

Mainstreaming of Educational Spiritual (The Position of Islamic Education Absurdity In Global Civilization)

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MAINSTREAMING OF EDUCATIONAL SPIRITUAL (THE POSITION OF ISLAMIC EDUCATION ABSURDITY IN GLOBAL CIVILIZATION)

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A. Preliminary

In one of his writings, Arnold J. Toynbee, a medieval historian this, assumes: "scholars believe that the great events of the twentieth century are a powerful influence of Western civilization for all sides of the world's life. They also said that the powerful influence is powerful and penetrating, capable of turning over the victim. Toynbee, firmly convinced that these historians will look back at our time, even in the very short time of simultaneously with the above analysis.¹ Ziauddin Sardar was quoted in Tobroni and Syamsul Arifin said, the projecting of the future as an information age or a third wave era that is consciously or not prepared by humans, such an era will occur in history. Unfortunately, muslims are not much involved in determining the course of history, especially in relation to the creation of a climate that upholds the value of information. In many ways, the information age will run over those who are unaware and selfless.² Instead, it will bring grace to those who early and far before having anticipating the implications.

As oftenly we hear comments and views about the relationship between religion and society in this era of globalization. The universal concern that arises is the diminishing awareness of society in upholding religious values in their lives. One of the causes of marginalization of the role of religion in public life is the influence of foreign cultural values propagated by communication and information technology.³ Thus the globalization, suspected as the cause of the destruction of public morality. Globalization is one day touted as the culmination of the course of human history which will lead to progress, but at other times it will be accused of causing all the destruction, poverty, and moral degradation of society. Actually the globalization is like a scary creature that will crush what's in front of it.⁴

It can not be denied, in modern society that is very glorious mind, religion is often a part of human life who always wanted to be removed and even "killed" because of its character is not empirical and irrational. In the rapid development of science religion is regarded as something

¹Tobroni dan Syamsul Arifin, *Islam Pluralisme Budaya dan Politik: Refleksi Teologi Untuk Aksi Dalam Keberagamaan dan Pendidikan*, (Cet. I; Yogyakarta : SIPPRES, 1994)., h. 17. Bandingkan juga Azhari Akmal Tarigan, *Islam Universal: Kontekstualisasi NDP HMI Dalam Kehidupan Beragama di Indonesia*. (Cet. I; Bandung: Cita Pustaka Media, 2003)., h. 245.

²M. Solly Lubis, *Umat Islam dalam Globalisasi*, (Cet. I; Jakarta: Gema Insani Press, 1997)., h. 14.

³White, Lynn Townsend. *Medieval religion and technology: collected essays*. Vol. 13. Univ of California Press, 1978.

⁴Masdar Helmy, *Islam Profetik: Substansiasi Nilai-Nilai Agama di Ruang Publik*, (Cet. I; Yogyakarta: Kanisius, 2008)., h. 124

unscientific that religion becomes the eternal enemy of science, and must be thrown away because it will hamper the pace of modernity.⁵

The main characteristic of modern society was the rapid to shift in value, as well as the way of life, with the result of the uncertainty and surprises can separate the people from their traditional moral and ethical certainty.⁶ The human pointed was the phenomenon of change was now full of shock. The current globalization was too tight as the future is coming beyond human carrying capacity, because humans can experience what social scientists identify, shock, economical shock, science shock and technological of shock.⁷

According to the English sociologist, Anthony Giddens, Globalization is a global expansion of Western modernity. Globalization, which is thought to be closely related to Western modernity, it was not only by Giddens but also by a sociologist others likes, Jan Nederveen Pieterse. Pieterse acknowledges that many views of globalization interpret it to ultimate consequence of the globalization of modernity.⁸ He also added that the phenomenon most often defined as the world, becomes more uniform and standard through technology, commercial and cultural synchronization originating from the West.

Pieterse's statement above has two central implications, first, they imply that globalization was seen as something born of modernity, the mode of social life, values and organization of Western origin. Therefore globalization must stand in the "color" of the West with all values and processes of development. As a result, globalization can be seen as a step to increase a certain central cultural hegemony along the path of modernity. For this reason, from the on wards, globalization has been linked to standards.⁹ The process of homogenising economic-political institutions, symbolic practices, consumer habits and lifestyles around the world. Modernity was 'inherently in global' and borrows the term of Giddens and inherent westernising.

