Solihin & Anwar, 2008).

So, *riyādhah* is a psychiatric exercise through the effort of habituating oneself so as not to do things that pollute the soul. Habituation is usually carried out continuously and regularly so that a person is specially trained in refraining from acts of malfeasance or sin. In its implementation, *riyādhah* requires *mujahadah*, namely sincerity in leaving bad things behind.

b. *al-Muhāsabah* (self-reflection)

Muhasabah is to judge oneself and think deeply about oneself, what are the behaviors that have been carried out by oneself that could lead a Sufi to fail to achieve a *maqam*? With this *al-muhāsabah*, a Sufi will more easily understand whether he will be able to ascend the next *maqam* or instead descend to the most basic maqam.

c. *Tazkiyah al-Nafs* (self-purification)

Tazkiyat is to purify the soul and body from the bondage of lust so that the soul becomes clean, full of light, and a guide to the pleasure of God. This soul-cleansing effort is an important aspect of the survival of the soul and heart from negative external influences.

d. *Dzikrullāh* (pray to Allah)

Dzikrullah's words are to remind ourselves of God as the God who is best worshipped. Imam al-Ghazali explained that praying to Allah is a decoration for you Sufis. The main requirement for one who walks the path of God is to cleanse the heart thoroughly from other than God while the key is to sink the heart as a whole with *dzikrullāh*.

Sufism *Irfani* and Its Implications in Islamic Religious Education

When observed in empirical phenomena, it still appears that there are currently many cases of student delinquency. The issues of student fights, acts of violence, tourism, liquor consumption, traffic ethics, changes in food consumption patterns, criminality, and so on, have colored the

pages of newspapers and other mass media (Siswanto, 2010). This indicates that the current generation is still very vulnerable to deviant behaviors.

The multi-dimensional crisis experienced by modern society requires a way out, giving antidote medicine but at the same time as a deadly poison. The idea of the chosen way out must be able to be analyzed rationally and spiritually to provide an objective and comprehensive solution. The development of the world of Sufism with its various varieties provides a new direction and insight into the process of implementing Islamic Religious Education as one of the subjects that must exist in the curriculum structure from early childhood to tertiary level.

Islamic religious education is a fundamental foundation in shaping human ethics and aesthetics. The meaning of education in Islamic terminology is not only an eschatological concept but is a process of human development and formation based on tawhid/praying for Allah. The development of the potential and competence of students comprehensively and universally but still based on the spirit of godliness/divinity.

The need for an understanding of comprehensive Islamic Religious Education can be seen from two points of view, namely Islamic Religious Education as an activity and Islamic Religious Education as a phenomenon. Islamic Religious Education as an activity means an effort consciously designed to assist a person or group of people in developing a view of life, life attitudes, and life skills, both manual and mental and social attitudes that breathe or are imbued with Islamic teachings and values.

Meanwhile, Islamic religious education as a phenomenon is an encounter between two or more people and the creation of an atmosphere whose impact is the development of a view of life that breathes or is imbued with Islamic teachings and values, which is manifested in life attitudes and life skills in one or several parties (Muhaimin, 2009). Another theory states that Islamic education is a paradigm of science or discipline that discusses educational problems based on the

ijtihad basyari area, namely Islam (Qur'an, hadith, and thought) (Saifullah, 2007).

There is an interesting concept of teaching from al-Farabi which is done by introducing theoretical policies through speech. That is, persuasively introducing that theoretical policy in the hope that people can understand the theories and carry them out following those normative theoretical provisions (Al-Farabi, 1995).

The learning of Islamic religious education in the realm of practice is more focused on cognitive, affective, and psychomotor aspects. When viewed based on the methods in Sufism *Irfani* such as the existence of *al-riyadhah, al-muhasabah, tazkiyah al-nafs,* and *dzikrullah* will have a direct influence and implications in the learning of Islamic religious education. This is because Islamic education or education with Sufism *Irfani* both have inner-based operational goals and practices.

Before describing in detail the implications of Sufism *Irfani* on Islamic religious education, it will first be classified regarding several elements related to Islamic religious education, namely objectives, students, teachers (educators), curriculum, learning strategies and methods, infrastructure, learning materials, and so on. The following is an implicit analysis of Sufism *Irfani* towards Islamic Religious Education:

1. Learners

The educational aspect, of course, is very determined by the students who participate in it. Especially in the process of religious education, learners occupy an important position in the success and failure of education, because students are a reflection of education itself.

