

THE EFFECT OF GENOCISM IN ISLAMIC EDUCATION THOUGHT

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Abstract: *This study is very interesting to study, starting from the background that discusses the emergence of the understanding of Sufism or genocism among Muslims which was marked in the 8th to 13th century Masehi. Sufism or genocism it self is an understanding of getting closer to Allah Swt so as to get happiness in this world and the akhirat. The methodology in this research is descriptive qualitative, with historical approaches and other related sources. From the results of this research, it can be found about: the development of genocism in the realm of Islamic thought, monumental figures and works, the division of Sufism, traces of genocism in Islamic education thought and the influence of Genocism in Islamic education thought.*

Keywords: *The Effect, Genocisme, Islamic Education Thought*

Introduction

The author will begin this paper with the story of a Sufi and his student, a story that was actually written by HaidarBagir, this time repeated with a different editorial, but with the same meaning. There was a famous Sufi named Ibrahim bin Adham from Balkh Central Asia. Once when he was walking with his student named Saqiq al-Balkhi, on the way they saw a bird fluttering on the ground because of a broken wing. Before they could react, another bird appeared from the air, carrying food in its beak. Then the bird came down and approached the bird with broken wings. Then he also gave the food that was in the beak earlier. Seeing this incident, Saqiq al-Balkhi spoke as if to himself. "Oh Allah, I am really afraid of my sustenance. For a bird with a broken wing, Allah guarantees sustenance for a bird, let alone a healthy human being.

Hearing this, Ibrahim bin Adham said, "HeiSaqiq! How strange you are! Why just pay attention to that bird with broken wings and helpless. Why don't you look at that healthy bird, because it is healthy to find food and then help the poor bird. Ibrahim bin Adham would like to say which is better, to be a helpless bird, or to be a healthy bird that can help other birds. A good Sufi is not someone who is poor, weak, unhealthy and then ultimately depends on others. But a good Sufi is a Sufi that has equilibrium with the facilities of this world and the hereafter.

The short story above can at least provide a new refresher regarding the Sufi "stigma" that is already stuck in the heads of most people. Borrowing the term HaidarBagir, this is what is known as positive Sufism. Maybe, and it must be for someone to have a lot of wealth, but his property is used proportionally not only to be enjoyed by himself and his family, but to empower the weak.

Description below will explain Sufism which is more humane and may be different from the old existing paradigm.

Method

This study uses a qualitative descriptive research method, by describing words, by collecting primary data sources and secondary data sources related to the discussion, by multiplying the reading literature, the authors get information from this literature study.

Result and Discussion

1. Definition of Gnosticism

Gnosticism in Islamic terminology is another term for Sufism and 'irfan. Meanwhile, the Western world is familiar with Sufi and mysticism. However different, the term actually has the same estuary, namely Sufi or Sufism. The terms related to gnosticism will be thoroughly discussed in the following description.

Sufism has actually become the Indonesian language. Sufism is defined as teaching and a way to get to know and get closer to Allah SWT. thus obtaining a direct, conscious relationship with Him. As for people who are experts in Sufism, they are named Sufi. To further refine the definition of Sufism, the following will be explained according to the views of several figures.

The first comment came from a charismatic and multi-talented scholar, Buya Hamka. According to him, the meaning of Sufism and its origin is a dispute between linguists. Half of them said that the words were taken from the word sifa, which means holy, clean, like lightning. Half said suf means animal fur. Because they hate the pretty clothes, the clothes of the people of this world (Hamka, 1983:1). Suffah, is a group of the Prophet's friends who set themselves aside in a remote place next to the Prophet's mosque. Sufana, is a wooden compatriot who grows in the desert of Arabia. But half of linguists and historians say that the word Sufi is not Arabic, but Greek, which has long been Arabized. Originally theosophie. It means divine knowledge. Then Arabized and pronounced with the tongue of the Arabs until it turned into Sufism.

