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Sufistic Approach in Islamic Religious Education to Increase Social Concern and Peace

Eliana Siregar & Susilawati

Departement of Aqidah and Islamic Philosophy, Faculty of Ushuluddin and Religious Studies, State Islamic University Imam Bonjol Padang, Indonesia
Balai Gadang, Kec. Koto Tangah, Kota Padang Sumatera Barat, 25586
e-mail: elianasiregar@uinib.ac.id, susilawatima@uinib.ac.id

Abstrak

Conflict becomes part of contemporary phenomena that embraces all dimensions of human life, starting from the level of individuals, society, to relations between countries. Conflict in all of its variety, both economic, political conflicts, even conflicts between civilizations, cannot be separated from the "on-name" religion. Islam which teaches love and peace is distorted into Islam that teaches conflict. Islamic education in a broad context is responsible for the formation of logical thinking of humans who like to spread terror and conflict. This paper examines how the Sufism approach in Islamic education plays its part as the Islamic tradition that teaches Islam in the form of love and spreads Peaceful Islam and has A peace of mind with research Library research that uses qualitative descriptive analysis techniques with the results of research that is mystical approach in Islamic education fundamental alternatives in order to reduce conflict and bring peace.

Keywords: *Education, Islam, Peace, and Sufistic.*

Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[1] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[2] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[3]

[1] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.
[2] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.
[3] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[4] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[5] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[6] The teachings of peace, love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[7] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results

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[4] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[5] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[6] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

[7] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[8] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[9] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship with God and His Messenger, but also, most importantly, promotes universal or social piety.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[10] Fourth, Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

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[8] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[9] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

[10] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore, alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Method

This research uses a qualitative approach that is descriptive in nature and aims to describe developing and implementing a sufistic approach in Islamic education with peace perspectives in a particular educational institution and assessing its impact. Researchers can take step-by-

step actions to develop and implement a Sufistic approach, as well as collect data to assess its effectiveness.

Discussion

Islam Love in Sufism

The development of Islam is undeniably closely related to

the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[11] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality, which address various religious and diversity in gentle ways.[12] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[13]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[14] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[15] Islamic

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[11] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

[12] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[13] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

[14] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

[15] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[16]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujūd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujūd can get along freely with everyone regardless of their background.[17]

Wahdah al-wujūd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[18] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[19]

Sheikh Nawawi al-Bantani, “Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[20] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[21] Meanwhile, studies on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities,

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[16] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[17] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

[18] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.

[19] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.

[20] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.

[21] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.

build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[22]

In a brilliant poem, Hamzah Fansuri said: *Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.*

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

Sufistic Islamic Education

In Islamic Studies, there are five things that must be maintained and

maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[23] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

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[22] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

[23] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[24]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion. Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[25] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[26] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms,

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[24] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

[25] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[26] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by preserving nature, not cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[27]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[28]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[29] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

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[27] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.

[28] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.

[29] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[30]

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/that is the image of your body's boat/no matter how long your life is/you will live forever in the afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/that's the way to fix a human being"*

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[31] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation, culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about

[30] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

[31] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[32]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight and kill, terrorize and kill.[33] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[34]

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[35]

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[32] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

[33] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[34] Al-Ally. *Qs. Al-Anbiya ':* 107.

[35] Rosalind Boyd, *Locating Gender in Approaches to Human Security: An Introduction," Dalam Rosalind Boyd (Ed.), The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security 1* (USA: Ashgate Publishing, 2014). 1.

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[36]

Conclusion

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

[36] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

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#1023 Review

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Section	Articles
Editor	Sakti Ritonga Idris Sadri

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REVIEW FORM

MIQOT: Jurnal Ilmu-ilmu Keislaman

2024

TITLE: Sufistic Approach in Islamic Religious Education to Increase Social Concern and Peace

REVIEW POINT	COMMENTARY	
TECHNICAL WRITING 1. Articles must be in accordance with the journal's style and template	Article has not been following the journal's style	Yes ☐ No ☒
2. Article length must be between 6500-7000 words in total	Article only app. 5471 words	Yes ☒ No ☐
3. The similarity must be under 20 % by Turnitin Plagiarism Checker	Turnitin check result 31% please correct maximum 20%	Yes ☐ No ☒
TITLE Title reflects the essence of the article's content, including method and novelty.	The title reflects the content of the article in the most minimum way. No section on research method and novelty to be expected.	1☐ 2☒ 3☐ 4☐ 5☐
ABSTRACT Abstract contains problems of research, method, and result in 150-200 words	Abstract outlines the problem but no mention of method employed. Abstract contains problems of research, method, and result in 150-200 word	1☐ 2☒ 3☐ 4☒ 5☐
KEYWORD It consist of 3-5 important keywords	There are 4 key word.	1☐ 2☐ 3☒ 4☐ 5☐
INTRODUCTION Introduction must contain a (shortly and consecutively) general background, a literature review (state of the art) as the basic of the brand-new research question, statements of the brand-new scientific article, main research problems, hypothesis, and purpose(s) of the article.	The intro does contains some background information but fails to introduce the latest studies of the subject	1☐ 2☒ 3☐ 4☐ 5☐

ORIGINALITY Originality of the subject matter would be of interest to the the scholar of Islamic Jurisprudence, Law and social sciences concerning plurality and living values specifically in Indonesia	Article presents very limited new information on the subject matter.	1☐ 2☒ 3☐ 4☐ 5☐
RESEARCH METHOD It should contain enough information to enable the readers to understand methods used in obtaining and analyzing the data.	It is clear whether the study focuses on certain texts or scholars.	1☐ 2☐ 3☐ 4☒ 5☐
DISCUSSION AND RESULT It should be presented continuously starting from main result until supporting results and equipped with a discussion whether the findings are subjected to suitable analysis, conclusions, and implications.	Result of the clear; discussion sufficient	1☐ 2☐ 3☐ 4☐ 5☒
THE EXISTANCE OF TABLES/GRAPHS/FIGURES It must support the analysis, discussion, and another part of the article, and it must be used or elaborated well, clear, and brief.	There is only one table but luck elaboration	1☒ 2☐ 3☐ 4☐ 5☐
CONCLUSION Conclusion is the answer of the hypothesis and research questions. It should not contain only the repetition of the results and discussions.	It is hard to trace the logical data-result-discussion-conclusion sequel. Contains mostly suggestion	1☒ 2☐ 3☒ 4☐ 5☐
REFERENCES References must be up to date (in the last 5 to 10 years) with at least 30 references (40% from primary sources/journal) and accessible by everyone. Bibliography should use Mendeley reference manager applications with writing style of *Chicago Manual of Style 17th edition* and in accordance with footnote.	Reference is weak. References must be up to date (in the last 5 to 10 years) with at least 30 references (40% from primary sources/journal) and accessible by everyone.	1☐ 2☒ 3☐ 4☐ 5☐

LANGUAGE ASPECT The article's content must be grammatically correct in English or Arabic style	Language is fairly good; still need improvement.	1☐ 2☐ 3☐ 4☒ 5☐
Additional comment for the author; Is the article qualified for publication?	This article is eligible for publication in its current state. However, it can be improved. The author can analyze its content; how it has been relevant throughout history; and its potential relevance today.	1☐ 2☐ 3☒ 4☐ 5☐

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1. ACCEPTED
2. REVISIONS REQUIRED
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Reviewer

Name

Sufistic Approach in Islamic Religious Education to Increase Social Concern and Peace

Abstrak : Conflict becomes part of contemporary phenomena that embraces all dimensions of human life, starting from the level of individuals, society, to relations between countries. Conflict in all of its variety, both economic, political conflicts, even conflicts between civilizations, cannot be separated from the "on-name" religion. Islam which teaches love and peace is distorted into Islam that teaches conflict. Islamic education in a broad context is responsible for the formation of logical thinking of humans who like to spread terror and conflict. This paper examines how the Sufism approach in Islamic education plays its part as the Islamic tradition that teaches Islam in the form of love and spreads Peaceful Islam and has A peace of mind with research Library research that uses qualitative descriptive analysis

techniques with the results of research that is mystical approach in Islamic education fundamental alternatives in order to reduce conflict and bring peace.