Responding to the above view of Irwan Abdullah said, global culture is characterized by the integration of the local culture into a global order. The diverse values of external culture form the basis to forming the independent sub-cultures with freedom of expression. The globalization marked by the differences in life has been led to the formation of the new definitions of things and the emergence of diverse life practices.¹⁰

The process of integrating society into a supposedly inevitable global in order will create a society bound within a vast network of international communications with the less obvious boundaries. Thus, the addition to the flow of people and goods, the flow of information is both of

⁵A. Qodri Azizi, *Melawan Globalisasi: Reinterpretasi Ajaran Islam*, (Cet. I; Yogyakarta: Pustaka Pelajar, 2003), h. 9

⁶Lihat, Nurcholish Madjid, *Islam Kemodernan dan Keindonesian*, h. 156.

⁷Lihat juga M. Solly Lubis, *Umat Islam dalam Globalisasi*, h. 14. Bandingkan juga Azhari Akmal Tarigan, *Islam Universal: Kontekstualisasi NDP HMI Dalam Kehidupan Beragama di Indonesia*, h. 245.

⁸Nurcholish Madjid, *Islam Kemodernan dan Keindonesian*, (Cet. XI; Bandung: Mizan, 1998), h. 156. A. Qodry Azizi, *Melawan Globalisasi Reinterpretasi Ajaran Islam: Persiapan SDM dan Terciptanya Masyarakat Madani*, (Cet. II; Yogyakarta: Pustaka Pelajar, 2003), h. 9.

⁹Anthony Giddens, *The Consequences of Modernity*, (Cambridge: Polity Press, 1990), h. 64. Lihat dalam Peter Beyer, *Religion and Globalization*, Sage Publication, London, 1994, h.15. Lihat juga dalam Arief Budiman, *Teori Pembangunan Dunia Ketiga*, (Jakarta: Gramedia, 2000), h. 108-109. Lihat juga Malcolm Alexander dan John Gow, Immanuel Wallerstein, dalam Peter Beilharz, *Teori-Teori Sosial*, (Cet. I; Yogyakarta: Pustaka Pelajar, 2002), h. 351.

¹⁰Jan Nederveen Pieterse and Bikhchand Parekh, *The Decolonization Of Imagination: Culture, Knowledge And Power* (New York : Oxford University Press, 1995). Lihat juga J. Friedman, *Cultural Identity and Global Process*. (London: Sage, 1994), h 69. Lihat juga Hilbourne A. Watson, Globalization as Kapitalism in the Age of Electronics Issu of popular power, culture, revolution, and globalization from below", *latin American Perspective*, (2002), h. 32-43.

the advantage and a very dangerous threat. For example, the formation of diversity (difference), the formation of long-term value, and the loss of humanity (humanity).¹¹

B. Civilization in context

1. The Essence of the Globalization in Contextual Studies

Every era has its own ideas in concepts and terms, and every age of human history must have the problems with all its effects. Man always has a dynamic thinking and always develops with the rhythm of logic of his interests, on civilization and between civilization alternately built as the evidence of the real and dynamics of human thinking that is not rigid, not too stiff, let alone stagnant.¹² Thus, emerging new ideas are broken down into concepts and theories in order to "new direction", or form new forms that adapt to the contemporary era, which is regarded as a necessity in reflecting the nature and problem-solving contemporary and increasingly complex.¹³

Among the new concepts emerging in this era, especially since the last decade of this century, is the concept of globalization.¹⁴ The emergence of this concept is attributed to the end of the cold war and the early stages of the new world order, 18 in fact, given the nature of its design is a covert mission created by the power of hegemony with the aim of establishing a unique political, economic, social, cultural and media model, and enforcing it in all human communities to make it binding on all governments in the world.

