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Jakarta, 29 Desember 2022

Reviewer II / II

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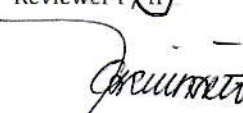
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Sufism Reason in Islamic Education

by Made Saihu

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Sufism Reason in Islamic Education

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ABSTRACT

This paper discusses Sufism reasoning in Islamic education which is based on the meaning of ihsan as the basis for character building, referring to the Al-Quran as the main source of guidance for Muslims. Sophistication of ihsan as an approach, presupposes a close relationship between the heart and psychology. Through the intellectual approach, it can develop personality, and mental health that can increase piety, laughter, sincerity, gratitude, and other good deeds. This literature study confirms that ihsan as an educational approach is not only based on rewards and punishments, but rather based everything. His activities on love and affection. Although ihsan is understood as a means of getting closer to God in the world of Sufism, but to some degree ihsan can be a practical approach in the world. Character education. Here ihsan can become a model of Islamic psychotherapy useful for prevention, curation, and mental rehabilitation, such as stress, traumatic, psychosis, psychoneurosis, frustration, and depression with love as the main foundation. Educators must instill an understanding of love and love to students through an ihsan approach, because without it, no matter how sophisticated the educational approach is. Used unsuccessfully. Therefore, ihsan can be one of the approaches in character education that teaches learners about love and love. A perspective that sits love as a symbol of communication and interaction between each other.

KEYWORDS

ihsan; education; character; love

INTRODUCTION

Ihsan as a great method that comes directly from Allah Swt in forming one's character has not been studied and implemented in the world of education (Rajab 2019: 73–91). Many in some educational institutions, even Islamic educational institutions, in fostering character, still use western methods that are less touching to the minds of students (Haris 2017: 64–82). The incomplete implementation of the concept of *ihsan* in the world of education, generally caused by the absence of reason in every educational activity (Nadeem A. Memon 2021: 110–12). Although many educators understand the meaning of *ihsan*, it is still superficial (Ilham 2020:179–88). Reason *ihsan* as a great method has not been fully implemented in the world of education in fostering the character of learners, especially love and affection.

The study of the relationship between the meaning of *ihsan* and character development has evolved from the initial study of the study of the meaning of *ihsan*, about the function of *ihsan* as a character education approach, to the study of the lack of maximum implementation of values. *Ihsan* sublime to overcome conflicts that start from the world of education. At first *ihsan* was only studied in the world of Sufism as a method to get closer to Allah (Muvid and Aliyah 2020:169–86). Recent studies see the concept of *ihsan* serves

as a method of educating the mind that leads to aspects of human psychology so that the level of servitude to Allah becomes more and more perfect. In the era of post-modernism, the concept of *ihsan* has become a solution to the rampant conflicts of SARA (tribes, religions, races, and groups) (Sani, Soetjipto, and Maharani 2016: 7675–88). From the three trends of the study it appears that the concept of *ihsan* as an approach has been positioned as a powerful method, has appeal to humans. The subjective perspective in interpreting and implementing the concept of *ihsan* is not well mapped.

This study is based on the argument that the conceptualization of *ihsan* has not been fully studied and implemented in the world of education. *Ihsan* as a useful concept and approach to educating the human mind requires a set of knowledge but has not been fully implemented in the world of education. At the same time *ihsan* has a noble concept to build human character in the process of encoding (Makmudi et al. 2018: 42). Character training built through an *ihsan* approach changes the educational tradition from transferring knowledge that is generally based on aspects of learning completion, to a process of value transfer and transfer. Happiness (Fauziah 2019:95–108). Thus, the process of coding using the *ihsan* approach demands a deep and maximum understanding in order to build human character.

