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Psychosufistic Perspective Value Education (Integration of Psychology and Sufism in Developing Spirituality in Education)

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Abstrak

Kata Kunci:

Pendidikan ; Nilai;
Psikologi; Tasawuf;
Psikosufistik

Jika melihat perkembangan ilmu pengetahuan dan teknologi yang semakin pesat pada abad ini, menurut banyak penelitian, hal tersebut berbanding terbalik dengan bangkitnya nilai-nilai moral, spiritual, dan etika sosial yang justru semakin mengalami dekadensi. Berdasarkan hal tersebut banyak yang membicarakan pentingnya pendidikan nilai dengan variabel yang berbeda-beda. Artikel ini mengupas lebih jauh konsep pendidikan nilai dalam lanskap psikosufistik yang merupakan hasil perpaduan antara psikologi dan tasawuf. Dalam studi literatur ini digunakan metode analisis isi yang bertujuan untuk memetakan konsep pendidikan berharga dari sudut pandang psikosufistik, serta pentingnya dan strategi pengembangannya. Kesimpulan yang diperoleh menunjukkan bahwa pendidikan nilai perspektif psikosufisme merupakan landasan penting dalam penanaman nilai-nilai positif yang dapat mengubah karakter dan kualitas manusia berdasarkan integrasi psikologi dan tasawuf sebagai dimensi esoterik dalam Islam. Keterkaitan antara pendidikan nilai kehidupan dan psikosufisme untuk menjawab tantangan peradaban modern dapat dirumuskan dalam beberapa tahapan untuk mencapai tujuan pendidikan nilai. Tujuh langkah yang dapat dilakukan secara tidak langsung adalah: musyāratah, murāqabah, muḥāsabah, mu'āqabah, mujāhadah mu'ātabah dan mukāsyafah. Kemudian, cara mengoptimalkan karakter individu khususnya peserta didik adalah dengan mengaitkan tiga pilar dengan pendidikan: takhalli, tahalli, dan tajalli. Dengan demikian, proses pencapaian kecerdasan mental – yang tentunya juga berdampak pada kehidupan bermasyarakat – berpotensi semakin berkembang.

Abstract

Keywords:

Education Value;

If you look at the increasingly rapid development of science and technology in this century, according to many studies, this is inversely proportional to the rise of moral, spiritual and

Psycholog;, Sufism;
Psychosufistics.

social ethical values which are actually increasingly experiencing decadence. Based on this, many people talk about the importance of values education with different variables. This article further examines the concept of values education in a psychosufistic landscape which is the result of a combination of psychology and Sufism. In this literature study, a content analysis method was used which aims to map the concept of valuable education from a psychosufistic perspective, as well as its importance and development strategies. The conclusions obtained show that value education from a psychosufism perspective is an important foundation in cultivating positive values that can change human character and quality based on the integration of psychology and Sufism as esoteric dimensions in Islam. The relationship between life values education and psychosufism to answer the challenges of modern civilization can be formulated in several stages to achieve the goals of values education. The seven steps that can be carried out indirectly are: *musyāratah*, *murāqabah*, *muhāsabah*, *mu'āqabah*, *mujāhadah* *mu'ātabah* and *mukāsyafah*. Then, the way to optimize individual character, especially students, is to link the three pillars to education: *takhalli*, *tahalli*, and *tajalli*. In this way, the process of achieving mental intelligence – which of course also has an impact on social life – has the potential to further develop.

INTRODUCTION

The current of globalization has brought several important impacts on the lives of modern people. Two of them, the materialistic lifestyle and hedonism, are the brightest models of society today, and certainly affect a person's personality both individually and collectively. What's more, the huge wave of competitive life seems to make society vulnerable: easily stressed, frustrated, even depressed. This pattern seems to be the result of scientific and technological advances leading to a hedonistic lifestyle comparable to the pseudo-happiness of modern man. (Asnawi, 2022)

The current digital era has brought humans to a very high level of

civilization, but it also has negative side effects. M. Amin Syukur clearly calls this phase "digital human civilization". A civilization whose society only uses digital technology as its device, even though its way of thinking is still far from the speed of digital technology. Therefore, man, whose position is real and idealized as a subject, becomes precisely the object of technology, the object of worldly materialism, which indicates moral decline. (Mujiburrahman, 2017)

