# TRANSFORMASI MANUSIA MENJADI "TUHAN": STUDI KRITIS-ELABORATIF AKSIOLOGIK PENDIDIKAN ISLAM DENGAN TASAWUF FALSAFI

## HUMAN TRANSFORMATION INTO THE "GOD": STUDY OF CRITIC–ELABORATIVE AXIOLOGY OF ISLAMIC EDUCATION WITH PHILOSOPHICAL SUFISM

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## Abstract

*Embody an al-insan al-kamil is the ultimate aim of Islamic Education and philosophical Sufism. This human construction can be emerged through education that internalizes divine natures in the subject of education. Therefore, between Islamic educational philosophic has dialectical relation to embody human into "God". Therefore, this article focused on the construction of Islamic education in realizing al-insan al-kamil (a complete man) which has similarities with the goals of philosophical Sufism. The aim is to analyze and understand the construction of human transformation efforts into "God" as the axiological orientation of Islamic education and philosophical Sufism. Hence, the current article used a qualitative approach with a literature review of research type to elaborate the focus. Meanwhile, the data analysis used was content analysis and interpretation methods. Islam that integrated to the aim of philosophical Sufism may encourage the born of ideal human beings (al-insan al-kamil). A human that has completeness in the aspects of intellectuality, emotional, and spirituality as the figure of caliph (khalifah) or Abdullah. This human model in the formulation of philosophical Sufism was a human who has "merged" with God; or human who transforms themselves into "God". The practical implications of this research, Islamic education on the theological-philosophical dimensions must continue to unite axiological orientation (Islamic education and philosophical Sufism) to be applied in the process of Islamic religious learning.*

*Keywords: al-insan al-kamil; Islamic education; Philosophical sufism*

## Abstrak

Melahirkan *al-insan al-kamil* merupakan tujuan tertinggi (*ultimate aim*) dari pendidikan Islam dan tasawuf falsafi. Konstruksi manusia ini bisa dimunculkan melalui pendidikan yang menginternalisasikan sifat-sifat ketuhanan dalam diri subjek pendidikan. Karenanya, antara filsafat pendidikan Islam dengan tasawuf falsafi memiliki relasi dialektis untuk mewujudkan manusia menjadi "Tuhan". Oleh sebab itu, artikel ini fokus pada konstruksi tujuan pendidikan Islam dalam mewujudkan *al-insan al-kamil* yang memiliki kesamaan dengan tujuan tasawuf falsafi. Tujuannya, untuk menganalisis dan memahami konstruksi upaya transformasi manusia menjadi "Tuhan" sebagai orientasi aksiologis pendidikan Islam dan tasawuf falsafi. Karenanya, artikel ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan untuk mengurai fokus dan tujuan riset tersebut. Sedangkan analisa data digunakan metode *content analysis* dan interpretasi. Artikel ini menyimpulkan bahwa proses mewujudkan tujuan pendidikan Islam yang diintegrasikan dengan tujuan tasawuf falsafi mampu mendorong lahirnya manusia ideal (*al-insan al-kamil*). Manusia yang memiliki kesempurnaan pada aspek intelektualitas, emosional, dan spiritualitas sebagai sosok khalifah maupun abdullah. Manusia model ini di dalam formulasi tasawuf falsafi merupakan manusia yang telah "menyatu" dengan Tuhan; atau manusia yang mentransformasi diri menjadi "Tuhan". Implikasi praktis riset ini, pendidikan Islam pada dimensi teologis-filosofis harus terus menyatukan orientasi aksiologis (pendidikan Islam dan tasawuf falsafi) untuk diaplikasikan dalam proses pembelajaran pendidikan agama Islam.

Kata kunci*: al-Insan al-Kamil*; Pendidikan Islam; Tasawuf falsafi

## INTRODUCTION

Embody a complete human (*al-insan al-kamil*) through education based on the reason and revelation (Assegaf, 2011: 2; Nata, 2010: 36; Tobroni, 2008: 19; Hidayat, 2016: 1-22), is the form of absoluteness in the theoretical-normative and applicative-normative domains. Moreover, if without the education process, as the conclusion of Harahap's (2016: 140-155) research, the subject of education will not understand the essence and nature of themselves. Even though education, the subject of education may be able to be brought to the essence of God (Mahfud, 2018: 82-96; Fauzi, 2017: 1-17). Therefore, Islamic education is oriented to embody the divine value and also internalizes the God's nature in the subject of education. It means Islamic education requires transforming the subject of education into the completeness dimension of their humanity in which there is the potential of divinity. From the religious knowledge (cognitive) framework transformed into the meaning and value internalized in the subject of education. This pattern was agreed upon by Chasanah (2017: 76-91) in her research that the achievement can be the parameter of the truth of an education system implementation.