The concept of globalization has mixed with so many illusions and becomes a complex and sometimes ambiguous problem, which always creates controversy. It is also linked to the hegemonistic policy of the state that has become the only world leader in this era, after the collapse of other antagonist poles and the fall of the ideological, political and cultural systems that have ever existed.¹⁹ Hence globalization is a multifaceted phenomenon composed of from many varieties, including political globalization, economic globalization, culture and globalization of media and technology globalization. The most worrying fact in this regard is that all of this globalization is interdependent with one another, for example, there is no cultural globalization without political and economic globalization. The economic expansion that became the initial goal of globalization, is now increasingly making globalization impact on every field in human life, especially culture.¹⁵ The development of media and communication technology has also become one of the factors that accelerate the development of globalization, although at first did not get enough attention. Integration, interconnection, and even interdependence can not be separated from the existence of media and communications technology that operates across national borders and nations.

According to the English sociologist Anthony Giddens, globalization is a global expansion of western modernity.²⁰ The globalization which is seen as closely related to western modernity is not only by Giddens, but also by the Dutch, a sociologist, Jan Nederveen Pieterse. Pieterse acknowledges that many views of globalization interpret it as the ultimate consequence of

¹¹Nurcholish Madjid, *Atas Nama Pengalaman: Beragama dan Berbangsa di Masa Transisi*, (Cet. I; Jakarta: Paramadina, 2002), h. 65-66.

¹²Sebenarnya telah timbul perdebatan soal awal mula globalisasi. Robert O. Keohane & Joseph S. Nye Jr mengasumsikan bahwa globalisasi sebagai proses meningkatnya globalisme. Artinya dalam globalisasi sebenarnya hanya terjadi kondisi semakin

¹³Robert O. Keohane and Joseph S. Nye, Jr, "Globalization: What's New? What's Not? (And So What?)", *Foreign Policy*, No. 118 (Spring, 2000), h. 104-119.

¹⁴Fazlur Rahman, *Islam*, Second Edition, (Chicago: University of Chicago Press, 1979), h. 20.

¹⁵Ayief Fathurrahman, "Globalisasi, Langkah Menuju Westernisasi Global : Sebuah Kajian Politik Ekonomi Internasional" *Jurnal Ekonomi*, Vol. 2, Juli 2012, h. 3.

the globalization of modernity.¹⁶ He also added that the phenomenon most often defined as the world becomes more uniform and standardized through technology, commercial and cultural synchronization originating from the West.

Pieterse's statement above has two central implications, first, they imply that globalization is seen as something born of modernity, the mode of social life, values and organization of Western origin, therefore globalization must stand in the "color" of the West with all values and processes of development. As a result, globalization can be seen as a step to increase certain central cultural hegemony along the path of modernity. For this reason, from the 70s onwards, globalization has been linked to standards - the process of homogenizing economic-political institutions, symbolic practices, consumer habits and lifestyles around the world. Modernity is 'inherently global' and borrows the term Giddens, inherent westernising.¹⁷

Simultaneously with the above analysis, Tapper defines globalization as a process of integrating local characteristics into the global currents, most of which are done through communication and information technology. Although initially, historically globalization is seen as a process of integrating local economies into the world economy, the meaning of globalization refers to the space in which there is a process of global interaction through means of communication technology.¹⁸ Historically, globalization is not a new phenomenon but its changes can be investigated in terms of scale, speed and cognition. Within the framework of the scale, the economic, political and social relations between States have become more than ever. Globalization has undergone some sort of temporal and spatial compression in terms of unprecedented speed. In the framework of cognition that the world considers to be a small space in which every phenomenon and event has some consequences on economic, social and political life.¹⁹

Globalization in essence has also brought a sense of culture and values that affect people's tastes and lifestyles. Through an open and affordable media, people receive information about new civilizations that come from all over the world. Therefore, of course this is a great opportunity for Muslims to convey the teachings of Islam in the midst of an era of global openness. Because the main issue facing Muslims today is the socio-cultural impact of industrial society and information from technology. Such a society tends to experience a process called human objectivity, that is, the trapping of human beings into the framework of the cultural and technological systems in such a way that it becomes a highly dependent component of the system. The community's dependence on information systems should be answered by providing a propagation formula based on information technology.