In particular, this study aims to show the meaning of *ihsan* in the Qur'an as a concept and noble approach from Allah useful for building human character. In addition to analyzing the meaning of *ihsan*, this paper also shows that there is a relevance between *ihsan* and the effectiveness of character education (Barton and Yilmaz 2021: 1–20). The implementation of *ihsan* as a concept and approach provides a new understanding for educators and all actors in the world of education. Understanding and implementation gives birth to new traditions in the world of education that require adaptation. In other words, this study shows that *ihsan* as a concept and approach has not been widely studied and implemented in the world of education, and has relevance to the concept of character education that aims to shape human character so that in every behavior always prioritizes love.

LITERATURE REVIEW

Existing studies have shown that *ihsan* as a concept and approach is believed to be theological foundation in the world of Sufism, as Islam is believed to be the foundation in sharia and faith is the foundation in tawhid (Bagir 2019:71; Maisyaroh 2019:141–51). *Ihsan* is a branch of science that emphasizes the spiritual dimension (Khan 2019: 103; Mokhtar et al. 2020:637–48). *Ihsan* aims to sanctify the soul (*tazkiyat al-anfus*), which is to refrain from the temptation of lust and do soul training to cleanse the despicable nature from within so that it will form a good character (Kartanegara 2006: 3). The existence of a view that always connects *ihsan* with the world of Sufism makes it less desirable as an approach in educational practice (Gani 2019: 499–513; Usman 2020:1). At least three modes of speech can be found in previous studies, namely the debate about the meaning of *ihsan*, the function of *ihsan* as a character education approach, and not yet the maximum implementation of *ihsan* as a result of misunderstanding of the concept and its meaning.

The meaning of *ihsan* can be seen from the Word of the Prophet Muhammad (peace be upon him) which reads that "You worship as if you see Him, and if you do not see Him, then rest assured that Allah sees you" (Reuters) An-Nawawi 2010:358). Although the description of this hadith is very clear, but some argue that the *ihsan* identical to Sufism comes from Persia, Hinduism, Christianity and so on (Ni'am 2014: 122). It is not uncommon for there to be an assumption that people who are sufism have a tendency to underestimate sharia (Prasetia and Najiyah 2021:17–39). Whereas for Sufis, *ihsan* is a

method of self-approach to Allah, sharia is the foundation of Sufism (*thariqah*), while *thariqah* is the path to nature or True truth (Howell 2017:97–118). *Ihsan*, however, is spirituality or closeness to God gives birth to love (*passion*) which in its practical form is tenderness, spaciousness of heart, and the spirit of doing good to others.

Various studies show that there are many fundamental changes in the field of character education (Ihwanto and Sutoyo 2017:1–10). Along with the development of education, character education approaches have also developed such as transparency, (Haris 2017: 141), life skills (Atmawarni 2020: 300–304), habituation, democracy, live in, joint search (Ulfa and Saifuddin 2018:35–56), and so on. *Ihsan* is a systematic character education approach departing from the theological aspects leading to psychological aspects (Mukhlis and Sofiani 2021: 25–37). *Ihsan* is not only a form of spirituality, but with-it humans can learn something. The educational process becomes more religious and open to all differences (Flah 2019:55). At first *ihsan*, it was considered unworkable in the world of education, because it was poorly understood the function and benefits of *ihsan* itself. *Ihsan* as an approach to character education, as said by Ahmad, directs students only concentrated on the spiritual aspect (Ahmad 2020: 131). The educational process by using *ihsan* as an approach is feared to change the perspective of students to religious oriented in a narrow sense.

Knowledge of the meaning and advantages of *ihsan* as a character education approach is also not fully understood and applied to every learning process. The wide variety of complexities of character education, requires educational institutions, especially educators, to choose and apply the character education approach that is considered the best. As Etzioni wrote, that the behavioristic education model is the right theory for fostering children's character (Etzioni 1998: 446). The behavioristic approach is even considered appropriate to build the character of students in pesantren huts which in fact makes *ihsan* as a foundation in behavior (Muniroh 2021: 145–58). Thus, the dimension of *ihsan* has not been fully worked out in the world of education is even less desirable as a result of the lack of understanding that *ihsan* can be a practical approach in fostering character of learners.