Conversely, if Islamic education relinquishes the role, then it will bear an educational subject that has no divine awareness. In fact, the subject tends to lose "value" as a human with the title of Caliph and *abdullah*. The development of integrative human potential (including human intelligence and divine intelligence; psychic and psychological intellectuals) cannot be separated from the Islamic education. Moreover, in Deswita's (2010: 186-196) research said that Islamic education is aimed to develop *al-insan al-kamil* which integrate all intelligence (for instance physic, emotional, intellectual, and spiritual). Therefore, the characteristics exist in *al-insan al-kamil* include the optimization of mind potential, adorn themselves with divine nature, function the intuition as the faith container, and have moral character.

In the Sufism study, *al-insan al-kamil* emerged according to the potential of *ruhiyyah* which continually increase the spiritual potential. That is, it emerges based on the spiritual dimension which is able to complete the *ruhiyyah* dimension. The success of this spiritualization depends on the level of individuality development to be able to understand the self-meaning creatively. It is normal if in Iqbal's philosophy there is a concept of Khudi which is the highest level of selfhood pursued through obedience to God, self-control and God's caliphate (Rusdin, 2016: 251-271). The self in Ibn 'Arabi's opinion is a *tajalli* form of God; inside the human, God's names can be seen clearly (Ali, 2017: 16-37). Even Ali's (1997) conclusions explain that *al-insan al-kamil* is a complete human being from the point of existence -because he is a manifestation of completeness of the image of God reflected in the name and the nature of God- and also from the point of knowledge - because he has reached the highest level of divine awareness. It means the most essential completeness in *al-insan al-kamil* thus can be a caliph is a high mental spiritual quality, as concluded by Mahmud's research (Mahmud, 2014: 33-45).

Therefore, *al-insan al-kamil* may put himself into the guard and preserver of nature (Ali, 1997: 132). This human, according to Umiarso & Makhful (2018: 129-154) in their study, will orient his life to the transcendental values (divinity without relinquishing the profane values (humanity) or in vice versa carrying out the profane actions oriented (intentionally) to the transcendental values. In fact, he always reflected or mirroring all God's natures in his behavior; in common if a leader has this soul which reflected on the peace atmosphere (Fauzan, 2016: 103-120); He is also very concerned about the environment because inside him there is an integrated value of *illahiyyah*, *insaniyyah*, and *alamiyyah* (Munfarida, 2017). Because he has the maturity as a Caliph as well as *abdullah* put in the earth and spreading the mercy. Cleary, a human who has reached the level of spirituality completeness will have constructive behavioral sensitivity (*al-akhlaq al-karimah*) in the form of God's nature. Indeed, it is necessary to be recognized that internalization and improvement of spiritual values have implication to the personality and character building as the fundamental of human mindset

until obtaining the moral standard, as the conclusion of Ulfa (2017) and Idris (2017) studies. That is the development of human and divinity potential into the human completeness (*al-kamilin*) through Sufism may be realized. As well as the Islamic education through the integrative spirit oriented to worldliness and eternity or between the physical dimension and spiritual dimension has goals in accordance with the life philosophic namely faith, *Islam*, and *ihsan* (goodness). Therefore, Islamic education is necessary to internalize the perennial values to the educational subject thus he is able to "merge" with God.

According to the description above, the current article focuses on the axiological construction of Islamic education in realizing *al-insan al-kamil* through the integration effort of philosophical Sufism values. The form of elaborative axiology is expected to be able to facilitate the anthropocentrism and theocentrism phenomenon in the community at present. The focus of this research is raised in a question: How can human transformation efforts into "God" in the frame of the axiology of Islamic education and philosophical Sufism? Therefore, the purpose of this research is to analyze and understand the construction of human transformation efforts into "God" as the axiological orientation of Islamic education and philosophical Sufism.

## METHOD

From the framework of this research focus and the purpose, then it is more and strongly suitable if using the qualitative approach with library research. Hence, the focus of problem and data collection emerges based on the review of literature by choosing the literature related to the research conducted. In addition, the data source of this article is from the literature about Islamic educational philosophy and philosophical Sufism in the form of the book, journal, and many similar things. Those pieces of literature are not limited by year (classic or contemporary) or place.

The data analysis technique used in this article is content analysis that is a method which analyzes the content of the message in literature. This technique is used to review and

understand the construction of *al-insan al-kamil* in the perspective of Islamic educational philosophy and philosophical Sufism. Besides the method mentioned, the present article also uses interpretation as the way to elaborate on the meaning contained in the text –read literature-reviewed. Therefore, the present article may emerge the construction of theoretic-normative about Islamic educational axiology. In the Islamic education, all the experts like Naquib al-Attas (1992: 84; Wan Daud, 2003: 174), Arifin (2003: 108), Tafsir (2008: 75), Nata (2010: 63), or Jalaluddin (2011: 132) agreed that the main purpose of Islamic education in the theological, philosophical, and practical dimensions is to build ideal human beings (*al-insan al-kamil*).