Globalization when interpreted as a big challenge, in terms of something to be faced and addressed with various strategies, it will also cause great opportunities to create strategic thinking and action to deal with it. Therefore, it must be realized that globalization is something that can not be avoided by modern society, so what to do is how to have strategic ways to take part in the era of globalization.²⁰

In spite of the above arguments, it can be clearly stated that the process of globalization arises from the pressures of the current development of contemporary human history in which conventional-traditional boundaries both politically, geographically, regionally, and language have

¹⁶ Ayief Fathurrahman, "Globalisasi, Langkah Menuju Westernisasi Global : Sebuah Kajian Politik Ekonomi Internasional" *Jurnal Ekonomi*, Vol. 2, Juli 2012, h. 3.

¹⁷ Ayief Fathurrahman, "Globalisasi, Langkah Menuju Westernisasi Global : Sebuah Kajian Politik Ekonomi Internasional" *Jurnal Ekonomi*, Vol. 2, Juli 2012, h. 4.

²² J. Friedman, *Cultural Identity and Global Process*. (London: Sage, 1994), h. 69.

¹⁹ Ardian Alhadath, "Media Massa dan Transformasi Sosial; Sebuah Pengantar", *Jurnal CIVIC* 1, (2003), 11-26,

²⁰ H. Tapper, "The Potential Risks of the Local in the Global Information society", *Journal of Social Philosophy*, 31, April 2000, 524-434.

shifted.²¹ Likewise traditional boundaries such as race, race, and religion become increasingly transparent in its incompetence. The traditional boundaries or barriers remained, but their meanings had shifted from the old pattern of meaning to a new pattern of meaning. This is the essence of globalization, both in the study of conceptual and praxis level in the life of modern society.

2. The Dimensions of Spiritual Education

The human spiritual dimension has been the concern of some experts to formulate various terms directed at the process of fostering, growth and human spiritual empowerment. These terms include *tarbi>yah ru>hiyah*, liver education, spiritual intelligence, spiritual education, spiritual intelligence (SQ), *tazki>yah al-nafs* and various other terms.²²

Spiritual education is a fundamental part of Islamic education. This education is based on strong rules and solid foundations that serve as a strengthening and strengthening of a relationship between a Muslim with his God, Allah SWT, and as a liaison between the factors that meet physical needs, he also must try to meet the mental needs spiritually.

The spiritual term within the context of Islamic tradition can be found in terms of *rūhīyah* or *rūhanīyah* and *ma'nawīyah*; or various derivatives there. The term of spiritual education in Arabic writing is commonly used the term *al-tarbīyah al-rūhīyah*. The term *al-tarbīyah* is a modern term that emerged in recent years usually associated with the educational reform movement in Arab countries in the second quarter of the twentieth century, which has not been used in ancient Arab sources.²³ Spiritual scholars also provide a definition varies, as shown in the following description. According to *Sa'īd Hawwā*, spiritual education in Islam is a cleansing of the soul or journey (*al-sai>r*) to Allah SWT, or other terms found in the terminology of Sufism.²⁴ As in the books of spiritual education, in general, all is poured into one common container that is the movement of a filthy soul into a clean soul (*al-muzakkā*); from the mind that has not submitted to the *Shari'a* to reason in accordance with the *shari'a*, from a hard heart and diseased to a calm and healthy heart; from spirits away from the door of Allah, neglecting in worship and not really doing it, the seven spirits who know (*'ārif*) Allah Almighty, constantly exercising the right to worship Him; from the physical that does not obey the rules of the *shari'a* to the physical who always hold the rules of *shari'a* of Allah SWT. In short, from the less than perfect to the more perfect in kindness and following the Prophet (s), both words, behavior and circumstances.²⁵

'Alī' Abd al-Halīm Mahmūd sees *al-tarbīyah al-rūhīyah* as an attempt to internalize the love of Allah SWT in the hearts of learners who make them expect His pleasure in every speech, activity, personality, behavior, and away from all that is hated. *Al-Tarbīyah al-Rūhīyah* is the education of the soul (nafs), its gradual improvement by connecting it to its Creator at every opportunity, activity, and taste.²⁶ It is a process of developing a spiritual potential for God and His Messenger to love more than any other. It is the flexing of the heart to long for the highest paradise paradise. He is a moral education and improvement of personality as well as alignment of behavior. It is an effort to encourage the soul to immediately obey God with love and longing. Synchronized with this, Ahmad Suhailah Zjain al-'Ābidīn Hammād writes that spiritual education is the planting

²¹Hassan Danaeefard dan Tayebbeh Abbasi, "Globalization and Global Innovation", 2011, 67-80.