Related to the implications of Sufism *Irfani*, the perspectives of students within the framework of the Islamic religious education process are closely related. The existence of the sufism dimension *Irfani* in terms of its methods such as *al-riyadhah* (soul training) has an influence on the growth and development of students from a psychological perspective. Soul training in the sense of training oneself to avoid all bad

and despicable deeds is very appropriate to be used to teach learners to be able to restrain their passions.

In the context of the practice of learning Islamic Religious Education in schools, the obvious implications of *al-riyadhah* can be realized in accustoming students to always carry out prayers in the congregation as a form of soul training in connecting with Allah. It is hoped that the habituation of congregational prayers will make students trained to unite the soul with God which is implemented in behavior outside of worship, that is, it can restrain or avoid acts that are prohibited by religion.

So the real implication of the method of sufism through al-riyadhah for students lies in their ability to behave commendably after performing prayers as a form of al-riyadhah (cultivating the mind so that positive deeds appear) of course, this is also accompanied by *al-mujahadah*. So the purpose of the *Irfani* method process in the form of *al-riyadhah* is a cleansing of the soul (*tazkiyah al-nafs*) for the personal students when undergoing learning at school and outside of school, including at home.

2. Educator (Teacher)

Educators as the frontline for the successful implementation of Islamic Religious Education learning provide a dominant role in education. A teacher is someone who has the ability professionally to teach knowledge and knowledge to his students. Functionally, the task of the educator becomes the main focus for achieving the objectives of learning.

Starting from the perspective of Sufism *Irfani* has implications for an educator in the matter of mental condition (psyche or esotericism) or in the view of Sufism *Irfani* called things like *al-muhasabah, al-mahabbah,* and so on. The implications of Sufism *Irfani* for teachers within the framework of Islamic Religious Education are in the form of an al-mahabbah, something that is important for all teachers or educators to have.

The essence of *al-mahabbah* in the perspective of Sufism is a manifestation of a servant's love for his God. But the love of God can also be actualized by educators to love their students more to achieve God's love. If a teacher has set his heart to be able to love his students like loving his biological children, then the teacher will teach with great affection and a sense of responsibility. The teaching model will also be more persuasive and inclusive of students' intellectual, social, and even psychological differences.

3. Learning Strategies and Methods

The obvious implications of Sufism *Irfani* on the strategies and methods of learning Islamic religious education are *tazkiyah al-nafs* and *dzikrullah*. The point is that all learning strategies and methods are directed and functioned for the cleansing of the soul from things that God forbids and to always be directed towards remembering the Greatness and Majesty of God. This kind of thing is following all teaching materials in Islamic Religious Education starting from the *Qur'an* Hadith, *Akidah* and *Akhlak*, Jurisprudence, and Islamic Cultural History which is charged with things that aim to cleanse the soul and always remember Allah through His teachings.

4. Islamic Religious Education Teaching Materials

Many people already know that the content and teaching materials of Islamic religious education include such as the *Qur'an Hadith, Fiqh, Akidah, Akhlak,* History of Islamic Culture, and so on. Some of the teaching materials for Islamic religious education have content that aims to introduce all dimensions of Islamic teachings to students.

The implications of Sufism *Irfani* on the teaching materials of Islamic religious education can be in the form of implementing the dimensions of *al-zuhud, al-tawakkal, al-shabr, al-muhāsabah, al-taubah,* and others into the basic competencies and indicators of achievement

of each learning material. For example, in the teaching materials of akidah and morals, the implementation and internalization of indicators of learning achievement can also be inserted by mentioning so that students can practice *tawakkal*, patience, *zuhud*, self-introspection, and other commendable religious behaviors.

5. Islamic Religious Education Facilities and Infrastructure

In the educational dimension, namely Islamic religious education, facilities and infrastructure are important elements for the success of a learning practice. The existence of a school building or an educational institution, equipment that supports learning practices, and even an environment conducive to the implementation of an educational process is an absolute thing realized by the education provider.

Even an educational institution can be recognized as an official (formal) educational institution judged by the presence or absence of places and buildings for holding the educational process. Starting from the aspect of the building and place, it can later be realized that a climate and academic and educational culture that supports the implementation of learning and education.

In the context of Sufism *Irfani*, of course, the implication of Sufism *Irfani* on aspects of educational facilities and infrastructure lies in efforts to create an educational and academic climate and culture by shaping and internalizing *Irfani* values such as *al-ridha, al-wara', al-shabr* and others with the aim that the subjects of education in it such as teachers, students, education staff, and all school residents can practice *Irfani* behavior, namely *tazkiyah al-nafs* (cleansing of the soul) and *dzikrullāh* (always remembering Allah) in the learning routine prevailing in the school.