## RESULT

### Axiology of Education in the frame of Islamic Education Goal

Simply, it can be said that axiology is one of the branches of philosophy tries to reflect the use of science. Naturally, if it is said as the values theory related to the use of acquired science (Latif, 2014: 230; Hartman, 1967: 95). Because learning values, then axiology often called as the basic knowledge of values (Bahm, 1993: 4). In Islamic educational philosophy, education axiology is the formation of the educational subject which is in accordance with perennial values –read: Al-Qur'an and As-sunnah. The educational system designed is inseparable from the prophetic ethic that underlines the science construction and its implementation. It is intended to frame the side of axiology education with prophetic-perennial values; thus Islamic education is necessary to deliver the educational subject to the divine awareness.

The awareness will be built is not pragmatic and temporal, but universal which then can be actualized into *al-akhlaq al-karimah*. In this framework, axiologically Islamic education can be evaluated the "benefits values" for the community. Include the relation with prophetic ethic values that become the fundamental of science and the implementation of its educational system. It means Islamic education should meet two criteria of assessment on this axiological

dimension, namely: *first*, theological criteria; Islamic education may emerge the educational output that has divine awareness –read: not only a figure of *mu'min* and *Muslim* but also a *muhsin*; *second*, criteria of socio-anthropological; in which the educational output may contribute in the development of science and technology as well as be beneficial to the progress of society. Simply, these two criteria are summed up in the concept of *Khalifah* and *Abdullah*; where these two concepts must not stand alone, they are integrated in one unit.

By this construction, the output of Islamic education is actively participated among the industrial community without abandoning the nature of its selfhood as Abdullah. It is not easily dragged into the tide of industrial community which creates the liberated territory from the authority of religious values, as stated by Peter L. Berger (1990: 129). It is also stated by Hilmy (2012: 1-26) that the negative implication from industrialization is not necessary to uproot the existence of selfhood. Furthermore, as said by Muhadjir (1998: 59), moral –read the value of Islam normative- universalism drives the knowledge to develop more prospectively because it offers a meaningful analysis of *meta-science*. Therefore, Islamic education moves progressively-religiously to build the integrative goa order (that is the goal of profane and transcendental). If this pattern can be actualized, then the aim of education will be formulated at least have high ideality, contextual and holistic.

Why does it must be there? Because the basic concept of education of Alquran perspective is the systematic way to develop and build the human physical and spiritual potential in balance manner thus may bear *al-insan al-kamil*. Inside this human, being model has been engraved with broad scientific insight and high divine awareness. He continually explores the thought critically toward the natural phenomenon, thus emerging the divine awareness inside. Then, axiologically this humanity potential is the normative message reflected in QS. Ali Imran verses 190-191 about *ulil albab*. There is another term that more appropriate namely *ulil 'ilmi* that is a human who has knowledge based on reality, broad insight, able to do *ma'rifah* to the God, as well as has monotheism firmly because has reached *khassyah*, as concluded by Budiyanti, et. al (2016: 51-75). in this context, Mastuhu (1999: 25) tends to put human as dzat *theomorfis*; because he will act as God's behavior.

It cannot be denied if the aim of Islamic education has a comprehensive framework. If specified, those aims consist of several aspects, for instance: the aspect of divinity and morality; reason and science; physical; social; psychology; beauty; and skills (Daulay, 2014: 83). However, these aspects will be collected at the culmination point, namely the muttaqin human construction in the infinitum dimension with a range of linear-algorithmic lines, namely *Mu'min, Muslims* and *muhsin* lines. That is, the value of emerging Islamic education remains bound by the spirit of prophetic ethics as a standard of ethics, aesthetics, or logic of humanity. Thus, every action and activity of the subject of education is oriented towards the value which is positioned as a central one that must be internalized.

Therefore, the prophetic values embodied in the profile of *al-insan al-kamil* are arranged in the formulation of the educational objectives. The highest value that must be internalized to realize *al-insan al-kamil* is the value of monotheism; where this value is the epicenter of life and the mode of existence of the subject of education. That is Islamic education to realize values in the real form represented by a monotheistic human model - which in Islam only exists in the prophet Muhammad. It is common for al-Attas (1992: 85) to say because the concept of education in Islam is only about humans, then its formulation as a system needs to take a perfect human model in the person of the prophet Muhammad. In this context there is a strong relationship among the goal and value, or among *al-insan al-kamil* with monotheism-reading of divine awareness. Islamic education itself makes it possible to encourage the subject of education to better understand, appreciate, and "merge" with God.