²²Abd al-Rahmān al-Nahlawī, *Ushūl al-Tarbīyah al-Islāmīyah wa Asālibuhā fī al-Bait wa al-Madrasah wa Mujtama'*, (Damaskus: Dār al-Fikr, 1979), h. 12-14

²³Tony Buzan, *The Power of Spiritual Intelligence: 10 Ways to Tap Into Your Spiritual Genius*, (New York: HarperCollins, 2002), h. xxi.

²⁴Sa'īd Hawwā, *Tarbiyatunā al-Rūhīyah*, (Kairo: Maktabah al-Wahbah, 1992), h. 69

²⁵Muhammad Munīr Mursī, *Al-Tarbīyah al-Islāmīyah: Ushūluhā wa Tathawwuruhā fī al-Balād al-'Arabīyah*, (Al-Qāhirah: 'ālam al-Kutub, 1421H), h. 48

²⁶Ali Abd al-Hamid Mahmud, *al-Tarbīyah al-Rūhiyyah*, diterjemahkan oleh Abdul Hayyie al-Kattani dengan judul: *Pendidikan Rohani*, (Cet. I; Jakarta: Gema Insani Press, 2000), 69.

of God's love in the hearts of learners who make him expect the pleasure of God in every speech, deeds, attitudes, and behavior. Then away from the things that caused his wrath.

Spiritual education is a part of education that exerts a powerful influence on one's personality; making it inclined toward goodness, adorned with noble traits, holding fast-in person and behavior to noble morality firmly and consistently, happy to help others and love to help, have a calm and optimistic soul, face life with positive spirit and unshakable determination; though obstacles and problems hamper his efforts to keep on stepping by pleading for God's help, taking refuge in Him in difficult circumstances, danger, hardship, and belief in His help and *taufiq*.²⁷

As with other aspects of Islamic education, spiritual education has a specific purpose. Spiritual education is the effort to change, direct and influence the spiritual elements of the human being toward the goal of education that aspired.²⁸ Thus, the goal of spiritual education in Islam is to change, direct, train and guide and influence the dynamic elements of spirituality toward the formation of the ultimate personality according to the measure of Islam. This is in line with the opinion of Abd al-Rahman al-Nahlawi which concludes that education has four elements, namely:²⁹ 1) to maintain and nurture the nature of the child before adulthood, 2) to develop all potentials, 3) to direct all *fitrah* and potential to perfection, and 4) to implement it gradually.

In the contemporary context, spiritual education is often identified with the coaching of human spiritual intelligence. Ary Ginanjar, a young businessman trying to make a definition of spiritual intelligence for those who want to develop it based on the conception of Islam is: "An intelligence or ability to give meaning to the worship of every behavior and activities, through the steps and thoughts that are *fitrah*}, to the whole person (*kamil*) and has a pattern of *tauhi>di*> (integralistic) thinking, and principled "only to God" .³¹ In line with Ginanjar, Reza M.³⁰

When talking about education or learning problems in English called learning or in Arabic is called with the term *al-Tarbi>yah*, there contains three very important elements. The three elements are; first, improvement, The of growth or *tammi>yah*, second, development, development or *tarqi>yah*, and third, empowerment, empowerment.³² This means spiritual education is a process of growth, development and empowerment of the spiritual aspect toward the creation of a Muslim personality.³¹

In line with the essence of spiritual education above, Abubakar Aceh concludes that the ultimate goal of sufistic spiritual education is to seek a relationship with God. Almost all Sufistic spiritual education has the ultimate goal of his education and training to meet (*liqā*) and unite himself with his Lord.³² Harun Nasution in this case affirms that *tasawwuf* is the study of the problem of the human approach to God through the purification of his spirit. Cleansing the spiritual aspect or inward is known as the esoteric dimension in man.³³ Through *tasawwuf* one can know about the ways to do the cleaning and practice it correctly. With this knowledge it is expected that he will appear as an intelligent controller when he interacts with others, or when conducting various

²⁷ Ahmad Suhailah Zain al-'Ābidīn Hammād, *Mas'ūliyah al-Usrah fī Tahshīn al-Syabāb min al-Irhāb*, (Lajnah al-'Ilmiyah li al-Mu'tamar al-Ālamī 'an Mauqif al-Islām min al-Irhāb, 2004M/1425H), h. 4

²⁸ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual (ESQ) Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*, (Cet. I; Jakarta: Arga, 2001), h. 57.