CONCLUSION

Islamic Religious Education guides the growth and development of spiritual and physical life according to Islamic teachings by directing, teaching, training, nurturing, and supervising the enactment of all Islamic teachings. The process of guidance and teaching is carried out so that students in the process of growth and development can internalize the values of goodness so that they become human beings who are civilized and civilized.

Similarly, the contextualization and implications of Sufism in Islamic Religious Education can be seen from the analysis of elements of Islamic religious education such as students, teachers, learning objectives, curriculum, learning strategies and methods, teaching materials, facilities, and infrastructure, all of which are directed at internalizing the values of goodness and Islamic teachings where it is also interpreted as an effort to internalize the side of esotericism and the inner being in the perspective of Sufism. *Irfani* to all subjects of education both teachers and learners.

Seeing the development of the dynamics of the times that continue to change, the contextualization of Sufism *Irfani* in Islamic religious education must aim so that the inner dimension and esotericism of Islamic teachings can be implied in the learning practices of Islamic Religious Education. This is so that the generation of humans, especially Muslims, can have a *ruhaniyyah* dimension that is always connected to Allah (*dzikrullāh*), which can be implemented in the behavior of their daily lives so that they become drivers for the realization of civilized social life.

AUTHORS' NOTE
This article is the author's original work that has been done in previous research, and there is no element of plagiarism in it.

REFERENCES

Abidin, Z., Destari, D., Syafruddin, S., Arifin, S., & Agustiani, M. (2022). Implementation of Islamic Religious Education Learning and Character in the New Normal Era. *Al-Hayat: Journal of Islamic Education*, *6*(1), Article 1. https://doi.org/10.35723/ajie.v6i1.239

Abitolkha, A. M., & Mas'ud, A. (2021). Integration of Sufism Values into the Curriculum of Islamic Religious Education Subject in Junior High School. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, *9*(1), 1–16. https://doi.org/10.15642/jpai.2021.9.1.1-16

Afandi, Z., & Hakim, A. R. (2021). Al-takwīl al-Baṭinī li Musṭalahāt an-Nahwi (Takamul al-Tasawwuf wa al-Nahwi). *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra*, *16*(1), 99–110. https://doi.org/10.18860/ling.v16i1.12242

Al-Farabi. (1995). *Tahsil Al-Sa'adah*. Dar wa Maktabah al-Hilal.

Al-Ghazali, A. H. (n.d.). *Ihyā' 'Ulūm al-Dīn*. Dar al-Fikr.

Al-Ghazali, A. H. (1970). *Risalah al-Ladunniyah, dalam Al-Qushur Al-Awali*. Maktabah Al-Jundi.

Al-Hujwiri. (2014). *Kashf al-Mahjub: The Revelation of the Veiled, translated by Reynold A. Nicholson*. Gibb Memorial Trust.

Al-Kalabadzi, A. B. bin A. I. (1994). *Al-Ta'aruf Li Madzahibi Ahl Al-Tashawwuf*. Maktabah al-Khonj.

al-Naisabury, A.-Q. (n.d.). *al-Risalah al-Qusyairiyah fī 'Ilm al-Tasawwuf*. Dār al-Khair.

Ali al-Sarraj al-Tusi, A. N. 'Abdullah bin. (1914). *al-Lumā' fī al-Tashawwuf, edited by Reynold Alleyne Nicholson*. E.J. Brill, Imprimerie Orientalie.

Arifin, S. (2021). Landasan Filosofis Pengembangan Sistem Pendidikan Islam Perspektif Musa Asy'arie. In *Lurus Jalan Terus, 70 Tahun Musa Asy'arie: Diskursus Pendidikan, Demokrasi, & Multikultural di Indonesia* (p. 218). Muhammadiyah University Press.

Ashraf, A. (1996). *Horison Baru Pendidikan Islam*. Pustaka Firdaus.

Baedhowi, B. (2021). Sufism and Pesantren as the Part of Our Islamic and Indonesian Identity. *Santri: Journal of Pesantren and Fiqh Sosial*, *2*(2), 169–182. https://doi.org/10.35878/santri.v2i2.311

Baldock, J. (2006). *The Essence of Sufism*. Arcturus.

Baried, A. B., & Hannase, M. (2021). The *Irfani* Concept in Sufism and Its Relation to Islamic Philosophy. *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*,

17(2), 229–256. https://doi.org/10.24239/rsy.v17i2.808

Corbin, J., & Strauss, A. (2007). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Sage.

Durkheim, E. (1956). *Education and Sociology*. The Free Press A Division of Macmillan, Inc.