Therefore, divine awareness develops the theocentric worldview and guides the subject of education to existential evolutionary movements into *al-insan al-kamil*; namely humans who attribute God's nature. This human model is a human with divine awareness soaring vertically into the sky, but his charity dives sharply on the earth -caring about himself, his neighbor and his environment. Roqib (2009: 31) in this context also provides a framework that what is said to be perfect human beings are people who understand about God, themselves and their environment. Therefore, the subject of education needs to be mobilized to stadium *al-insan al-kamil* through the internalization of Sufism values such as Islam, faith, ihsan, creed, siddiqiyyat, and qurbat. The process of Islamic education must be able to help develop human potential (*caliph*) and divinity (*abdullah*) that exist in the subject of education.

According to the description above, it is clear that the axiology of Islamic education needs to prioritize perennial values such as prophetic values. From this value, human awareness will emerge along with the growth of divine awareness on the educational subject simultaneously. It means the growth of this two awareness is not separate and dichotomous; the concept of *al-insan al-kamil* is formed from the construction of the caliph and abdullah who have a balanced orientation between the profane and transcendental dimensions. This is in accordance with the results of Imam's (2015: 153-171) research which concluded that through philosophical Sufism laden with philosophical thoughts became an inspiration to develop a methodology of Islamic education that helped perfect divine awareness.

Based on the axiological approach, it is clear that Islamic education has a function and strategic role to form, develop, and preserve prophetic values. From this framework depart an effort to achieve the goal of Islamic education systematically with strong foundations (theologically and philosophically). All instruments of Islamic education are directed and focused on developing human potential into good humans;

namely, man moral which includes material and spiritual life (al-Attas, 1992: 54). On this side, the values of Sufism can be to strengthen the ways of Islamic education to realize *al-insan al-kamil*. Sufism-based efforts that can be executed is to encourage the subject of education to cleanse themselves (*takhali*) from something contemptible, and decorate it with something good (*tahalli*) to reach a level that is closer or even "united with God (*tajalli*).

## Islamic Education Based on Sufism Values

There are many reviewers starts from library research even field research which tries to analyze Sufism. One of the expert who conduct a research holistically is Nicholas Lo Polito (2010) in his thesis entitled *Abd Karim al-Jili: Tawhid, Transcendence and Immanence*; where he tried to understand holistically the thought of Abd al-Karim al-Jili and to describe his contribution in developing the medieval Islamic mysticism; or Kautsar Azhari Noer (1995) who reviewed about *Ibnu 'Arabi: Wahdat al-Wujud dalam Perdebatan*; who focused on the point of views of Ibnu 'Arabi related to *al-insan al-kamil* in philosophical sufism. Patrick Laude (2010) in *Pathways to an Inner Islam: Massignon, Corbin, Guenon, and Schoun* who elaborate the intellectual lines of reviewers of Islamic study (Sufism) such as Louis Massignon (1883-1962), Henry Corbin (1903-1978), Rene Guenon (1886-1951), and Frithjof Schoun (1907-1998). There is also comprehensive ways of discussing Sufism that is *Sufism, Love & Wisdom*. This review contains almost all thought of Sufism intellectual figure and also try to understand the construction of doctrine built by the Sufism figures (Michon & Gaetani, 2006).

More specifically, particularly regarding the study of Sufism at the locus of Indonesian region there is Septiawandi (2013: 183-199) which describes *Pergolakan Pemikiran Tasawuf di Indonesia: Kajian Tokoh Sufi ar-Raniri*; where he tried to uncover the concept of Sufism al-Raniri by comparing it with previously existing tasawwuf thoughts; or the writings of A. Zaini Dahlan, et al., (2013: 68-78) about *Konsep Makrifat Menurut al-Ghazali dan Ibnu 'Arabi: Solusi Antisipatif Radikalisme Keagamaan Berbasis*

*Epistemologi*. This paper tries to compile two great thinkers in the history of Islamic civilization, namely al-Ghazali and Ibn 'Arabi, which in its conclusion states that although the paradigm built by al-Ghazali is different from Ibn' Arabi, but there is a meeting point between them, even al- Ghazali is considered to justify the truth of the paradigm built by Ibn 'Arabi. Reflections of the paradigm of the two figures embody the "nodes" (main principles) in Sufism. al-Ghazali declared it with *tahalli*, *takhalli* and *tajalli*. While Ibn Arabi, in addition to the triumvirate, built it with the doctrine of *al-wahdah al-wujud*. There are also writings that stretch Sufism with science, namely the writings of John Walbridge (2018: 1-19) in *The Science of Mystic Lights*.