²⁹ Abd al-Rahmān al-Nahlawī, *Ushūl al-Tarbiyah al-Islāmīyah wa Asālibuhā fī al- Ba'it wa al-Madrasah waMujtama'*, h. 13-14.

³⁰ Seyyed Hossein Nasr, *Islam and the Plight of Man*, London: Logman, 1975), h. 47.

³¹ Reza M Syarief, *Spiritual Coaching: Kiat Praktis Menumbuhkan Ruhani dengan Sehat dan Akurat*, (Cet. I; Jakarta: Kreasi Cerdas Utama, 2003), h. 5.

³² Abubakar Aceh, *Pengantar Ilmu Tarekat: Kajian Historis tentang Mistik*, (Cet. XII; Solo: Ramadhani, 1996), h. 42.

³³ Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Inspirasi, Bukan Aspirasi*, (Cet. I; Bandung: Mizan, 2006), h. 43.

world activities demanding honesty, sincerity, responsibility, trust and so on. For Hossein Nasr, Sufism is a tradition authentic, spiritual peaks and esoteric dimensions capable of directing the human life to discover the source of its existence.³⁴

There for, Sufism is defined as the consciousness of the Single Reality which can be referred to as wisdom, light, and love. In contrast to this as quoted by Majid Fakhry, Sufism is defined as "the attempt to reach out to the infinite and to be identified with ". According to Ibn Taymiyya, as quoted by Said Aqil Siroj, Sufism is identical with Islamic ethics.³⁵ According to Ibn Qayyim al-Jawziyah, *tasawwuf* also teaches morality, because morality is the essence of religion. He said that "all religious content is ethics, and whosoever increases ethics, so also his religion.³⁶ Al-Kattani, says Sufism is ethics, whichever ethics increase, so *tasawwufnya*. The scope of *tasawwuf* also contains aesthetics (beauty). Sufism is not only about bad things, but also something beautiful. It is always associated with the soul, spirit and intuition. It not only contains a moral world, but also a beautiful and meaningful world. Sufism is not only trying to create a human who lives rightly, diligently worship, morality *kari>mah*, but also can feel the beauty and the pleasure of worship.³⁷ Sufism also seeks to answer the essential issue of why people should be morals *kari>mah*. If ethics can give birth to justice and ability responding to everything properly, Sufism can cultivate meaning and value, and make the actions and lives of humans more moral and high integrity.

In connection with the above analysis, there is an opinion about the nature of Sufism. According to Harun Nasution, Sufism is defined as as a science or a way and a way to be as close as possible to Allah SWT. Zainun Kamal, interpreting Sufism as "*hud{u>ri> knowledge*" of Absolute Reality.³⁸ Nurcholish Madjid interpret *tasawwuf* ruhani process. But Said Aqil Siroj, Sufism is actually part of the secret study behind the Divine texts. Furthermore, Sufism is said to be a spiritual revolution (*tsau>rah{ ru>hi>yah}*). Unlike other religious dimensions, sufism will always renew and sow the vacuum of the human soul. The abundance of material that colors life is not something very important. M. Ardhani, citing Hamka's opinion, interpreted Sufism as a disgraceful process of disembodication and entered into a benevolent cultivation.³⁹

In Sufism, there is one important teaching that becomes a means to get closer to God that is *tari>qah{. T}ari>qah{* is considered a spiritual path capable of answering philosophical questions about the true nature of man.⁴⁰

Understanding humans with Sufism approach according to Hossein Nasr is to integrate *Shari>'a*, *haqi>qah{*, and *ma'rifah{* as three synergies in human path. Through these three paths,

³⁴Annemarie Schimmel, *Mystical Dimension of Islam*, (Carolina: The University of Caroline Press. 1975)., h. 2.