Keywords: *Education, Islam, Peace, and Sufistic.*

Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[37] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[38] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[39]

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[40] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[41] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[42] The teachings of peace,

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[37] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.

[38] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.

[39] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

[40] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[41] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[42] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[43] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[44] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[45] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship with God and His Messenger, but also, most importantly, promotes universal or social piety.

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[43] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

[44] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[45] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[46] Fourth, Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore, alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which

[46] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Method

This research uses a qualitative approach that is descriptive in nature and aims to describe developing and implementing a sufistic approach in Islamic education with peace perspectives in a particular educational institution and assessing its impact. Researchers can take step-by-step actions to develop and implement a Sufistic approach, as well as collect data to assess its effectiveness.

Discussion

Islam Love in Sufism

The development of Islam is undeniably closely related to

the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[47] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality,

[47] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

which address various religious and diversity in gentle ways.[48] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[49]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[50] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[51] Islamic boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[52]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujūd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujūd can get along freely with everyone regardless of their background.[53]

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[48] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[49] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

[50] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

[51] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

[52] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[53] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

Wahdah al-wujūd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[54] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[55]

Sheikh Nawawi al-Bantani, "Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[56] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[57] Meanwhile, studies on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities, build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[58]

In a brilliant poem, Hamzah Fansuri said: *Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.*

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza

[54] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.
[55] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.
[56] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.
[57] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.
[58] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

Sufistic Islamic Education

In Islamic Studies, there are five things that must be maintained and

maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[59] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[60]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science

[59] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

[60] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion. Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[61] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[62] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms, invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by preserving nature, not

[61] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[62] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[63]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[64]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[65] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[66]

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/that is the image of your body's boat/no matter how long your life is/you will live forever in the*

[63] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.
[64] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.
[65] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.
[66] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/that's the way to fix a human being"

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[67] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation, culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[68]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight

[67] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

[68] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

and kill, terrorize and kill.[69] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[70]

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[71]

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[72]

Conclusion

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[69] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[70] Al-Ally. *Qs. Al-Anbiya ':* 107.

[71] Rosalind Boyd, *Locating Gender in Approaches to Human Security: An Introduction," Dalam Rosalind Boyd (Ed.), The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security 1* (USA: Ashgate Publishing, 2014). 1.

[72] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

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SUFISTIC APPROACH IN ISLAMIC EDUCATION TO INCREASE SOCIAL CONCERN AND PEACE

Eliana Siregar & Susilawati & Arrasyid

Universitas Islam Negeri (UIN) Imam Bonjol Padang, Indonesia
Balai Gadang, Kec. Koto Tangah, Kota Padang Sumatera Barat, 25586
e-mail: elianasiregar@uinib.ac.id, susilawatima@uinib.ac.id, arrasyid350@uinib.ac.id

Abstract: Conflict is part of a contemporary phenomenon that covers all dimensions of human life, starting from the individual level, society, to relations between countries. Conflict in all its varieties, whether economic, political, or even conflict between civilizations, cannot be separated from religion. Islam which teaches love and peace is distorted into Islam which teaches conflict. This research is qualitative research which is summarized in an exploratory, interpretative and analytical manner. Exploration means describing data related to research or more precisely research questions. The results of this research are that Islamic education in a broad context is responsible for forming the logic of thinking in humans who like to spread terror and conflict. This article examines how the Sufism approach in Islamic education acts as an Islamic tradition that teaches Islam in the form of love and spreads a peaceful and serene Islam with Library Research research which uses qualitative descriptive analysis techniques with research results. namely the mystical approach in Islamic education as a fundamental alternative in order to reduce conflict and create peace.

Abstrak: Konflik menjadi bagian dari fenomena masa kini yang mencakup seluruh dimensi kehidupan manusia, mulai dari tingkat individu, masyarakat, hingga hubungan antar negara. Konflik dengan segala ragamnya, baik konflik ekonomi, politik, bahkan konflik antar peradaban, tidak bisa dipisahkan dari agama. Islam yang mengajarkan cinta dan perdamaian terdistorsi menjadi Islam yang mengajarkan konflik. Penelitian ini merupakan penelitian kualitatif yang terangkum secara eksploratif, interpretatif, dan analitis. Eksplorasi berarti mendeskripsikan data yang berkaitan dengan penelitian atau lebih tepatnya pertanyaan penelitian. Hasil dari penelitian ini adalah bahwa pendidikan Islam dalam konteks luas bertanggung jawab terhadap pembentukan logika berpikir manusia yang gemar menebar teror dan konflik. Tulisan ini mengkaji bagaimana pendekatan tasawuf dalam pendidikan Islam berperan sebagai tradisi Islam yang mengajarkan Islam dalam bentuk cinta kasih dan menebarkan Islam yang damai dan tenteram dengan penelitian Library Research yang menggunakan teknik analisis deskriptif kualitatif dengan hasil penelitian. yaitu pendekatan mistik dalam pendidikan Islam sebagai alternatif mendasar dalam rangka meredam konflik dan mewujudkan perdamaian.

Keywords: Education, Islamic, Peace, and Sufistic.

Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[73] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[74] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[75]

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[76] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[77] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[78] The teachings of peace, love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of

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[73] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.

[74] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.

[75] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

[76] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[77] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[78] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[79] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[80] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[81] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship

[79] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

[80] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[81] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

with God and His Messenger, but also, most importantly, promotes universal or social piety.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[82] Fourth, Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore,

[82] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Methodology

This research is qualitative research which is summarized in exploratory, interpretative and analytical. Exploratory means describing data related to research or, more precisely, research questions. Meanwhile, interpretive provides meaning or interpretation of a concept being developed. The analysis details the concepts described with the aim of arriving at the data to be sought. The data collection techniques used start from literature study, data classification, then the data analysis stage. With primary sources, studies on Sufism in Islamic education while secondary data include books and journals related to the research discussed.

Results and Discussion

Islam Love in Sufism

Sufistic Approach in Islamic Education to Increase Social Trust and Peace In the world of Islamic education, it is important to pay attention to a holistic and peace-oriented approach. One approach that has emerged as a solution is the Sufistic approach. This approach does not only focus on aspects of religious knowledge, but also on spiritual understanding and social involvement in producing individuals who are more

empathetic, full of social trust, and fight for peace. Conflict is one of the crucial problems in human life today. Conflict does not only occur between individuals, but also between community groups and countries. This conflict is often triggered by differences in views, interests and values. However, Islam is actually a religion that teaches compassion and peace. Therefore, the role of Islamic education in forming individuals who love peace and have high social trust is very important.[83]

The development of Islam is undeniably closely related to the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[84] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality, which address various religious and diversity in gentle ways.[85] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[86]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[87] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are

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[83] Gani, A, "Pendekatan Sufistik dalam Pendidikan Islam Berwawasan Perdamaian". AKADEMIKA: (*Jurnal Pemikiran Islam:* 2018) 57.

[84] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

[85] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[86] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

[87] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[88] Islamic boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[89]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujūd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujūd can get along freely with everyone regardless of their background.[90]

Wahdah al-wujūd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[91] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[92]

Sheikh Nawawi al-Bantani, “Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[93] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[94] Meanwhile, studies

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[88] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

[89] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[90] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

[91] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.