It means that Sufism has an extraordinary attraction to continually be studied and reviewed, particularly those related to the building theory. Even the values of spirituality contained in Sufism were applied to other disciplines. One of them is in the world of education, as Muchasan (2018: 1-19) writes, which concludes that education needs to have a basis for the values of moral values – read: Sufism to encourage the subject of education to know (understand) God and each activity is directed to God. Others have dived directly to operational aspects of education, as written by Djamaluddin about *Reorientasi Pembelajaran Akhlaq Tasawuf di Perguruan Tinggi*. Systemically, this paper tries to offer a pattern back to religious teachings through the door to tasawuf, especially for the educated, so that this paper tries offered the concept of reorientation of Sufism moral education in the university (Djamaluddin, 2008: 1-13). Meanwhile, in Islamic education, Khairunnas Rajab wrote *Kontribusi Tasawuf-Psikoterapi Terhadap Pendidikan Islam*. This article tries to elaborate the contribution of the psychology of religion developed into religious psychotherapy with an Islamic (sufistic) pattern towards the world of education, especially Islamic education (Rajab, 2013: 75-90).

Those studies are as if they were the building of an organic-functional relationship between Islamic education and philosophical Sufism. That is, Sufism -especially the values in it- functioned as a medium to achieve the goals of Islamic education, and even Sufism was used as the basic framework and foundation for the development of the Islamic education system. If this concept is accepted as a postulation, then Islamic education has a basis for the development of Sufism-style, which can be said simply as Sufism-based Islamic education. This affirmation is to avoid the impression of acculturating the Islamic education system with Sufism which forces the birth of the theory of Islamic education without spirituality.

Therefore, the values of Sufism, particularly those related to the concept of *al-insan al-kamil*, become the axiological basic framework of Islamic education. Because in one study explained, through the paradigm of Ibn 'Arabi it was found that humans have an ontological and epistemological structure that empties into the heart. So that alumni can be an effective approach to realizing educational goals (Ali, 1997). Normally when operational, Islamic education is said to be an educational process that directs the humanitarian potential of the subject of education based on Islamic doctrine to achieve happiness in the world and the hereafter. This attachment to Islamic doctrine places Islamic education to have characteristics that are organic, systematic and functional. Therefore, the roots of paradigmatic Islamic doctrine (that is al-Qur'an and al-Hadist) which is necessary to be internalized in the subject of education by promoting the attitude of egalitarian humanization embodied in the concept of constructive obedience (*al-uswah al-hasanah*). In this context, in addition to the concept, Suyudi (2005: 185) also described effective methods, including: words (*qauliyyah*); actions or behavior (*fi'liyyah*); and determination or approval (*taqririyyah*). While the interpretation provides a mapping of two techniques, namely exemplary and habituation which have relatively the same pattern (Tafsir, 2008: 229-231).

It means the process of Islamic education in the form of learning can be used as a venue for implementing and internalizing the prophetic values that are explicitly or implicitly knotted into a normative message in them. This framework finally raises limits,

learning is a planned learning process by manipulating learning resources to occur in the learning process in a person to internalize prophetic values by heeding the humanitarian potential and divinity of the subject of education. Hence, through Sufism, learning in Islamic education can be emphasized in the formation of the subject's personality of education –read the academics- through his religious experience. Learning in this framework is not only an arena for the dialectics of science but also as an arena for internalizing prophetic values through religious experience. Indeed this experience is very prominent in Sufism and is subjective; hence Ibn 'Arabi, as explained by Takeshita (2005: 152) explained if the guardian -reading a person who enters the highest- spiritual world of knowledge is based on his experience directly and cannot be wrong.

Naturally, there are people who consider that Sufism -in this case, the conventional version- is considered trapped in ritual formalism and relatively less concerned with rational and empirical science (Haryati & Kosim, 2010: 413-428). The Islamic education system still needs to highlight the pace of scientific development such as natural science, social science, and humanities. However, on the other hand, he also needs to integrate the values of Sufism to support efforts to realize *al-insan al-kamil*. This term is a concept of achieving the highest spirituality in Sufism between human beings "united" with God. This process of "unification" in the view of Abdu Yazid al-Bustami is known as "*ittihad*"; Mansur al-Hallaj called it "*hulul*"; while Ibn 'Arabi uses the term "*wahdah al-wujud*".

Thus, Islamic education based on philosophical Sufism provides a way of balance for the growth of intellectual, emotional, and spiritual aspects of the subject of education. In order to achieve this goal, Islamic education cleanses dichotomist in its scientific building. He is more likely to integrate Perennial knowledge with acquired knowledge; between science *naqliyyah* and *aqliyyah* monocotomist is created in Islamic education. Although philosophically, between the two scholars have different epistemological buildings. He needs to remain united so that Muslims are able to reach the glory of civilization in the 6th century until the 13th century AD.