Faridi, & Ariga, S. (2022). Kajian Tasawuf dalam Pendekatan Agama Islam (Studi Deskriptif Tasawuf Konvensional dan Tasawuf Modern serta Implementasinya di Sekolah). *Jurnal Pendidikan Tambusai*, *6*(2), 16477. https://jptam.org/index.php/jptam/article/view/5054/4273

Ghazali, A. H. (n.d.). *Ihya Ulum al-Din*. Dar al-Ma'rifah.

Halim, A. (2002). *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis, Dan Praktis*. Ciputat Press.

Isakova, Z. (2022). The Concept Of Irfan And Its Significance In The Doctrine Of Sufism. *The Light of Islam*, *6*(1), 55–66. https://doi.org/10.47980/IIAU/2021/4/7

Jannah, S. R. (2021). Tasawuf *Irfani*: Sebuah Upaya Pencapaian Ilmu Pengetahuan Melalui Pencerahan Kalbu. *Jurnal Pendidikan Kreatif*, *2*(2), 69. https://journal.uin-alauddin.ac.id/index.php/jpk/article/view/31617

Kartanegara, M. (2006). *Menyelami Lubuk Tasawuf*. Erlangga.

Kuntowijoyo. (2011). *Pengantar Ilmu Sejarah*. Yayasan Bentang Budaya.

Muhaimin. (2009). *Rekonstruksi Pendidikan Islam, Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran*. Rajawali Press.

Nasution, H. (1983). *Falsafah dan Mistisisme dalam Islam*. Bulan Bintang.

Nata, A. (2008). *Akhlak Tasawuf*. PT Raja Grafindo Persada.

Nawawi, H. (2013). *Metode Penelitian Bidang Sosial*. Gadjah Mada University Press.

Prasetiya, B., Setiawan, B. A., & Rofi, S. (2019). Implementasi Tasawuf dalam Pendidikan Agama Islam: Independensi, Dialog dan Integrasi. *Potensia: Jurnal Kependidikan Islam*, *5*(1), 64. https://doi.org/10.24014/potensia.v5i1.6553

Primarni, A., Sugito, S., Yahya, M. D., Fauziah, N., & Arifin, S. (2022). TRANSFORMASI FILOSOFI PENDIDIKAN ISLAM PADA PONDOK PESANTREN DI ERA SOCIETY 5.0. *Edukasi Islami: Jurnal Pendidikan Islam*, *11*(01), Article 01.

Raizha, G. (2003). *Warisan Para Sufi*. Pustaka Sufi.

Rayyan, A. A. (1967). *Qirāat fī al-Falsafah*. Dār al-Qaumiyah.

Ruslan. (2022). Model Tasawuf Integratif (Studi Fenomenologi Model Paradigma Integrasi Tasawuf dengan Ilmu Pendidikan Islam di Madrasah). *Living Sufism: Journal of Sufism and Psychotheraphy*, *1*(1), 75–91. https://jurnal.instika.ac.id/index.php/ls/article/view/262/155

Said, U., & Al, E. (1998). *Pengantar Ilmu Tasawuf*. Proyek Pembinaan PTAIN SUMUT.

Saifullah. (2007a). Hakikat dan Tujuan Pendidikan Islam (Perspektif Muhammad Quthb). *Jurnal Pencerahan*, *5*(2), 88–102.

Saifullah. (2007b). Hakikat Dan Tujuan Pendidikan Islam (Perspektif Muhammad Quthb). *Jurnal Pencerahan*, *5*(2), 88–102.

Siswanto. (2010). Model Pengembangan Pendidikan Agama Islam Di Sekolah. *Tadris: Jurnal Pendidikan Islam*, *5*(2), 143.

Solihin, & Anwar, R. (2008). *Ilmu Tasawuf*. Pustaka Setia.

Syatha, D. (n.d.). *Kifayat-Al-Atqiya' terj.,*. Nur Al-Huda.

Tamrin, D. (2010). *Tasawuf Irfani: Tutup Nasut Buka Lahut*. UIN Malang Press.

Tukiyo, T., Haryono, P., Arifin, S., Kartiko, A., & Shofiana, F. R. (2022). Improving Multiliteracy Ability in the Integration of Islamic and Science Learning. *AL-ISHLAH: Jurnal Pendidikan*, *14*(4), Article 4. https://doi.org/10.35445/alishlah.v14i4.2433

Uhbiyati, N. (1998). *Ilmu Pendidikan Islam*. Pustaka Setia.

Yunus, M. (1990). *Kamus Arab Indonesia*. Hidakarya Agung.