According to other scholars, Sufism comes from the words al-saff (line), al-safa '(clean), Sophia (wise), al-suffah (horse saddle), or al-suf (coarse wool). But according to most scholars the closest to the truth is al-suf (coarse wool), because according to the researchers of Sufism, people who practiced Sufism used to have a habit of dressing from coarse wool. Coarse woolen garments are a symbol of modesty, or even poverty that is anti-luxury. In addition, this dress also means a symbol of protest against the rise of luxury in the midst of people's poverty (Komaruddin Hidayat, 2001:111).

According to Abuddin Nata, Sufism is a spiritual teaching in Islam that has been taught by the Prophet Muhammad. with a simple life (zuhud) and his worship has been exemplified by friends (Abuddin Nata, 1994:156). In relation to suf (woolen cloth), Thomas W. Lippman also commented, according to him, Sufi is defined as a person who wears coarse wool similar to the clothes of Christian monks because Early Sufi practitioners wore this cloth in their asceticism since the 9th century. Likewise, Reynold A. Nicholson also argues that in the beginning there was contact about the theory between Islamic Gnosticism and Christian Gnosticism so that there are similarities in both (Thomas, 1995: 64).

In general, the purpose of Sufism is to get closer to Allah SWT. Harun Nasution argues that the goal of Sufism is to have a direct and conscious relationship with God so that it is true that

someone is in God's presence (Harun Nasution, 1995:56). He added that the means of being able to approach God are through self-isolation and contemplation. Sayyed Hossein Nasr also gave his comments on this, according to him, the purpose of Sufism is to enable people to realize divine unity so that it is always in the truth and return to the previous primordial covenant between God and humans (Seyyed Hossein Nasr, 1999:32).

2. Epistemology of Gnosticism

Epistemology is a way of obtaining correct knowledge (Yuyun Suriasumantri, 1996:100). In the context of this discussion, what is meant by the epistemology of gnosticism is a way of practicing the teachings of Sufism. It is incomplete to talk about Sufism without mentioning *tazkiyah an-Nafs*, and indeed in many literatures it is also found that one of the methods of Sufism is to do purification self. As purely as possible so that there is not the slightest stain, with it a person will get the goal he wants, which is to be close to God.

What becomes mystical knowledge is that abstract supra rational objects such as the supernatural, including God, angels, heaven and hell, also include love, happiness, difficulty, belief and so on. All these objects cannot be understood rationally (Ahmad Tafsir, 2006:118). Knowledge about Sufism is not obtained through the five senses nor through rational reason, but knowledge of Sufism is obtained through feeling (Ahmad, 2014).

In the book *Introduction to Sufism* written by the compilation team of the North Sumatra IAIN Islamic Higher Education Development Project, the way to obtain Sufism is to understand the main sources of Islamic teachings which contain the foundation for the practice of Sufism, namely:

1. Alquran
2. Hadis
3. The life history of the Prophet, Khulafau ar-Rashidun and the other companions of the Prophet
4. Social situation
5. Kalam schools (Tim Penyusun Proyek Pembinaan Perguruan Tinggi Islam IAIN Sumatera Utara: 21-25).

In Sufism, it is explained that there are a series of rituals that must be performed by someone who wants to acquire Sufism:

1. *Takhalli* is the first step that must be taken by emptying oneself from an attitude of dependence on the delights of worldly life, by keeping away from the delights of worldly life, by keeping away from immorality in all its forms and trying to get rid of the impulses of lust.
2. *Tahalli* is the second step by adorning oneself by familiarizing oneself with good qualities and attitudes and actions, running according to religious provisions, both physical and mental.
3. *Tajalli* is the disclosure of magical nurses for the heart.

There are other ways that can be taken to get a knowledge. It is completely spiritual in nature, without any connection to the material world and does not involve any empirical or rational processes. This alternative theory is described using an analogy of the soul. According to the author, this theory is closer and identical to the epistemology of Sufism.