Existing writings show that *ihsan* as a theological-spiritual-transcendent approach due to the perception of *ihsan* that can only be applied in the sufism world. In the world of education, it has also been shown that *ihsan* has a large contribution in character development activities even though it is suspected that it only directs students to *religious oriented* and Put science aside. Especially for character education, as indicated by existing studies, *ihsan* is more appropriately used in the field of Sufism, while for character education using theory. Behavioristic education. Existing studies tend to be objective in measuring the needs and effectiveness of *ihsan* in the world of education. *Ihsan* basically has the power to structure the components that exist in humans and legitimize character inequality that urgently needs to be studied carefully. Inequality of the application of *ihsan* to character education as a result of knowledge inequality risks forming inequality of heart, emotions, competencies, and even achievements. In other words, *ihsan* as an approach can discriminate and reproduce the poverty of knowledge in the name of understanding of the meaning and concept of *ihsan* as a approach in the field of character education.

RESEARCH METHOD

This type of research on the meaning of *ihsan* and its relevance to character education is qualitatively-descriptive based on the Qur'an, books, journals, and online news. All of these data sources are selected randomly based on the theme of the study that meets the criteria of the research focus, which concerns an in-depth analysis of the meaning of *ihsan* and its relevance to education. character. The constraints of the lack of implementation of

ihsan on the development of character education are caused by the lack of understanding of the meaning of *ihsan* in depth. In addition to being grouped based on relevant themes, all selected data sources include the definition of *ihsan*, the relationship of *ihsan* with character education, and the lack of implementation of *ihsan* in educational practice. Thus, *ihsan* as an approach covered in this study includes personal and structural difficulties.

The study of the meaning of *ihsan* as stated in the Qur'an is limited to Surah An-Nahl verse 90 and analyzed using the Tafsir Al-Misbah: Message, Power, and Harmony of the Qur'an, by M. Quraish Shihab. The selection of Al-Misbah interpretation as a book of interpretation, because it is considered one of the books of contemporary interpretation, moreover, the presentation of interpretation in the interpretation is contextualized with the condition of Indonesia.

In the process of data collection refers to library study guidelines as a discussion in the formulation of questions. Open research questions cover three data areas. First, data related to the meaning of *ihsan* becomes an important factor in the learning process. Second, related functions and concepts in character education or the relationship between the heart and psychology. Third, the view that always connects *ihsan* in the world of Sufism so that it is less desirable in the world of education.

This research took place during the month of October 2021 when *ihsan* has not been found too much significance in the world of character education. At the same time the need for a humanism-theocentric approach is urgently needed in the world of education. Reference sources are studied and studied by looking at social conditions based on information from books, journals and online media. The research was conducted at the Ptiq Jakarta Institute Library and the Graduate School of Syarif Hidayatullah State Islamic University Jakarta.

Data related to *ihsan* is classified thematically to emphasize the relevance of *ihsan* with character education. Data collected from various scientific journal articles, books, analyzed using content analysis techniques, namely scientific analysis of the content of the message content of a communication in three stages: data reduction, data presentation, conclusions (Huberman 1992:120). The classification of data is carried out in addition to base on the theme also taking into account the aspects covered. The context of differences in meaning is analyzed for significance based on applicable parameters, such as: language science (*balaghah*), interpretation, and social conditions. Data is analyzed through three stages: data restatement, data description, and data interpretation. Restatement is done by referring to the meaning of *ihsan* and the view of its meaning. Data descriptions are performed to show patterns or tendencies of data regarding the typology of concepts and functions. The interpretation process is carried out by paying attention to the individual context of educators, social, and institutional who are the basis of the difficulty of implementing *ihsan* as an educational approach character in learning activities.

RESULTS AND DISCUSSION

Ihsan as the foundation of the creed, generally much studied and re-established with the world of Sufism. The study of this meaning is less touched in learning activities, especially in relation to character education. In its basic sense, *ihsan*, it is believed to be a worship activity that means that Allah sees directly what humans do, as well as humans believe that Worship as if facing directly "Face to face" to Allah. There is an assumption that God "supervises" directly which is the basis of why *ihsan* is needed implementation in the world of education, because it is a message as well as being an approach that directly comes from Allah.