The range of this golden age with monocotomist education was able to produce famous scientists such as al-Khawarizmi, Ibn al-Haitam, Ibn Rusyd, Ibn Sina, al-Khazini, and al-Razi. After the centuries, Islamic civilization experienced setback to date which was characterized by scientific dichotomies, as stated by Daulay (2012: 144). Apart from the problems of civilization, Sufism-based Islamic education also has epistemological buildings in three typologies, namely: bayani, burhani, and irfani. Three typologies blend in to grow the tree of Islamic education theory, so normative texts (al-Qur'an and al-Hadist), rationality-empirical, and intuitive become sources of the epistemology of Islamic education. Although there are those who believe that Sufis irfani is an extension of the Greek Irfani. And it arises from a deep sense of despair and disappointment with the world (Riyadi, 2014: 140). However, in this context, irfani is a direct understanding of the source of knowledge that is not through sense ratios. He is relatively active in dialectic with other epistemological methods to collectively orientate the realization of *al-insan al-kamil*. Because between one another must support each other; if prioritizing one of them tends to be misleading (Qomar, 2007: 152).

**Human Transformation into "God"**

According to the results of Said's (2018: 117-128) analysis, et al. in his research, religious education curriculum needs to encourage the learning process which has a systematic observation, quantitative reasoning, and scientific expression. This means that Islamic education needs to build positivistic reasoning for the sake of "the earth" and not just focus on the "sky" dimension. It must include all worldly and final interests and in detail consist of three relational entities, namely God, man, and nature. Therefore, he is fixed on three dimensions of objectives, including: dimensions of *illahiyyah* (theocentric), *insaniyyah* (anthropocentric), and *kauniyyah* (eco-centric). In the dimension of *illahiyyah*, the subject of education incarnates as abdullah; whereas in the

dimension of humanity and kauniyyah it is necessary to stand as the caliph. This balanced position must be built by every education system; in Fuad's (2014: 1-25) research this concept was claimed to be the theory of the Transcendent Taxonomy.

Therefore, Islamic education that has been integrated with Sufism values needs to also emphasize the completeness of divine consciousness in the subject of education. If we see in Sufism there are two main things that become the essence, namely: *first*, the sanctity of the soul to face God as the Substance of the Holy One; and *second*, and efforts to approach themselves individually to Him (Ismail, 2002: 305). He also encouraged humans to become *al-insan al-kamil* through the doctrines of *al-wahdah al-wujud* (Noer, 1995: 34), "merge" with God (Sholihin, 2003: 79). Clearly, Islamic education was able to build a subject education is very appropriate to be framed with the values of Sufism as self-management. The process which underlies the achievement of the goals of Islamic education (ie the realization of *al-insan al-kamil*) can be carried out through the internalization of the values of Sufism or by the way that Sufis go through. This can be done by still relying on the relational process of Islamic education with values of spirituality. One of them is in the context of art, one of the studies concluded that the world was able to find the existence of God (Dewi, 2010: 205-223).

Thus, Islamic education can produce a perfect and holy subject of education and orient his life to the profane and transcendental dimensions. He also regulates his behavior according to doctrine or normative values of spirituality to be in harmony with the principles of humanitarian benefits. This is the Sufi profile of Islamic education that is able to balance the dimensions of humanity and divinity to reach its great goal, namely "united" with God. This pattern is the same as Mansur al-Hallaj's statement when asked about "the taste" of spiritual completeness. He stated, "For spiritual truths that God himself knows about him" (al-Din Attar, 1966: 265). This means that Islamic education needs to open space for the subject of education to develop their own potential, especially their spiritual potential.

To achieve the subject of education to the level of *al-insan al-kamil*, then Islamic education has a path that can be passed and has stages, namely: *first*, *takhalli*; this stage is an effort to empty ourselves of destructive qualities that are very closely related to humanity's (*al-nasut*) aspects. In this context, Islamic education has the duty to provide knowledge about the nature of human beings as khalifah and abdullah. In interpreting the Khalifah, Islamic education needs to provide a description and explanation of the active potential of humans (in the form of ratios, hearts, and passions). Even the existence of religious moral values which are the pillars of support and control of the active potential of humans need to also be explained and internalized. Meanwhile, when interpreting Abdullah Islamic education explains his duty to "serve" and "understand" to God. However, there is an assumption that the essence of abdullah is the potential for obedience, submission, and obedience that is oriented only to God alone (Ramayulis, 2011: 7). The concept of abdullah should be interpreted as an active potential to continually improve and sharpen his divine awareness to worship God.