From the above passage, it is not surprising that this description corresponds to Erich Fromm's argument about the psychological pressure of modern man. In *The Art of Loving*, he reveals the tendency of today's society

that often experiences emotional instability. This is the result of people's alienation from ways of thinking and working that should be efficient, orderly, predictable, and mechanical. (Imron, 2018)

Society feels a spiritual drought – the spiritual dimension gradually disintegrates – and there is a distortion of values. Referring to this fact, a number of intellectuals such as Seyyed Hossein Nasr, Annemarie Schimmel, M. Iqbal and Islamic scholars in Indonesia such as Haidar Bagir, M. Nursamad Kamba and Jalaluddin Rakhmat put forward several theses about modern society that is increasingly isolated, increasingly marginalized. moved, dive back into the dimension of spirituality (anti-wave) – which in his book entitled *Modern Man Longs for God*. (Nur Laila, 2023)

Man, as a whole individual with different dimensions, thus seeks to become a subject again in order to escape the limitations that alienate him. After reading these socio-anthropological trends, education is one aspect that can help humans become whole again and not trapped in a sense of alienation. (Khadijah, 2014)

As a very basic field, education in its broadest sense has played an important role throughout the history of mankind. Then, if you look at the current educational narrative that focuses on character building and value education, you will certainly find some common ground when the conversation unfolds in the landscape of spirituality –

which in this context is Sufism – and combined with psychology. . as it relates to value and character.(Mutholingah & Qomarudin, 2022)

In some academic studies, the subject of Sufism which is conceptually proposed as an educational strategy is quite visible. The article entitled "Sufism Education, Solutions to Develop Spiritual Intelligence and Character" reveals a series of theoretical debates about the potential and effectiveness of Sufism which is believed to be able to increase the spiritual intelligence of students.(Waliyuddin, 2021)

However, Mustofa did not explore the fundamental intersection between psychology and Sufism outlined in my article in the integrative and developmental paradigms. Meanwhile, another study in the article "Sufism Education Based on Curation of Religious Humanist Values" focuses more on Sufi humanitarian stories conducted in Madrasah Aliyah Jepara and Kudus. The main argument is the religious customs of the santri who consider Sufi values so that they automatically behave humanist. (Princess, 2022)

A similar concept has been glowed from Abdul Mujib's treat in a work titled *Implementation of Psycho-Spirituality in Islamic Education* What formulates psychological well-being can be achieved by spiritual discipline in education. (Sabiq, 2016)

Based on the series of studies above, the focus and difference of this paper is the dialectical development of value education, which involves the integration of psychology and Sufism. In addition, the discursive exposure of all three methods (takhalli, tahalli, and tajalli) is framed in an actionable formulation. The rest also presents the characteristics of spiritual intelligence that are practical and easily identifiable in the value education map as a personal and collective reference. On this basis, the value education of psychosufistic perspectives will be the main topic in this paper. The researcher intends to explore how the value education of psychological and Sufism perspectives that have been integrated, along with the urgency, aspects, and objectives of the Introduction Section must be able to explain the background of the problem to be solved and the purpose of the research, as well as the theoretical basis underlying the writing of an article. References to theoretical sources are written using the *bodynote/innote format*.

RESEARCH METHODS

The research method used in this study is Library Search. The author's activity is to collect journals and articles.

RESULTS AND DISCUSSION

A. Value Education: Definition and Essence

The definition of education, linguistically, in KBBI is the process of conveying the attitudes and actions of a person or group of people with the motive of human maturation through teaching and training activities; methods of learning activities, processes, plans. (Jannah, 2022) Meanwhile, the term "education" in English means the Merriam-Webster dictionary: educational or training activities or processes, knowledge and development resulting from the educational process. A way or process of education or training, knowledge and development, resulting from a series of activities to be educated. (Nur Laila, 2023)

Meanwhile, John Dewey terminologically explained that education is a model, a system and a way to form emotional-intellectual abilities fundamental for the benefit of nature and other human beings. (Abdul Wahab Syakhrani, 2023)