Ihsan: A Message and a Blessing

Rudolf Otto, an expert in religious phenomenology argued that there are two situations of man's encounter with his God. In the first situation, God appears before man as an "electrifying mystery", and on the other hand, God appears as a grisly mystery (Almond 1984:17). Annemarie Schimmel, saw Islam promoting the second situation, namely kindness, charm, and love (Schimmel 1990: 445). That is why in the Qur'an there are five times more verses in which Allah giving himself the name *Jamālīyyah* than *Jalālīyyah*.

One of the aspects that the Qur'an talks about is about morals, from this moral term contained in it *Ihsan*. *Ihsan* is related to human attitudes and actions in life. Allah Swt commanded man to always put forward *ihsan* in social interaction. The word *ihsan* is taken from the word *ḥasana* (good) opposite of *Qabiha* (bad), *Ihsan* himself is masdar from *ahsana* opposite the word *al-is'ah* (wrong/evil) (Manzūr 2000:183). As for the terminology of *Ihsan* as the hadith of the Prophet Muhammad (peace be upon him when asked Gabriel), he explained that *Ihsan* is that you worship Allah as if you see Him, even if you do not see Him, he actually sees you. This is the culmination of the attainment of a servant's worship based on the dissection of the nature of divinity through spiritual vision (*al-Taḥaqquq bi al-'ubūdiyyah' ala musyāhadati ḥadhrāh al-rubūbiyyah bi nūr al-bashīrah*), the meaning is The expression of God as He is described by His attributes and through his attributes one witnesses Him with confidence rather than with an outward view (*fa huwa yarāhu yaqīnan walāyarāhu ḥaqīqatan*) (Kabbani 2007:39).

Ihsan dominates more than faith, as faith dominates Islam more, so that the perpetrators of faith are more specific than Islamic actors, and with *ihsan* already contained faith and Islam, as in the faith has been contained Islam (Sholikhin 2008: 228). Even Sheikh Abdul Qadir al-Jailani, stated that *ihsan* is incompetence by the negative (rude) attitude of fellow beings if you have known Allah. This means that a servant must denigrate his lust and everything that arises from it. It also means that respecting fellow created beings and all their activities by showing respect with wisdom.

There are several verses of the Qur'an that speak of *ihsan*, but in this writing the meaning of *ihsan* is studied in Surat An-Nahl verse 90:

مِمَّا شَاءَ وَالْمُنْكَرَ وَالْبَغْيَ يَعِظُكُم لَعِظُكُم لَعِظُكُم عَنْ الْفَحْشَاءِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ
لَعَلَّكُمْ تَذَكَّرُونَ

Indeed Allah commands (you) to be fair and do good deeds, giving assistance to relatives, and He prohibits (committing) acts of cruelty, disobedience, and hostility. He admonishes you so that you may take heed.

According to Ar-Rāghib Al-Ashfahāni as quoted by M. Quraish Shihab, the word *ihsan* is used for two things, firstly giving favor to the other and the second good deed. The meaning of this *ihsan* is broader than just giving a living, but the meaning is higher than the content of just meaning (Shihab 2006: 325). If fair means doing the same for the good given by others, *ihsan* treats higher or more than what people give. Fairness also means taking away all rights and/or giving all the rights of others equally, while *ihsan* is giving more than should be given and taking less. from what should have been taken (Al-Maragi 1992:129).

Looking at the derivation of the above meaning, it can be seen that *ihsan* is the peak of the goodness of charity deeds. The implementation of *ihsan* attitude in the context of

worship to God is the melting of himself so that he only "sees" God, while in a social context is when a person looks at himself. to others so that he gave for her what he should have given for himself. In other words, someone who makes *ihsan* as a foundation in behavior can feel what others feel. So who sees himself in the needs of others and does not see himself at the time of worship to God is called *muhsin*.