At this stage the most essential thing carried out by Islamic education is emptying traits that are not in accordance with the function of the Caliphate (such as greed, greed, selfishness, misery, attachment to animalistic (hedonistic) and *riya'*) and ke-Abdullah-an (such as arrogant, arrogant, lazy, and religious moral decadence). Therefore, Islamic education needs to keep integrating these two aspects (caliph and Abdullah; between profane and transcendental dimensions; or between scientific and religious sciences) as the monochotomic paradigm. In addition to these actionological purposes, this paradigm is to encourage the acceleration of the growth and development of Islamic civilization. As stated by Mas'ud (2002: 14), it turns out that the dichotomic paradigm led to the lagging of Islamic education with a pattern of separation of ratios and revelations; between thought and remembrance. The implication is that paradigmatic anomalies arise, namely the

stagnation of religious humanism in Islamic education which only emphasizes the concept of abdullah rather than khalifatullah.

*The second stage*, *tahalli*; this stage is a process to decorate yourself with the nature and names of God. At this stage, Islamic education can encourage the subject of education to adorn themselves with the characteristics, attitudes, and behaviors that are in accordance with spiritual values. In this context, the behavior that needs to be emphasized is behavior that fulfills outside obligations, namely formal obligations such as prayer, fasting, almsgiving, and pilgrimage; and that is inside, such as faith, obedience, and love for God (Noorthaibah, 2014: 61-62). Values that penetrate within us will bring up the process of spiritual metamorphosis towards the nobility of the soul so that his soul is ready to receive the outpouring of divine light. In extreme terms, this stage can be said as an effort to fill themselves with the characteristics of al-lasut (divinity) so that the human characteristics are broken down and replaced.

Islamic education indeed needs to have a value framework to train, shape and transform the soul of the subject of education. There are circles who believe if the predicate of believers is formed with a persistent effort to find, realize and develop them (Saiyidain, 1986: 124). The word "persistent effort" can be interpreted as an attempt to internalize the nature and names of 'God in oneself through *taubat, khauf, raja', zuhud, faqr, shabru, ridha, muraqabah,* etc. automatically the divine awareness will emerge and develop through the doctrination and internalization – read educational process. Therefore, the behaviorist view that believes on values arise naturally from human behavior (O'neil, 2001: 57); is denied by the thesis of values -such as spiritual values or divine awareness- arise based on the educational process. So, tahalli in Islamic education is meaningful as an attempt at doctrination and internalization of names and divinity (*al-lasut*) on the subject of education while still promoting noble character based on tauhid values.

While *the third stage*, *tajalli*; this phase is said to have been reached when the human soul has been enlightened and "united" humans with God. Therefore, there are circles limiting tajalli as the divine elaboration of the heart, so that when God penetrates the heart of His servant with His nurses, then His grace and grace will abound (Nasution & Siregar, 2013: 74). In this framework, Mansur al-Hallaj termed hulul namely unity of the human nature of God (*al-nasut*) and the nature of the Godhead (*al-lahut*). In one study explained that to arrive at this stage is necessary through the path of mortality, which is to package all thoughts (*tajrid aqli*), imagination, feelings and behaviors, tendencies and desires of the soul, and eliminate all thought power and consciousness; so that everything is solely for God (Rusandi, 2015: 73-88). When using the language of other characters, Sufism is essentially to expose shirk which is counterproductive to monotheism and attempts to expel human beings from the confines of destructive human traits towards *tajalli* and "unite" with God (Damsuki, 2015: 93).

The schematic of the *tajalli* stage which is to be realized is the infinite ultimate happiness that can be felt by the subject of education, because of the adherence of completeness in the nature of divinity in them. However, Islamic education remains on the principle of integration and balance which harmonizes social relations between themselves and others and the environment (nature). Relational harmony with others leads to the development of social science and humanities, while the environment (nature) grows natural science. This pattern places the position of the subject of education as a Khalifah and spiritual self-completeness increases divine awareness which leads to "merging" of oneself with God. This pattern leads him to the pattern of grandeur as Abdullah.

The axiological building is realized holistically –including the goal of profane and transcendental- through the unity of epistemology- commonly called as triadic-namely bayani, burhani, and irfani. Bayani will elaborate the factuality of truth through the contact with qauliyyah verses (texts of al-Qur'an and al-Hadist); burhani by debating the rationality and empiric with qauliyyah verses (signs of God in the universe and human