[92] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.

[93] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.

[94] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.

on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities, build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[95]

In a brilliant poem, Hamzah Fansuri said: *Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.*

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

Sufistic Islamic Education

[95] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

The Sufistic approach in Islamic education offers a more comprehensive educational paradigm. This approach not only teaches a theoretical understanding of religion, but also provides space for deep spiritual experiences. Through spiritual practices such as dhikr, meditation, and self-reflection, individuals can develop sensitivity to life values, empathy for others, and a sense of love and peace within themselves.[96]

In Islamic Studies, there are five things that must be maintained and maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[97] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[98]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This

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[96] Y Syarif, S., Herlambang, S., Naffati, A. K. "Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia." (*Al-Hayat: Journal of Islamic Education*: 2022) 67.

[97] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

[98] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion. Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[99] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[100] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms, invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by

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[99] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[100] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

preserving nature, not cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[101]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[102]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[103] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[104]

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[101] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.

[102] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.

[103] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.

[104] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/that is the image of your body's boat/no matter how long your life is/you will live forever in the afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/that's the way to fix a human being"*

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[105] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation, culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

By integrating the Sufistic approach in Islamic education, it is hoped that individuals who have high social trust can be created. Social trust is an important foundation in building harmonious relationships between individuals and community groups. When someone has social trust, they tend to be more trusting, respectful and maintain the common good. Apart from that, the Sufistic approach can also be a tool to fight for peace. By understanding the principles of peace taught in Sufism, individuals will be encouraged to prioritize dialogue, tolerance and cooperation in resolving conflicts. Thus, Islamic education based on a Sufistic approach not only produces religious

[105] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

individuals, but also forms a generation that plays an active role in creating peace in society.[106]

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[107]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight and kill, terrorize and kill.[108] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[109]

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and

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[106] M Husna, U., Thohir, M. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." (*Al-Hayat: Journal of Islamic Education:* 2020), 48.

[107] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

[108] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[109] Al-Ally. *Qs. Al-Anbiya ':* 107.

violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[110]

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[111]

Conclusion

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

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[111] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

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MIQOT: Jurnal Ilmu-ilmu Keislaman

2024

TITLE: Sufistic Approach in Islamic Religious Education to Increase Social Concern and Peace

REVIEW POINT	COMMENTARY	
TECHNICAL WRITING 1. Articles must be in accordance with the journal's style and template	Article has not been following the journal's style	Yes ☐ No ☒
2. Article length must be between 6500-7000 words in total	Article only app. 5471 words	Yes ☐ No ☒
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KEYWORD It consist of 3-5 important keywords	There are 4 key word.	1☐ 2☐ 3☒ 4☐ 5☐
INTRODUCTION Introduction must contain a (shortly and consecutively) general background, a literature review (state of the art) as the basic of the brand-new research question, statements of the brand-new scientific article, main research problems, hypothesis, and purpose(s) of the article.	The intro does contains some background information but fails to introduce the latest studies of the subject	1☐ 2☒ 3☐ 4☐ 5☐

ORIGINALITY Originality of the subject matter would be of interest to the the scholar of Islamic Jurisprudence, Law and social sciences concerning plurality and living values specifically in Indonesia	Article presents very limited new information on the subject matter.	1☐ 2☒ 3☐ 4☐ 5☐
RESEARCH METHOD It should contain enough information to enable the readers to understand methods used in obtaining and analyzing the data.	No explanation about research method. It is unclear whether the study focuses on certain texts or scholars.	1☒ 2☐ 3☐ 4☐ 5☐
DISCUSSION AND RESULT It should be presented continuously starting from main result until supporting results and equipped with a discussion whether the findings are subjected to suitable analysis, conclusions, and implications.	Result of the not clear; discussion not sufficient	1☒ 2☐ 3☐ 4☐ 5☐
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Medan, 2024

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Sufistic Approach in Islamic Religious Education to Increase Social Concern and Peace

Abstrak : Conflict becomes part of contemporary phenomena that embraces all dimensions of human life, starting from the level of individuals, society, to relations between countries. Conflict in all of its variety, both economic, political conflicts, even conflicts between civilizations, cannot be separated from the "on-name" religion. Islam which teaches love and peace is distorted into Islam that teaches conflict. Islamic education in a broad context is responsible for the formation of logical thinking of humans who like to spread terror and conflict. This paper examines how the Sufism approach in Islamic education plays its part as the Islamic tradition that teaches Islam in the form of love and spreads Peaceful Islam and has A peace of mind with research Library research that uses qualitative descriptive analysis

techniques with the results of research that is mystical approach in Islamic education fundamental alternatives in order to reduce conflict and bring peace.

Keywords: *Education, Islam, Peace, and Sufistic.*

Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[112] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[113] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[114]

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[115] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[116] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[117] The teachings of peace,

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[112] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.

[113] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.

[114] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

[115] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[116] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[117] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[118] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[119] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[120] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship with God and His Messenger, but also, most importantly, promotes universal or social piety.

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[118] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

[119] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[120] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[121] Fourth, Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore, alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which

[121] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Method

This research uses a qualitative approach that is descriptive in nature and aims to describe developing and implementing a sufistic approach in Islamic education with peace perspectives in a particular educational institution and assessing its impact. Researchers can take step-by-step actions to develop and implement a Sufistic approach, as well as collect data to assess its effectiveness.

Discussion

Islam Love in Sufism

The development of Islam is undeniably closely related to

the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[122] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality,

[122] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

which address various religious and diversity in gentle ways.[123] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[124]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[125] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[126] Islamic boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[127]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujūd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujūd can get along freely with everyone regardless of their background.[128]

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[123] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[124] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

[125] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

[126] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

[127] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[128] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

Wahdah al-wujūd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[129] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[130]

Sheikh Nawawi al-Bantani, "Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[131] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[132] Meanwhile, studies on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities, build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[133]

In a brilliant poem, Hamzah Fansuri said: *Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.*

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza

[129] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.
[130] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.
[131] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.
[132] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.
[133] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

Sufistic Islamic Education

In Islamic Studies, there are five things that must be maintained and

maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[134] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[135]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science

[134] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

[135] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion. Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[136] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[137] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms, invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by preserving nature, not

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[136] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[137] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[138]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[139]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[140] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[141]

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/that is the image of your body's boat/no matter how long your life is/you will live forever in the*

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[138] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.

[139] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.

[140] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.

[141] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/that's the way to fix a human being"

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[142] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation, culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[143]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight

[142] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

[143] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

and kill, terrorize and kill.[144] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[145]

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[146]

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[147]

Conclusion

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[144] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[145] Al-Ally. *Qs. Al-Anbiya ':* 107.

[146] Rosalind Boyd, *Locating Gender in Approaches to Human Security: An Introduction," Dalam Rosalind Boyd (Ed.), The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security 1* (USA: Ashgate Publishing, 2014). 1.

[147] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

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SUFISTIC APPROACH IN ISLAMIC EDUCATION TO INCREASE SOCIAL CONCERN AND PEACE

Eliana Siregar & Susilawati & Arrasyid

Universitas Islam Negeri (UIN) Imam Bonjol Padang, Indonesia
Balai Gadang, Kec. Koto Tangah, Kota Padang Sumatera Barat, 25586
e-mail: elianasiregar@uinib.ac.id, susilawatima@uinib.ac.id, arrasyid350@uinib.ac.id

Abstract: Conflict is part of a contemporary phenomenon that covers all dimensions of human life, starting from the individual level, society, to relations between countries. Conflict in all its varieties, whether economic, political, or even conflict between civilizations, cannot be separated from religion. Islam which teaches love and peace is distorted into Islam which teaches conflict. This research is qualitative research which is summarized in an exploratory, interpretative and analytical manner. Exploration means describing data related to research or more precisely research questions. The results of this research are that Islamic education in a broad context is responsible for forming the logic of thinking in humans who like to spread terror and conflict. This article examines how the Sufism approach in Islamic education acts as an Islamic tradition that teaches Islam in the form of love and spreads a peaceful and serene Islam with Library Research research which uses qualitative descriptive analysis techniques with research results. namely the mystical approach in Islamic education as a fundamental alternative in order to reduce conflict and create peace.