Regarding this definition, the author can point out that in addition to being an American thinker, John Dewey was also a pragmatic philosopher, and he did not mention aspects of spirituality in education. Slightly different from Ki Hajar Dewantara who said that education is more about maturing one's mind, ethics, and body in order to achieve a perfect life (holistic) and make humans harmonious with nature and society. In addition, the

Father of Education in Indonesia develops education, "in general it means efforts to encourage the growth of ethics; the child's mental, ethical, mind (intellectual) and physical strength; which in the mind of Taman Siswa, should not be separated into parts, but should be whole and achieve perfection of life. (Mujiburrahman, 2017)

After that, the notion of value must be explained. This is so that the determining aspect of this article, namely values, can be a suitable reference to investigate the subject matter studied. Various scholars and intellectuals around the world have given different definitions of value. After the explanation, connecting lines are drawn that characterize the equation and the most important value elements. (Maslahat, 2021)

The meaning of the word "value" in KBBI is price, intelligence, content or quality, qualities that are important and useful for humanity, or something that complements a person according to his nature. In the context of value education, researchers use the last two meanings as the final foundation. Meanwhile, in English, value is equated with the word "value". The Merriam-Webster dictionary has somewhat similar meanings: "relative value, usefulness, or importance" and "something (such as a principle or quality) that is intrinsically valuable or desirable." (Hidayat, 2020)

In the activities of daily human life, value acts as something that is of high quality, important, represents quality and is functionally useful for a person.

K. Bertens recognizes that values have a positive meaning, are liked and in short are good. Similarly, things related to something bad, such as suffering, death, illness, for Bertens are the opposite of value, which is often called "worthless" or underestimated. (Rajab, 2020)

Basically, the study of value begins with a philosophy of value called "axiology", which has two branches of theory, namely ethics and aesthetics. Gordon Allport coined the notion of value as beliefs that force a person to act on his or her personal choices. Kupperman gives another relatively more philosophical meaning, namely value is a normative reference that influences people to make choices among alternative methods. Mulyana also explained the nature of value as a quantity that is taken into account in determining or choosing an action and goal. In short, values are a reference based on personal beliefs and considerations in determining broader attitudes and life choices. (Abdul Wahab Syakhrani, 2023)

If we look at the definition above, it will be seen that the similarity in it is that value is something that becomes the basis (background) for individuals – which are esoteric – to decide something, both in behavior and behavior. . attitude. In other words, value can be interpreted as all aspects of culture, tradition, religion, morality, ethics, and civilization that are appropriate in society and relate to elements related to human behavior in the sense of good and bad.

A representative line of definition can be drawn based on two concepts: education and values. Value education is the teaching or guidance of learners to understand the qualities or traits related to truth, virtue, and beauty through a balanced and accurate process of consideration and practice.(Firdaus, 2020)

Even so, there are some figures who present a special understanding of value education. Kohlberg, as one example, describes value education as meaning an engineering effort to several purposes:

- a. Nurturing, guiding and developing potential or internal factors of affective experience or "*the conscience of man*" or the voice of human conscience or the whispering of the heart of the individual with a set of moral-religious values.
- b. Coaching the process of direct experience (*experiencing*) and the inner interaction of individual feelings so that the clarification process takes place *moral judgment*, *moral reasoning*, and *moral control*. (Janeko, 2021)

But basically, according to Mulyana, valuable education is the spirit of education itself. In essence, directly or indirectly, wherever education is taught and organized, value education arises and limits itself. It is no longer surprising that value education is now a major topic in Indonesia to prepare for future challenges.