This awareness of God's message makes a person will always want to do his best and treat others more than himself. The content of God's message in the word *ihsan* in verse 90 of Surat An-Nahl can be used as a way of view or noble and even *sophisticated* approach in social interaction, not only in the cultural but also structural realm. The application of *ihsan* in all aspects of life can foster a noble attitude (*akhlak al-karimah*) which in archipelago terminology is called *teposeliro*.

Ihsan Sophistication: Between the Heart and Psychology

Ihsan means a self-awareness that consistently believes that he sees God too much, and when he is unable to realize the vision, then he needs to realize that God sees it. Basically, it is impossible for a person not to see God, if he realizes that all the material that can be seen is a creation (*creature*), which must be someone who created it (*creator*), because everything in him and outside of him, is a creation of God. God must be easily seen in the sense of seeing God through His creation. This understanding means that it is the heart that will guide one's beliefs to understand the nature of himself and the nature of other creations.

The concept of *Ihsan* in Islam has the most important contribution, because *Ihsan* is the basic message of religious spirituality. If *Ihsan* values have entered the direction of perfection of belief, then in the end the concept of *Ihsan* embedded in the human heart makes it more and more clear that one has strong Islamic fundamentals (Taufiq 2016: 78). In An-Nahl verse 90, man is commanded to do fair and *ihsan* and must harmonize with each other by behaving well that shades and soothes the heart. The self-determination to follow orders, obey the exhortations, and avoid prohibitions, as a result of the beliefs of his heart, gives rise to a linear effect in the form of a motive to express it in the form of behavior. The presence of the heart in every activity of a servant manifests in every act of his horn.

Ihsan leads the consciousness to true, whole, comprehensive and *kaffah* religion. Individuals who are *ihsan* are only people who are able to apply the values of kindness comprehensively (Attamimi and Hariyadi n.d.: 90). Individuals who apply *maslahat* and transfer good for themselves and others are a useful form of benefit, both for the personal and the surrounding community. *Ihsan* can be a container that includes goodness and *maslahat* that gets sharia legitimacy, so that the effect can bring great and beneficial rewards for the personal and the surrounding environment (Rajab 2017: 1). Internalization of the concept of *ihsan* in the heart as a means of Islamic spirituality is the driving factor behind every action (Bensaid and Machouche 2019:51–63). Happiness is obtained through the search through the question of God. The questions of God are insufficient until they are equipped with love for God and all his creations are true happiness. True happiness is obtained through the relationship between the heart and psychology. Thus, the sophistication of the concept of *ihsan* should be considered as a sophisticated approach from God useful to educate the heart which is then manifested in the matureness of psychology. Therefore, *ihsan* can be viewed as a therapy religious model that is beneficial for psychological strengthening, developing personality, and mental health that can increase piety, piety, sincerity, gratitude, and other good deeds. .

Actions, actions, and behaviors are beneficial to the life of humanity, both individual, community, and the surrounding environment. The deeds, actions, and behaviors of obedience, piety, and worship manifest in the physical and psychological development of humanity, both individual, community, and the surrounding environment. The behavior, actions, and behaviors, obedience, piety, and worship have a positive impact on human life, it can certainly be able to become a model of Islamic psychotherapy in prevention, curation, and mental rehabilitation, such as stress, traumatic, psychosis, psychoneurosis, frustration, and depression. Here there is a correlation between the letter of An-Nahl verse 90, educating the heart for psychological maturity.

Misperceptions and Lack of Implementation

The interpretation of *ihsan* as something *mandub* (recommended or circumcised) namely by doing virtue perfectly and maximally so that it exceeds the standard limits that have been determined. *Ihsan* also includes several things, namely *ihsan* carrying out obligations, loving fellow human beings such as loving oneself, and sincerely (Al-Qurthubi 2006:65–66). *Ihsan* is the best action that is reflected in various attitudes, behaving well, carrying out work to the maximum, carrying out work sincerely, doing good to others such as doing good to yourself and carrying out obligations perfectly beyond the specified standard limits.