Abstrak: Konflik menjadi bagian dari fenomena masa kini yang mencakup seluruh dimensi kehidupan manusia, mulai dari tingkat individu, masyarakat, hingga hubungan antar negara. Konflik dengan segala ragamnya, baik konflik ekonomi, politik, bahkan konflik antar peradaban, tidak bisa dipisahkan dari agama. Islam yang mengajarkan cinta dan perdamaian terdistorsi menjadi Islam yang mengajarkan konflik. Penelitian ini merupakan penelitian kualitatif yang terangkum secara eksploratif, interpretatif, dan analitis. Eksplorasi berarti mendeskripsikan data yang berkaitan dengan penelitian atau lebih tepatnya pertanyaan penelitian. Hasil dari penelitian ini adalah bahwa pendidikan Islam dalam konteks luas bertanggung jawab terhadap pembentukan logika berpikir manusia yang gemar menebar teror dan konflik. Tulisan ini mengkaji bagaimana pendekatan tasawuf dalam pendidikan Islam berperan sebagai tradisi Islam yang mengajarkan Islam dalam bentuk cinta kasih dan menebarkan Islam yang damai dan tenteram dengan penelitian Library Research yang menggunakan teknik analisis deskriptif kualitatif dengan hasil penelitian. yaitu pendekatan mistik dalam pendidikan Islam sebagai alternatif mendasar dalam rangka meredam konflik dan mewujudkan perdamaian.

Keywords: Education, Islamic, Peace, and Sufistic.

Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[148] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[149] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[150]

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[151] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[152] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[153] The teachings of peace, love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of

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[148] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.

[149] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.

[150] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

[151] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[152] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[153] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[154] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[155] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[156] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship

[154] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

[155] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[156] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

with God and His Messenger, but also, most importantly, promotes universal or social piety.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[157] Fourth, Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore,

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[157] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Methodology

This research is qualitative research which is summarized in exploratory, interpretative and analytical. Exploratory means describing data related to research or, more precisely, research questions. Meanwhile, interpretive provides meaning or interpretation of a concept being developed. The analysis details the concepts described with the aim of arriving at the data to be sought. The data collection techniques used start from literature study, data classification, then the data analysis stage. With primary sources, studies on Sufism in Islamic education while secondary data include books and journals related to the research discussed.

Results and Discussion

Islam Love in Sufism

Sufistic Approach in Islamic Education to Increase Social Trust and Peace In the world of Islamic education, it is important to pay attention to a holistic and peace-oriented approach. One approach that has emerged as a solution is the Sufistic approach. This approach does not only focus on aspects of religious knowledge, but also on spiritual understanding and social involvement in producing individuals who are more

empathetic, full of social trust, and fight for peace. Conflict is one of the crucial problems in human life today. Conflict does not only occur between individuals, but also between community groups and countries. This conflict is often triggered by differences in views, interests and values. However, Islam is actually a religion that teaches compassion and peace. Therefore, the role of Islamic education in forming individuals who love peace and have high social trust is very important.[158]

The development of Islam is undeniably closely related to the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[159] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality, which address various religious and diversity in gentle ways.[160] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[161]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[162] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are

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[158] Gani, A, "Pendekatan Sufistik dalam Pendidikan Islam Berwawasan Perdamaian". AKADEMIKA: (*Jurnal Pemikiran Islam:* 2018) 57.

[159] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

[160] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[161] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

[162] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[163] Islamic boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[164]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujūd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujūd can get along freely with everyone regardless of their background.[165]

Wahdah al-wujūd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[166] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[167]

Sheikh Nawawi al-Bantani, “Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[168] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[169] Meanwhile, studies

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[163] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

[164] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[165] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

[166] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.

[167] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.

[168] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.

[169] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.

on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities, build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[170]

In a brilliant poem, Hamzah Fansuri said: *Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.*

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

Sufistic Islamic Education

[170] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

The Sufistic approach in Islamic education offers a more comprehensive educational paradigm. This approach not only teaches a theoretical understanding of religion, but also provides space for deep spiritual experiences. Through spiritual practices such as dhikr, meditation, and self-reflection, individuals can develop sensitivity to life values, empathy for others, and a sense of love and peace within themselves.[171]

In Islamic Studies, there are five things that must be maintained and maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[172] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[173]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This

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[171] Y Syarif, S., Herlambang, S., Naffati, A. K. "Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia." (*Al-Hayat: Journal of Islamic Education*: 2022) 67.

[172] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

[173] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion. Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[174] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[175] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms, invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by

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[174] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[175] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

preserving nature, not cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[176]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[177]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[178] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[179]

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[176] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.

[177] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.

[178] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.

[179] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/that is the image of your body's boat/no matter how long your life is/you will live forever in the afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/that's the way to fix a human being"*

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[180] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation, culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

By integrating the Sufistic approach in Islamic education, it is hoped that individuals who have high social trust can be created. Social trust is an important foundation in building harmonious relationships between individuals and community groups. When someone has social trust, they tend to be more trusting, respectful and maintain the common good. Apart from that, the Sufistic approach can also be a tool to fight for peace. By understanding the principles of peace taught in Sufism, individuals will be encouraged to prioritize dialogue, tolerance and cooperation in resolving conflicts. Thus, Islamic education based on a Sufistic approach not only produces religious

[180] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

individuals, but also forms a generation that plays an active role in creating peace in society.[181]

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[182]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight and kill, terrorize and kill.[183] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[184]

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and

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[181] M Husna, U., Thohir, M. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." (*Al-Hayat: Journal of Islamic Education:* 2020), 48.

[182] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

[183] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[184] Al-Ally*. Qs. Al-Anbiya ':* 107.

violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[185]

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[186]

Conclusion

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

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[186] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

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SUFISTIC APPROACH IN ISLAMIC EDUCATION TO INCREASE SOCIAL CONCERN AND PEACE

Eliana Siregar, Susilawati & Arrasyid

Universitas Islam Negeri Imam Bonjol Padang, Indonesia
Jl. Balai Gadang, Kec. Koto Tangah, Kota Padang Sumatera Barat, 25586
e-mail: elianasiregar@uinib.ac.id, susilawatima@uinib.ac.id, arrasyid350@uinib.ac.id

Abstract: Conflict is part of a contemporary phenomenon that covers all dimensions of human life, starting from the individual level, society, to relations between countries. Conflict in all its varieties, whether economic, political, or even conflict between civilizations, cannot be separated from religion. Islam which teaches love and peace is distorted into Islam which teaches conflict. This research is qualitative research which is summarized in an exploratory, interpretative and analytical manner. Exploration means describing data related to research or more precisely research questions. The results of this research are that Islamic education in a broad context is responsible for forming the logic of thinking in humans who like to spread terror and conflict. This article examines how the Sufism approach in Islamic education acts as an Islamic tradition that teaches Islam in the form of love and spreads a peaceful and serene Islam with Library Research research which uses qualitative descriptive analysis techniques with research results. namely the mystical approach in Islamic education as a fundamental alternative in order to reduce conflict and create peace.