B. The State of Education in Indonesia

The ideal expectation of the quality of education is not followed by the simultaneous achievement of the actual quality of educational products. It seems that there is still a big gap between ideal and reality. There are still big problems in the world of education today. Mulyasana identifies and explains the biggest challenges in education so far: (Nafi'a et al., 2022)

- a) The quality of graduates is still low,
- b) education has not been able to answer the demands of change and future challenges,
- c) education has not been able to prepare students well,
- d) Education has not been designed to produce true, honest, and professional human beings,
- e) low governance, and
- f) Educator culture and performance that has not been maximized. (Gani, 2020)

This exaggeration of the problems of the world of education that is still large, among others, shows the phenomenon of extreme cruelty and suffering against creatures who claim or claim to be modern humans, who are actually scholars. This phenomenon is exacerbated by the general exploitation of others, marginalization, mutual affirmation of religious truth, misuse of technology for group interests, exploitation of nature by human power which leads to the destruction of ecosystems.(Firdaus, 2020)

Socio-cultural changes have also caused social problems today which are increasing day by day both qualitatively and quantitatively. Contemporary social issues that become special issues in the world of education are democratization, justice, human rights, pluralism and multiculturalism, gender issues, poverty, racial issues, national morality (morals), etc. This social problem is inevitably closely related to teachings. because of existing religions, particularly Islam, or implied religious considerations. (Farid et al., 2017)

Global problems that attract the attention of all parties and the emergence of social phenomena in the form of crime, fraud and vandalism are problems that must be solved. Religion with its various dimensions, spiritual and theological values and doctrinal teachings are alternative solutions to these problems. This means that the role of religion in dealing with these problems is a very strategic and decisive force. (Hanani & Hamidi, 2019)

Based on the description above, it can be concluded that the educational development of a country is not only focused on physical and material development, but on mental and spiritual development that is prevalent. in the form of educational development aimed at achieving common goals. In other words, Sufism values are a systematization of solving educational problems that are not spiritually nuanced. The role of Sufism in education

So far, we understand that Sufism is just a way for humans to get closer to Allah SWT through all kinds of worship rhythms such as repentance, dhikr, sincerity, zuhud, and others. Society views Sufism as a simple search for peace, tranquility, and true human happiness in the midst of worldly life that has no particular direction and purpose. Sufism is very important because it is the basis of education that aims to achieve happiness here and here. (Kurniawan, 2020)

The mission of Sufism in education is to transform people into pious individuals with good and noble morals and quality worship. The results of education are the results required of a simple, honest, firm and humble person. All of that is reflected in the personality of the Prophet Sallallahu Alaihi wa sallam which is essentially manifested in his daily life. (Farid et al., 2017)

Sufism views that are no less important to be realized in the world of education are problems of psychology, ethics, and morals. Psychology becomes an intermediary of knowledge between teachers and students, which greatly affects a person's success in acquiring knowledge. This means that with the help of knowledge, a person can assess his abilities well and apply his knowledge in everyday life. (Sumadi, 2018)

Sufism wants balance in life, including in the world of education. The direction of education should be balanced, not only pursuing worldly material superiority, but also pursuing

spiritual things outside of it. Education should avoid dichotomization of the knowledge taught, meaning a balance between eternal knowledge and acquired knowledge, because everything is fixed and comes from the All-Knowing. In addition, in teaching should also be paid attention to those areas that students develop, not only cognitively, but also psychomotor and especially affective, ie. Self-esteem Because man is a perfect being physically and spiritually. (Asnawi, 2022)

Thus, the purpose of education is not much different from the concept of Sufism, namely the creation of two basic dimensions of human self. It is the dimension of vertical submission to the Creator and the dimension of horizontal dialectics to others and their environment. Therefore, the realization of educational goals requires material content and educational processes that help develop human potential (fitrah) (students) in order to bring out all their potential.

CONCLUSION

The role of Sufism in the moral development of schoolchildren is

considered indispensable. The results of studies and discussions show that Sufism is not just a means to bring people closer to Allah SWT. Even Sufism wants balance in life, including education. The direction of education should be balanced, not only pursuing worldly material superiority, but also pursuing spiritual things outside of it. Education should avoid dichotomization of the knowledge taught, meaning a balance between eternal knowledge and acquired knowledge, because of everything

Something is fixed and comes from the All-Knowing.

The Sufism education model emphasizes the role of ihsan in actions that then create good morals. Sufism that reaches an esoteric level gives birth to morality as a tool of psychological and social control of the educated. Without this educational model, the world of education will be inhabited by a group of "animals" who do not understand the true purpose of life. In this regard, noble moral values should be applied in the world of education, especially in the midst of the current spiritual drought climate.

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