Al-Ghazali in the book *Nukilan Islamic Thought Classics* likens the heart to an empty pool, knowledge is like water, and the five senses are like tributaries (*anhar*). There are two ways to fill the pond with water. The first way is to let or direct water into it through

a tributary, until the pool is completely full. The second way is to dig deeper into the bottom of the pond until water gushes from the bottom and fills the pond, at the same time all the tributaries are completely stopped. Likewise, a person can acquire knowledge by tightly closing his five senses and then isolating oneself (khalwah) to improve and improve one's morals, as well as diving into the bottom of his soul until the well of knowledge springs from within and fills his heart (Hasan Asari, 2012: 80-81).

In short, knowledge is not always obtained using empirical and rational methods, knowledge can also be obtained from Inspiration as a divine gift to whom He wills. But this is certainly not easy, people who are gifted with the advantages mentioned above need the qualifications of submission and closeness to Allah SWT. the special one. More specifically at the level of Sufism, that in order to obtain the true essence of Sufi, a person must be completely clean in spirit (tazkiyah an-nafs).

3. Development of Gnosticism in Islamic Thought Treasures

In the context of practice, Sufism has actually been practiced by the Prophet. since the early days of Islam. This can be seen from the habits of the Prophet Muhammad. do contemplation in Hira cave until iktikaf in the mosque. More than that, the Prophet's life pattern. which is very simple to set an example for the next generation. Such Sufi practices continued until the time of friends and tabi'in. The development of Sufism actually only started when the 8th century until the 13th century. This will be examined in the next sub-discussion.

In order not to go over the historical priorization of the development of Sufism, there are interesting things that should be noted that the development of Sufism is not only in the East or Islamic world. What the author wants to say is that the development of Sufism has also occurred in the Western world. Recently, the Western world has been flooded with hundreds of books published for seekers of God (salik) and reflect the breadth of perspectives found in original texts from ecstatic Sufism to ordinary Sufism (Muhammad Sholikhin,2013:12). According to Carl W. Ernst's records, at least since (1750-1950 M) Europe and America turned their attention to religion to be studied seriously, Sufism became the subject of study and controversy between Muslims and non-Muslims(Carl W. Ernst, 1997:1).

For example, in France, Sufism is widely accepted among intellectuals through the writings of a mathematician who later turned into a metaphysician, Rene Guenon who is also known as' Abdul Wahid (d.1951 M), his famous book is *The Crisis of the Modern World*, Titus Burckhardt, wrote the book *An Introduction to Sufi Doctrine*, Henry Corbin also participated in evoking Ibn 'Arabi's teachings through his *Creative Imagination in the Sufism of Ibn' Arabi*. Frithjof Schuon wrote the book *Understanding Islam*, Martin Lings, with his Islamic name Abu Bakr Siraj ad-Di@n also wrote the book *What is the Sufism*. A prominent Iranian scholar, Sayyed Hossein Nasr also wrote *Sufi Essays and Islamic Spirituality* (Muhammad Sholikhin,2013:12-13).

The row of names of Western scientists above is a small part of the people who contributed greatly to spreading Sufi in the West. Some of them are still struggling and consistent to become the torch in the midst of the darkness of modern life today.

4. Traces of Gnosticism in Islamic Educational Thought

Sufism or spirituality touches almost all Islamic scientists, for example the scholars of Fiqh namely Syafi'i, Maliki, Hambali and Hanafi also do not rule out the concept of Sufism. There are so many statements that have come out from these scholars of Fiqh which are based on Sufism.

In its heyday the concept of Genosticism did not get criticism from some scholars' although al-Ghazali had criticized the Parepathic concept, but not Genosticism. However, various assumptions that came after that said that Sufism led Muslims to a real decline. The traces of Genosticism in Islamic thought can be seen from the works of the ulama 'themselves. From the names and works of ulama'nya will become very popular terms in the Islamic world. As an analysis, if the scientific presentations of thought and schools of thought have a wide space in their development, then it is certain that the works that are often encountered are those related to Sufism or Genosticism.