Keywords: Islamic Education, Islam, Social Concern, Peace, and Sufism.

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Introduction

All religions teach love, compassion, benevolence, peace, brotherhood and a number of ideal and normative human values.[1] However, history records that religion is not always positive for humanity. Sometimes religion raises many problems. Terrorism, extremism, radicalism and fundamentalism adorn the public space "in the name" of religion. Islam is often mentioned as the main motive of their movement, and this is where the pros and cons begin. Because, Islam is a religion of peace, and that is how it is understood by the majority.[2] This brutal anti-humanity action has made the world of Islamic education receive important attention. Spiritual mental decline, and Muslims fell into the abyss of division, conflict, mutual blasphemy, takfir (disbelief of different groups). The world of Islamic education faces what is categorized as dehumanization of education and religious spiritual values. Research by Western experts has cornered Islamic educational institutions, such as Madrasas, and connected these Islamic educational institutions with terrorist networks.[3]

Various phenomena of terrorism, radicalism, fundamentalism in the name of Islam have caused the history of the birth of Islam to be forgotten. At the beginning of its birth, Islam emerged as a form of response to the "ignorant" society, by bringing the principles of equality, independence and respect for human rights (human rights). Islam fights back for human values that were ignored. The Qur'an bears witness to the attitude of Islam as a religion of love, tolerance for differences in beliefs and religions, and non-violence.[4] Nothing in the Medina Charter encourages Muslims to carry out terror, both Muslims and infidels who have made peace. The Medina Charter is a symbol that Islam carries a spirit of agreement to be different.[5] The most interesting spiritual dimension of Islam is tasawuf-sufism. In modern life, Sufism is appropriate as a mediator for the creation of a harmonious multi-religious society. In contemporary studies, Sufism is proven to be active in popularizing its own approach, which is compatible with pluralism, democracy, tolerance, co-existence.[6] The teachings of peace, love, compassion and compassion in Sufism are the aspects that are most often voiced to dialogue Islam with the needs of contemporary life, especially when the world stage is filled with war, killing, and oppression. The Sufis have their own way of teaching Islam which is full of compassion.

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[1] Nathanael Emmons and Jacob Ide, *Systematic Theology.Bonston: Crocker& Brewster*, 1842. 178.

[2] E. O'Ballance, *Islamic Fundamentalist Terrorism. The Iranian Connection*, 1979. 73.

[3] Inga Niehaus, *Wolfram Weisse. Muslim School and Education in Europe and South Africa,. Munster: Waxmann*, 2011. 73.

[4] N.K. Singh, *A Religion of Peace. Global Vision*, 2002. 58.

[5] Tudor Rose, *Agree to Differ. France: UNESCO Publishing*, 2015. 151.

[6] Mamadou Diouf, *Tolerance, Democracy, and Sufis in Senegal* (New York: Columbia University Pres, 2013). 26-27.

During a period of Islamization in the archipelago, Sufistic tendencies also colored it. Tarekat groups emerged, and Islam that was born from the pesantren spread more rapidly than before. Javanese literary works and mysticism which have a manifest tendency were created, and contributed to enriching the intellectual treasures of Sufistic Islam in the Land of the Archipelago. Hamzah Fansuri's poems mark the glory of Sufi Islam in this land of Java. In fact, experts say that the spread of pesantren is related to the institutionalization of this Sufistic thought, which is based on student loyalty to the murshid.[7] As a result, education based on a Sufistic approach has its embryonic basis in our national history. On the other hand, radicalism and religious fundamentalism, terrorism and extremism have proven to be a failure in the midst of a pluralist, pluralistic national culture that lives with a spirit of mutual cooperation.

Previously there were several studies that examined Sufism, First, the Sufistic Paradigm of Tafsir Al-Qur'an Bediuzzaman Said Nursi and Fethullah Gulen by Ah. Fawaid with the results of his research namely the Sufistic Paradigm developed by Nursi and Gulen does not completely tame the mind besides the heart and soul. All three are used equally in navigating the oceans of the Qur'an. Apart from that, what Nursi, and in particular Gulen, did, at the same time refuted what Ignaz Goldziher doubted that Sufism is a foreign doctrine from the Islamic tradition. Both Nursi and Gulen are figures who merge with their communities, so that the resulting horizons of interpretation are more populist in nuance, rather than academic debates. Second, Shaykh Umar Ibn Al-Fâridh's Sufistic Thoughts in Dîwân Ibn Al-Fâridh by Idrus Al-Kaf.[8] This article is focused on understanding the themes of al-hubb al-ilâhi in the Sufistic thought of Shaykh Umar ibn al-Farîdh. Third, Islamic da'wah using a sufistic approach by Fathul Mufid.[9] With the results of the research namely that the aim of sufistic da'wah is not only limited to individual wisdom or performing mystical rituals and tends to prioritize the relationship with God and His Messenger, but also, most importantly, promotes universal or social piety.

Research states that Sufistic Islam dominates the Islamic archipelago, not only from domestic scientists, but also from foreign experts, one of which is the theory of A.H. Johns, who said that Nusantara Islam is more sufistic in nature. From there were born great Sufi figures such as Nuruddin ar-Raniri, HamzahFansuri, Abd ar-Rauf as-Sinkili, Muhammad Yusuf al-Maqassari, and a number of Wali Songo figures in Java.[10] Fourth,

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[7] Jimly Bang Imad As-Shiddiqie, *Pemikiran Dan Gerakan Dakwahnya* (Jakarta: Gema Insani Press, 2002). 102.

[8] Idrus Al-Kaf, *Pemikiran Sufistik Syaikh Umar Ibn Al-Fâridh Dalam Dîwân Ibn Al-Fâridh" 20, No. 1*, 2014. 23.

[9] Fathul Jannah, *Pendidikan Islam Dalam Sistem Pendidikan Nasional" 13, No. 2*, 2013. 13.

[10] Marzuki Wahid dan Rumadi, *Fiqh Madzhab Negara: Kritik Atas Politik Hukum Islam Di Indonesia* (Yogyakarta: LKiS, 2011). 100.

Epistemology of the Style of Sufistic Interpretation by Lenni Lestari, Many interpretations of the ideology of the Koran have been developed to date. One of them is mystical (sufistic) interpretation. This article will explore the epistemological aspects of mystical interpretation and a bit of history in the major mapping of Qur'anic interpretation. At the end of this article, we will explain how the interpretation of mysticism must be dealt with verses (verses) related to Fiqh, Science, Culture, and so on. with the results of the study namely the style of Sufi interpretation is divided into two, namely al-tafsir Sufi Nazari and al-tafsir al-Sufi al-Isyari. Al-tafsir Sufi Nazari is an interpretation that adheres to the symbolic method which does not stop at just the linguistic aspect. Meanwhile, Al-Tafsir al-Sufi al-Isyari according to al-Zahabi is interpreting verses of the Koran that differ from their original meanings based on specific cues (guidances) received by Sufi experts. The sources of interpretation of the Sufi style of interpretation are intuition and philosophy.

The approach used is takwil. The method used is tahlili. Meanwhile, the validity of the interpretation tends to depend on the rulers who existed at that time and the scientific theories of the mufassir. Fifth, Da'wah Islamiyah with a Sufistic Approach by Fathul Mufid, this article is focused on Da'wah Islamiyah which should be expected to be able to provide solutions to various problems of life today, it turns out that it is more understood as just fulfilling orders normatively, so it is felt that it does not touch Islamic teachings substantively. Da'wah Islamiyah has experienced reduction as a pattern of ritual approaches, symbols, and separates the life of the world and the hereafter, and has not yet touched on the realm of religious appreciation. As a result, the values of revelation are separated from the personality of Muslims who rely more on rational strength alone. This situation gives rise to religious tendencies that do not have a divine dimension. Therefore, alternative Sufistic da'wah becomes important for Islamic da'wah to be seen again as an integral part of Islamic teachings, because in Sufistic da'wah, the domains of IQ (żaka'aqli), EQ (żakażihni), and SQ (żakaqolbi) are the components harmoniously developed components. The definition of Sufism is matters relating to the science of Sufism. The term sufism refers to characteristics, such as sufistic thinking which means thoughts that have nuances of tasawwuf whose ultimate goal is to get closer to Allah by using the heart approach, not logic.