beings); and irfani itself with intuition (hearth). Thus the human transformation process into *al-*
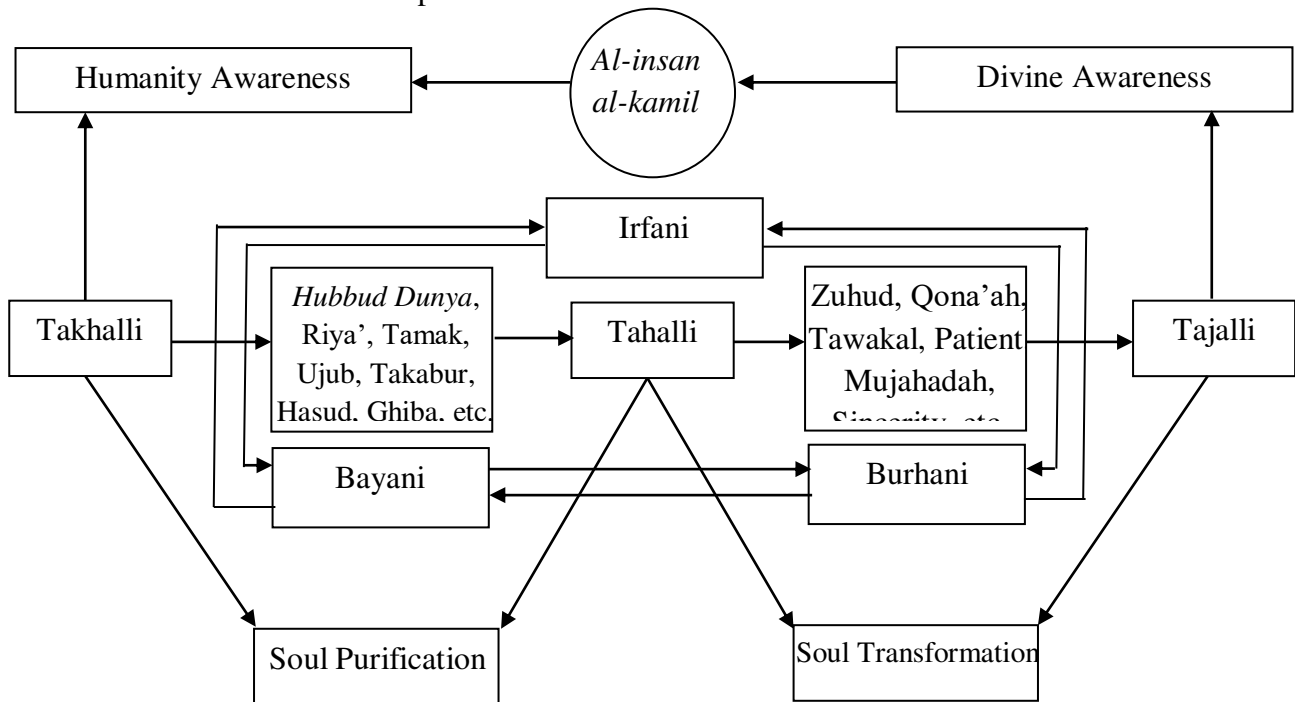
*insan al-kamil* looks at Figure 1.



**Figure 1.** The plot of epistemological and Axiological of Human Transformation into "God" Through Integrative Islamic Education

According to the plot above, it is clear that Islamic education can embody *al-insan al-kamil* whose completeness includes the profane (worldliness) and transcendental (eternity) dimensions. Although, when Sufis are shrouded in deep divine awareness, particularly when they feel the presence of God accompanied by intimacy, they tend to forget about themselves or their surroundings. Noer (2003: 18) describes, a Sufi who falls in love with God will feel intimacy with God and he is confident in His love. In this position, he often releases words that are uncontrollable and even tends to conflict with Shari'ah values, such as Mansur al-statement Hallaj "Exalted in Me ... There Is No God but Me". This condition in Sufism is known as shatahat; although, according to Dalmeri (2006: 137-150), in his research, it needs to be interpreted as speech that needs to be understood as a difficult spiritual experience proved. According to this condition, it can be said that Islamic education is able to transform the educational subject into "God".

**CONCLUSION**

Islamic education contained or integrated with philosophical Sufism values, in

fact, is able to embody *al-insan al-kamil*. This human being concept does not only have an orientation in the transcendental dimension (eternity) but also oriented to the profane dimension (worldliness). These two elements appear in humans with a form of faith manifested in constructive actions (good pious). That is, the two ideal slices need to be in the axiological building of Islamic education so that the subject of education is able to transform towards self-perfection.

It is this human being model has completeness in the aspect of intellectuality, emotional, and spirituality as the figure of khalifah or Abdullah. The faith in the subject of education is the perfection of the figure of Abdullah; whereas constructive action is his own charity in the world that brings goodness and mercy in the realm of humanity and in depth. This concept appears to encourage the actualization of faith and substantive good pious based on divine consciousness (*ihsan*). The cause of the actualization of faith and formal pious deeds (as cited in the formulation of Islamic jurisprudence) raises formal logic which tends to create to the rigid educational subjects. Thus, with the integration and balance principles inside the science of Islamic

education are able to frame the unity of axiology between Islamic educations with philosophical Sufism. So Islamic education on the theological-philosophical dimension must continue to unite axiological orientation (Islamic education and philosophical Sufism) to be applied in the process of Islamic religious learning.

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