When viewed from the point of view of the problem, it can be observed that a number of Sufism concepts clash with others. For example historians wrote about rationalists (Parepathetics) after al-Ghazali's criticism of Sufism, the most famous writings criticizing this were Maqosidul Falasifah, Tuhfat al-Falasifah which were made to refute logic and rationality even though philosophy still emerged in the West. However, philosophy in the Eastern world has almost disappeared, even in schools and madrassas are no longer taught the science of philosophy. In this century Gnostic teachings experienced a golden age politically and ideologically.

Then this was used as a weapon to counter Parepathetic teachings in the East, so that the direction of Eastern thought that began in rationalism turned into Sufism.

5. The Influence of Genosticism on Islamic Education

This section is the most difficult part of the process of writing this paper because it is not explicitly found in the literature. Even if there are very few. The following description is purely the result of ijtihad alone, with the consideration that if it is true, it gets two rewards, but if it turns out to be wrong, it still gets one, while waiting for constructive comments from other readers.

In the 8th century until the 13th century, as explained in the previous section, was the beginning and peak of the development of Sufism. At the same time, Islamic civilization was experiencing a downturn and a vacuum in various fields. Talking about who was wrong is the most partuncomfortable, but nevertheless history is history which is seen as a measure of truth. History must objectively tell what it is.

In fact, the stagnation of Islamic civilization during its decline can be seen from two factors; first, the internal factor, namely the stagnation of the spirit of scientific thinking, to borrow Fazlur Rahman's term "closing the door of ijtihad" which was marked by the abandonment of logical lessons or aqliyah sciences and philosophy during the Caliphate of Al-Mutawakkil, after previously growing rapidly during the Caliphate. Al-Makmun. Instead of improving the situation, in a situation like this a large portion of the attention of Muslims has turned to the tarekat and the Sufis. As a result, the attitude of fatalism was lodged in the hearts of Muslims at that time. Muslims are only busy dealing with their closeness to God until they forget to build civilization. Apart from that, the habit of reminiscing with history has become a mainstay, that previously Islam was victorious and controlled two-thirds of the earth, but absolutely no real effort has emerged to reclaim this heyday.

The second factor is external factors, namely factors that come from outside of Islam. This was marked by the collapse of the Abbasid dynasty in the 13th century by Mongol attacks.

Tragically, not long after that, the majority of Islamic countries were also colonized by the West. Politics and power is one of the factors that influence the success of education. Not only education, all lines will be affected if Muslims do not have power. Again, Muslims can only remember the triumphs of Islam in the classical era, not only during the decline, but to this day there are still many Muslims who are immersed in reminiscing about historical romance. However, many historians "scapegoat" Sufism as the cause of the decline of Islamic civilization. This reason certainly has arguments, but in fact the cause of the decline of Islamic education is not singular, there are many other factors causing it. According to the author of positive Sufism, as explained in the preamble of this paper, it must remain and be studied in Islamic education, because what is the goal of Islamic education is the same as the goal of Sufism, which is to get closer to Allah to achieve happiness in the world and the hereafter.

Conclusion

The thing to be grateful for is that the development of Sufism today is not only in demand in the Eastern world (Islam), but the Western world also welcomes the teachings of Sufism. The evidence regarding this statement has been described at length in the previous section. In addition to the need for a comprehensive reorientation of Sufism for Muslims, the paradigm of Sufism which has been a bad stigma among Muslims should be removed as far as possible by replacing it with positive Sufism. Of course this requires a model from Islamic scholars, figures and elites. Even though history records that Sufism has become one of the factors causing the decline of Islamic civilization and even the vacuum in all fields, Islamic education in particular or Muslims in general still need Sufism as a "brake" in life and life. In the field of education, actually what is the goal of Sufism is directly proportional to the goal of Islamic education, namely to obtain the pleasure of Allah SWT. for the sake of achieving happiness in this world and the hereafter.

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