This is because Sufism is of the view that the truth produced by reason and reasoning is very limited, while the truth obtained through ma'rifah is everything, because it is obtained through the eyes of the heart which receives divine light. Sufistic da'wah is a model of da'wah that can make mad'u have noble qualities, not just cognition, but more in the realm of affection or aspects of awareness. The purpose of Sufistic da'wah is not only limited to individual wisdom or carrying out mystical rituals and tends to prioritize the relationship between God and His Messenger, but also, most importantly, promotes universal or social piety. Differences in previous research led the author to conduct research on a sufistic approach to Islamic education with the perspective of national peace. This study used a qualitative descriptive analysis technique with the type of library research.

Methodology

This research is qualitative research which is summarized in exploratory, interpretative and analytical. Exploratory means describing data related to research or, more precisely, research questions. Meanwhile, interpretive provides meaning or interpretation of a concept being developed. The analysis details the concepts described with the aim of arriving at the data to be sought. The data collection techniques used start from literature study, data classification, then the data analysis stage. With primary sources, studies on Sufism in Islamic education while secondary data include books and journals related to the research discussed.

Results and Discussion

Islam Love in Sufism

Sufistic Approach in Islamic Education to Increase Social Trust and Peace In the world of Islamic education, it is important to pay attention to a holistic and peace-oriented approach. One approach that has emerged as a solution is the Sufistic approach. This approach does not only focus on aspects of religious knowledge, but also on spiritual understanding and social involvement in producing individuals who are more empathetic, full of social trust, and fight for peace. Conflict is one of the crucial problems in human life today. Conflict does not only occur between individuals, but also between community groups and countries. This conflict is often triggered by differences in views, interests and values. However, Islam is actually a religion that teaches compassion and peace. Therefore, the role of Islamic education in forming individuals who love peace and have high social trust is very important.[11]

The development of Islam is undeniably closely related to the Sufis. In fact, for its founders and practitioners, Islam is Sufism, which was taken directly from the Prophet and the practice of the Prophet's companions.[12] Meanwhile, Sufism itself cannot be separated from esoteric teachings, which emphasize substance rather than formality, which address various religious and diversity in gentle ways.[13] Da'wah Islamiyah with a sufistic approach always proceeds peacefully, especially in the Indonesian context.[14]

Sufism is an effort to improve self-quality to become a superior person (khaira ummah). The values taught are patience, optimism, and sincerity. This teaching that

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[11] Gani, A, "Pendekatan Sufistik dalam Pendidikan Islam Berwawasan Perdamaian". AKADEMIKA: (*Jurnal Pemikiran Islam:* 2018) 57.

[12] Jean Louis Michon, *And Roger Gaetani. Sufism: Love & Wisdom. Indiana: Worl Wisdom Inc*, 2006. 28.

[13] Titus Burckhardt, *Introduction to Sufi Doctrine. Indiana: World Wisdom, Inc*, 2008. 30.

[14] Azyumardi Azra, *Islam in the Indonesian World an Account of Institutional Formation* (Bandung: Mizan, 2006). 53.

emphasizes self-cleaning can change humans to be better, full of love and closer to Allah SWT. The education that is emphasized in the Sufistic community is aimed at producing Muslim individuals who have noble morals in accordance with what was exemplified by the Prophet Muhammad. Teaching techniques, for example a student imitates the sheikh, also aims to imitate the Prophet Muhammad.

Islam in Sufism is shown as Islam that upholds morality (akhlaq). The ultimate goal of various esoteric dimensions (batiniyah) in a human being, which is the object of Sufistic study, is to achieve a noble personality. People who already understand and practice the teachings of Sufism will not dare to commit the slightest tyranny or damage on this earth. Tyranny is a big sin that can pollute one's heart and inner dimension. Inner cleanliness is prioritized over outer cleanliness. The inner will affect the outer.[15] However, Harun Nasution is of the opinion that the dominant Islamic teachings today are fiqh. The domination of fiqh over Islamic Sufism provides a "limp" picture of the integrity of the dimensions of Islamic teachings.[16] Islamic boarding school. Many analyzes from various academic research have begun to look at the importance of incorporating Sufism into our education curriculum system.[17]

The world of education is considered important in taking a large part of the teachings of Islamic Sufism because Sufism teaches respect for fellow creatures of Allah SWT, regardless of religious background, social status, ethnicity and so on. Sufism teachings with high doses (which are no longer moral, but philosophical) lead people to be tolerant and uphold peace. This kind of tolerant Sufism has a genealogy, or at least a touch with Ibn 'Arabi's concept of wahdah al-wujûd. Asghar Ali Engineer said that Sufis who adhere to the ideology of wahdah al-wujûd can get along freely with everyone regardless of their background.[18]

Wahdah al-wujûd or the oneness of being is a concept that teaches that diversity is a reflection of the beauty of nature and divine attributes. As a consequence of the tajalli of the One God, in fact this plural reality is single.[19] It is very possible that what Asghar Ali Engineer said is true, considering that the various forms are single. So hating, destroying, killing or even waging war are actions that cannot be ontologically justified. In other words, the most appropriate attitude to address the diversity of reality is love for God's fellow creatures.[20]

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[15] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 44.

[16] Harun Nasution, *Teologi Islam; Aliran-Aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1996). 50.

[17] Muhammad Sholikhin, *Sufi Modern: Mewujudkan Kebahagiaan, Menghilangkan Keterasingan* (Jakarta: Elex Media Komputindo, 2013). 220.

[18] Asghar Ali Enginer, *Islam Dan Teologi Pembebasan* (Yogyakarta: Bentang Pustaka, 2000). 297.

[19] Sayyed Hossein Nasr, *The Garden of Truth* (Bandung: Mizan, 2010). 59.

[20] A.J. Arberry, *Sufism: An Account of the Mystics of Islam* (Oxon: Routledge, 2013). 46.

Sheikh Nawawi al-Bantani, "Don't look at someone with condescending and contemptuous views, even if he is a polytheist, for fear that it will affect you. It is possible that your ma'rifah (to Allah) will be taken away, even though he can give it.[21] Teachings of love and peace like this are needed by Islamic educational institutions and Islamic boarding schools. In the pesantren tradition, references to Sufism books are still limited to Imam al-Junaid al-Baghdadhi, al-Qusyairi, and Imam al-Ghazali.[22] Meanwhile, studies on Sufistic teachings from Ibn 'Arabi, Jalaludin Rumi, al-Jili, al- Busthami, still limited and not yet massive.

With the capital of Islamic teachings that are rahmatan li al-'alamin, Muslims have great potential to build interfaith brotherhood (ukhuwwah Imaniyyah), as an embryo for world peace. In fact, Muslims need to perfect their faith and Islam with ihsan, where the breath of this ihsan is Sufism itself. By learning, teaching and practicing the teachings of Sufism, individuals are expected to be able to manifest divine qualities on earth, namely humans who love all entities, build a peaceful life, and build a noble civilization. This is the personality of Kamil Insan that Sufistic Islam aspires to.[23]

In a brilliant poem, Hamzah Fansuri said: Unite warm and cold/leave the loba and want/destroy it like a candle/the mango will make your work smooth.