Although *ihsan* becomes a message and a noble approach comes from Allah Swt, it turns out that not all educational institutions apply it as an approach in shaping the character of students. This is due to the assumption that *ihsan* is only a foundation in the spirit that prioritizes spiritual aspects rather than science, even social. Whereas *ihsan* which is one aspect of Islam is prophetic to radically change the socio-cultural order that puts social charity as a center for eating. Human existence (Thanksgiving 2012:vii). This view puts humans in a dynamic position, carrying out the mandate as the manager of the earth in order to realize material and spiritual welfare. In other words, human beings are actors of history, historical change and transformation, social, cultural, even national changes and transformations.

Generally, many educators in educational institutions use a behavioristic approach in fostering the character of students through the habituation process by stimulating students with the aim of giving birth. a response. This is not wrong, but in Islamic studies, it is less than perfect, because it will only make the learner take one action if he knows that the action is will get a reward (*reward*) if it is true and will get punishment (*punishment*) if wrong, especially in this approach naming the potential that humans have with Animals (Anwar 2017:78). This assumption presupposes that it is habits that determine the success of character education. Not wrong, but here the reason of love and love (*ihsan*) becomes lost, because the learner does something after he understands and knows what will he get. *Ihsan* as an approach to character education leads to the selfless destruction of all bad passions (*al-Nafs al-ammārah bi al-sū'*) *selflessly*. The power of *al-Nafs al-Shayathāniyyah* is so great, that it is the very *wara'* (careful not to cross the line) who can avoid it.

Islam teaches people to refrain from something precisely when one wants it. In Nazham Burdah as quoted by Haidar Bagir, it is mentioned that "lust is like a weaned baby he will struggle if not given what he asks for" (Share 2019:38). Thus *ihsan* educates the character of man to always avoid bad lust not based on what he derives from the results of his actions, but rests all deeds as a worship and all worship are done not out of fear, hope, but because there is a sincere, noble love for Allah the creator of all. creatures. Love is a strong foundation in interacting with others, considering others like himself as well as being able

to give more to others is the essence of *ihsan*. If this approach can be applied to the context of fostering the character of learners, it is not impossible that sincere, loving and loving characters are formed. From here the implementation of An-Nahl verse 90 becomes an obligation in educational institutions in order to shape the character of students in accordance with guidance.

CONCLUSION

This study shows that *ihsan* as a message and approach has relevance in shaping the character of learners in accordance with the signals in the Qur'an. Sophistication of *ihsan* as an approach, presupposes a close relationship between the heart and psychology implied in Surah An-Nahl verse 90. Although *ihsan* as an approach is widely used as a means of getting closer to God in the world of Sufism, but *ihsan* turns out to be a practical approach in the world of character education. Generally, educational institutions use a behavioristic approach in fostering the character of students, whereas judging from the history and pattern of implementation, it leads to a pragmatic approach. (*Reward and punishment*). This study also shows the importance of a deep understanding of *ihsan* as one of the foundations in Islam. *Ihsan* can be a model of religious therapy to strengthen psychology, such as: personal, and mental health that can improve piety, laughter, sincerity, gratitude, and other good deeds. All acts, actions, and behaviors, obedience, piety, and worship have a positive impact on the life of humanity. *Ihsan* is certainly able to become a model of Islamic psychotherapy useful for prevention, curation, and mental rehabilitation, such as stress, traumatic, psychosis, psychoneurosis, frustration, and depression by making love as its main foundation. Although *ihsan* is not understood by many educators in teaching and learning activities in schools, it is not too late to make *ihsan* as an approach in education. Educators must instill an understanding of love and love to learners, because without it, no matter how sophisticated the educational approach used will not work. Therefore, *ihsan* can be one of the approaches in character education that teaches learners about love and love. A perspective that sits love as a symbol of communication and interaction between each other.

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