It is impossible for non-sufistic reason to transcend categories and see that all diversity is one being, that is, a single being. Warm and cold are two mutually negating categories, where it is impossible for the two to unite. However, in the hands of the seekers, practitioners of Sufism, hot/warm and cold can unite. This can only be done when greed and desire have been destroyed, and the heart only becomes a vessel to accommodate the overflowing tajalli of Allah. Hamza Fansuri has emphasized, it's bad that your work is slippery, that is, that kind of work is very difficult, not all feet can tread, and it's easy to slip.

Hamzah Fansuri's other poems which are amazing when talking about God and the search for truth read: *Hamzah Fansuri in Mecca/ Looking for God in the Baitul Ka'ba/ Di Barus to Kudus is too difficult/ Finally found in the house.* Sufistic Islamic spirits who love the search for identity more, appreciate Islamic indigenusity, archipelago, have been seen in the poetry of Indonesian scholars. What Hamzah Fansuri did through his poems, was also done by Abdur Rauf as-Singkili, who was born in Singkel, South Aceh. The Islamization carried out by him was carried out in peaceful, gentle, full of wisdom ways. Islam taught by Abdurrauf as-Singkili does not carry a spirit of resistance against foreign nations, nor does he act cold. Islam entered in a peaceful and friendly way.

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[21] Muhammad Nawawi Al-Bantani, *Al-Futuhat Al-Madaniyyah*, n.d. 21-22.

[22] Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah* (Yogyakarta: LKIS, 2008). 52.

[23] Toshihiko Izutsu, *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* (California: University of California Press, 1994) 18-19.

Sufistic Islamic Education

The Sufistic approach in Islamic education offers a more comprehensive educational paradigm. This approach not only teaches a theoretical understanding of religion, but also provides space for deep spiritual experiences. Through spiritual practices such as dhikr, meditation, and self-reflection, individuals can develop sensitivity to life values, empathy for others, and a sense of love and peace within themselves.[24]

In Islamic Studies, there are five things that must be maintained and maintained. These five things become maqashid syar'iyah, namely religious goals. Maqashid Syar'iyah consists of: orders to protect religion (hifdz al-din), protect the soul (hifdz al-nafs), protect the mind (hifdz al-'ql) protect offspring (hifdz al-nasl), and protect property (hifdz al-mal).[25] These five things become principles so that life in this world continues well according to the guidance of the Islamic religion. A person who is Kamil as aspired by Sufis will not commit destruction, because destruction is contrary to maqashid syar'iyah.

Islamic education with sufistic reasoning yearns for a harmonious life in society, nation and state. The output of Sufistic Islamic education is the realization and externalization of Islamic peaceful teachings, marked by the ability to live in harmony and side by side with other people of different religions, different ideologies, different ethnicities, and different cultures. This is because differences are natural law (sunnatullah) as Tajalli Allah swt, who cannot be separated in everyday life. Islamic Sufism invites seekers to accept these differences as tajalli or manifestations of all the beauty of Allah's attributes and attributes.[26]

Islamic Sufism is morally aware that humans are "social beings" who need each other, where no one can live alone. However, this understanding is not as secular as social science formulations from the West which are more familiar with the term zoon politicon. Humans as social beings are the interpretation and translation of the nature of the One and Only God (al-Ahad al-Wahid) and the Most Independent (al-Qayyum). This theological belief has sociological consequences, namely that no human being is able to stand alone, and therefore, humans depend on each other idhafi and depend only on Allah as-Shomad in essence.

Sufistic Islamic education will always emphasize complete dependence on God and love for others. Sufistic Islam directs students and seekers to love and respect others, especially when there are various kinds of contact, from language, culture, to religion.

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[24] Y Syarif, S., Herlambang, S., Naffati, A. K. "Fiqh and Sufistic Tafsir of the Quranic Verses on Interreligious Interaction in Indonesia." (*Al-Hayat: Journal of Islamic Education*: 2022) 67.

[25] Yusuf Ahmad Muhammad Al-Badawi, *Maqashid Al-Syariah Inda Ibn Taymiyah* (Yordania: Dar al-Nafais, 1999). 127.

[26] Ahmad Thib ibn Al-Basyir, *Kitab Al-Hikam Al-Musamma an-Nafs Al-Rahmani Fi Al-Thur Al-Insani* (Beirut: Dar al-Kutub al-Ilmiah, 2014). 221.

Contact necessitates mutual understanding and mutual acceptance of the existence of other people. Accepting the presence of other people who are different is a spiritual philosophical root to then trigger an attitude of mutual respect, respect, love and acceptance of "the other". Because, yourself and others are both tajalli Allah swt.

The Spirit of Sufistic Islamic Education is the practice of the words of Allah SWT, "O people, indeed We created you from a male and a female, then made you nations and tribes so that you know each other".[27] People who have different beliefs, different languages, ethnicities, and cultures are still human beings whose existence must be respected, valued, and accepted. Differences are sunnatullah which contain great wisdom, namely to get to know each other.[28] An example of this kind of Sufistic education is exemplified by Sunan Kalijaga, a member of the Wali Songo. Sunan Kalijaga presented Wayang Art to present Islamic-breathing aphorisms, invite meditation, provide knowledge education, present entertainment. In fact, Wayang art can be drawn into the art of singing (singing), painting and carving.

Islamization with art techniques like this, Sunan Kalijaga and other Wali Songo taught preaching techniques that put forward peace between groups, the path of tolerance, and the ability to provide space for existence for "others". Islam appears more entertaining than fierce-looking. Sufistic Islamic education is actually a concept about the formation of the human person in line with the sunnatullah, namely a person who has broad insight, embraces all groups, and gives space for expression and existence for "others".

In addition to dealing with humans, Sufistic Islamic Education also regulates the relationship between humans and nature. This hablun min al-'alam is applied by preserving nature, not cutting trees carelessly, not burning forests and keeping it green, not littering, maintaining cleanliness. as part of faith. Hablun min al-'alam can also be translated into self-ability to protect the environment, to preserve life, both human life, animals and plants.[29]

Islam's appreciation for survival is reflected in every act of the Prophet Muhammad as a role model for Muslims. History records that Rasulullah SAW did not carry out war, because war is destructive. If war is forced to do then destructive properties are prohibited. This is because if the war continues, losses will not only be inflicted on both parties involved in the war, but also on innocent parties who are at risk of becoming victims, such as damage to the field where the war is being held. Rasulullah saw forbade causing damage. In fact, in one of his sayings, Rasulullah SAW forbade killing animals and cutting

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[27] *Al-Ally. Qs. Al- Hujurat: 13*, n.d.

[28] Mani' ibnu Hammad Al-Juhni, *Al-Mawsu'ah Al-Muyassarah Fi Al-Adyan Wa Al- Madzahib Wa Al-Ahzab Al-Mu'ashirah. 4 Ed. Riyadh* (Dar al-Nadwah al- Alamiyah, 1420). 994.

[29] Moch dan Kiai Kelana Eksan, *Biografi Kiai Muchith Muzadi* (Yogyakarta: LKIS, 2000). 132.

down trees. Even in conditions of war, Muslims are prohibited from killing women, elderly parents, and children.[30]

Sufistic Islamic education wants to return Islam to its roots, namely aslama-yuslimu-islaman. Even from a linguistic perspective, Islam implies submission, submission, and surrender. This means that everything, whether knowledge, attitude, behavior or lifestyle, must show submission and obedience to God's will.[31] Obedience is the antidote of egoism. Submission is the antithesis of centralism. While egoism and centralism are the sources that give birth to absolutism. At its peak, absolutism tempts to give birth to an attitude of "self-victory", "negation of the other", and denial of diversity.

Sufistic Islam appears as a counter narrative to contemporary phenomena in which Islam is presented as subservient to ambition, power and strength. Terrorism, radicalism, fundamentalism, extremism, and other negative images pinned on Islam by non-Muslims and divisions within the Muslim community themselves are forms of logical consequence of anti-diversity. Thus, Islam is presented with a tough face full of terror, and these terrorist groups spread war in the name of themselves as fighters for Islamic values.[32]

Sufistic Spirit of Peace

In a poem entitled Syair Perahu, Hamzah Fansuri said: *"O young man, know yourself/ that is the image of your body's boat/no matter how long your life is/you will live forever in the afterlife/O young wise man/earn a rudder with a guide/the tools of your boat also do it/ that's the way to fix a human being"*

Recognizing identity is the teaching of all Sufistic traditions, because it originates from the words of the Prophet Muhammad: man arafa nafsahu faqod arafa rabbahu.[33] If self-knowledge and God are true, then humans will see that the universe is God's tajalli. Hate fades away, love grows. There is no longer any desire to antagonize and blame. There is only a desire to give, respect, and love. All diversity is tajalli from the Most Single, Allah swt. Hamzah Fansuri in his poetry, Sunan Kalijaga in his da'wah art, are examples of humans who know themselves and God well.

Sociologically, the reality of this diversity is due to the inherent status of humans as thinking beings. Humans are free to actualize themselves, so that plurality is born automatically, such as differences in ideology, religion, language, customs, nation,

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[30] Amanullah Halim, *Buku Putih Kaum Jihadis: Menangkal Ekstrimisme Agama Dan Fenomena Pengafiran* (Tangerang: Lentara Hati, 2015). 229.

[31] Khaled Abou El Fadhl, *Selamatkan Islam Dari Muslim Puritan* (Jakarta: Serambi, 2006). 155.

[32] Mark J. Sedgwick, *Sufism: The Essentials* (New York: Oxford University Press, 2003). 113.

[33] Abu Bakar Muhammad bin Abdullah Ibnul Arabi, *Ahkam Al-Quran. Jilid 2* (Beirut: Dar al-Kutub al-Ilmiah, 2003). 35.

culture, and outlook on life. However, not all of this sociological diversity is the result of reasoning, but it is also often born out of destructive passions. Humans often lose control over these passions. Islamic Sufism, namely the aspect of Islam that emphasizes moral education, deals intensely with efforts to control these passions.

By integrating the Sufistic approach in Islamic education, it is hoped that individuals who have high social trust can be created. Social trust is an important foundation in building harmonious relationships between individuals and community groups. When someone has social trust, they tend to be more trusting, respectful and maintain the common good. Apart from that, the Sufistic approach can also be a tool to fight for peace. By understanding the principles of peace taught in Sufism, individuals will be encouraged to prioritize dialogue, tolerance and cooperation in resolving conflicts. Thus, Islamic education based on a Sufistic approach not only produces religious individuals, but also forms a generation that plays an active role in creating peace in society.[34]

One example, Imam Al-Ghazali, one of the great Sufi figures in the Sunni sect, provides two of the four volumes of the book Ihya' Ulumiddin to explain moral issues and control over lust. In the first volume of the book Ihya', al-Ghazali explains about vertical acts of worship, namely the relationship between humans and God. The second volume of the book Ihya' talks about horizontal charity, namely fikhiyah law and fiqh legal rules. However, in the third and fourth volumes, al-Ghazali emphasizes good and bad morals or morality. As a percentage, it can be said that the moral theme is half itself compared to the other two dimensions.[35]

Good morality is easily tainted by liking for the world. Sufism often says that the love of the world is the source of corruption. One example of worldly love is the struggle for wealth, natural resources, power, and competition for knowledge that is oriented towards worldly love. War, enmity, hatred, are the effects born of this worldly love. So that the presence of other people feels like a threat to his existence. One of the best choices to deal with threats is to fight and kill, terrorize and kill.[36] Sufistic Islamic spirit is the opposite of materialist teachings. Teachings about sunnatullah, plurality, harmony, and not worldly ambitions are the foundations that Sufism wants to instill. Peace and peace are just a consequence of a noble soul that has been formed and established. 36 As long as morality and noble character are embedded, Islam is felt as rahmatan lil'alamin. Namely, Islam as a religion that brings mercy to all nature. Allah swt said: *"And We have not sent you, but to (become) a mercy to the worlds."*.[37]

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[34] M Husna, U., Thohir, M. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." (*Al-Hayat: Journal of Islamic Education:* 2020), 48.

[35] Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulumiddin* (Aleppo: Maktabah Ma'had al-Turats, 2001). 56.

[36] Ibrahim ib Abdul Aziz Al-Najid, *Bayan Al-Huda Min Al-Dhalal Fi Al-Radd Ala Shahib Al-Ighlal. Jilid 1* (Kairo: Mathba'ah al-Salafiyah, 1368). 56-57.

[37] Al-Ally. *Qs. Al-Anbiya ':* 107.

This mercy promised by Islam means peace which has two implications. First, peace is not something that exists without human involvement. Peace will become a reality if humans play an active role in actualizing Islamic ideals. Second, a life of peace is open to all individuals, communities, races, adherents of religions and nations who yearn for it. This universal peace is understood in the context of no war, terror, conflict and violence. Peace will be created when individuals have a sense of inner peace, have the ability to control their emotions and thoughts, so as not to harm other people and trigger open conflict.Peace is a positive concept and perspective of oneself and others. However, for some people, the above understanding is not sufficient in explaining various kinds of violent conflict. A feminist and peace activist from Canada, Ursula Franklin, argues that peace is not just the absence of war, but peace also creates justice and eliminates fear in individuals and society. Fear can be in the form of insecurity due to economic, social, political factors. For example, fear of not having a job or a decent place to live.[38]

Experts and practitioners of conflict resolution (conflict resolution) understand that peace is not only free from war (absence of war) but also includes the existence of economic justice, social and cultural justice, and freedom from racial, class, gender and religious discrimination38. The purpose is building a conducive society, resolving conflicts in a peaceful and civilized manner. This ideal is realized by equipping individuals or groups with knowledge, skills, and patterns of living in peace, so that peace is not only a goal but also a process.[39]

Conclusion

The Sufistic approach to Islamic education is the answer alternatives in responding to the phenomena of violence, terrorism and conflict which manifest in various ways. Islamic Sufism is the loving and peaceful face of Islam. This spirit is also present in the world's major religions, thus enabling cross-faith collaboration to build a more peaceful and civilized world.Islamic Sufism not only teaches love but also the spirit of universal humanism. Religious humanism, or humanist values derived from religious teachings, is an alternative to secular humanism. Of course this is an interesting discourse to provide answers to the contemporary world which is never devoid of war and terror. Every religion, not only Islam, teaches love, and it is love that inspires religious humanism.

As a result, the optimism that the sufistic approach to Islamic education has a peace perspective has found its momentum. The output of Islamic education that adopts Sufistic teachings is expected to be able to contribute greatly to efforts for peace and the creation of human life that is more civilized, humanist, pluralist, and of course religious.

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[38] Rosalind Boyd, *Locating Gender in Approaches to Human Security: An Introduction," Dalam Rosalind Boyd (Ed.), The Search for Lasting Peace: Critical Perspective on Gender-Responsive Human Security 1* (USA: Ashgate Publishing, 2014). 1.

[39] Andres Solimano. *Prevention and Insurance of Conflict and Terrorism: Issue and Evidence for Latin America* (Santiago: United Nations Publication, 2003). 8-9.

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