³⁵Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Inspirasi, Bukan Aspirasi*, (Cet. I; Bandung: Mizan, 2006)., 36.

³⁶Ibn Qayyim Al-Jauziyah, *Madarij al-Salkin*, Jilid II (Tk. Sunnah Al-Muhammadiyah, t. th)., h. 307. Lihat juga Muhammad Al-Ghazali, *Al-Janibu Al-Athifi Min al-Islam*, (Mesir: Dar ad-Dakwah, 1990)., h. 102-124.

³⁷Mudhofir Abdullah, *Al-Quran dan Konservasi Lingkungan: Argumen Konservasi Lingkungan Sebagai Tujuan Tertinggi Syari'ah*, (Cet. I; Jakarta: Dian Rakyat, 2010)., h. 239.

³⁸Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial: Mengedepankan Islam Inspirasi, Bukan Aspirasi*, (Cet. I; Bandung: Mizan, 2006)., h. 44. Lihat juga Abuddin Nata, *Metodologi Studi Islam*, (Cet. I; Jakarta: PT. Raja Grafindo Persada, 2002)., h. 240.

³⁹Harun Nasution, *Falsafat dan Mistisisme dalam Islam*, (Cet. VIII; Jakarta: Bulan Bintang, 1992)., h. 56. Lihat juga Jalaluddin Rakhmat, *Reformasi Sufistik*, (Cet. I; Bandung: Pustaka Hidayah, 1998)., h. 214.

⁴⁰Zainun Kamal, "Tasawuf dan Tarekat: Ajaran Esoterisme Islam", dalam Haidar Bagir (Ed), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif*, (Cet. I; Jakarta: IIMaN dan Hikmah, 2002)., h. 12.

according to Nasr man is able to know himself so as to escort him to know his God.⁴¹ How important these three paths, Sufism is expected to overcome various people who take forms such as manipulation, corruption, collusion, abuse of power and opportunity, oppression and so forth.⁴²

3. Absurdity of Global Civilization

If traced through historical reasoning, in the glory of Islam has shown its position as a container of intellectual quality development that can not be doubted. But this success experienced a paradigm shift along with the decline of the Islamic world, the world of Islamic education also experienced a very worrisome impact.⁴³ Even in the paradigm there is a progressively active shifting pattern becomes passive defensive.⁴⁴ The climax is that the Islamic world is experiencing a downturn, marginalization, or criticizing Abdurrahman Mas'ud's analysis of the backwardness of Muslims is the development of dichotomous and black thinking, such as Islam vis a vis non-Islam, East-West and the religious sciences versus secular sciences (secular sciences).⁴⁵ In this context, the integration of science with the reality of progress into a strategic step in overcoming the stagnation of thought that plagued Muslims is a form of humanization of education.⁴⁶

The dichotomy of these two models of educational systems has given rise to intellectual and psychological tensions that shape polarization, requiring systematic and planned integration.⁴⁷ Science is indeed much to provide convenience for humans, but science that continues to accumulate in the modern era is a kind of disconnected from the source of sanctity that can cause human arrogance.⁴⁸ As a result of this, the science that developed in the West according to Seyyed Hossein Nasr has lost human vision and mission, even according to Bayrakli resulted in the abandonment of ethics and morality. Thus, it can be concluded that at the epistemological level of science, the cause of the dichotomy is caused by educational practices are more likely to be anthropocentric to the exclusion of transcendental values so as to provide an investment in the dehumanization of human values.⁴⁹

⁴¹Abdurrahman Mas'ud, *Menggagas Pendidikan Nondikotomik, Humanisme Religius Sebagai Paradigma Pendidikan Islam*, (Cet. I; Yogyakarta: Gama Media, 2002), h. 3. Lihat juga Feryad Husein dan Anke Iman Bouzenita, "Squaring the Circle: A Critique of the Islamisation of the Human Sciences", *Jurnal Islamic Studies*, Vol. 50, No. 3/4 Tahun, 2011, h. 350-356. Lihat juga Fazlurrahman, "Islamization of Knowledge", *Jurnal Islamic Studies*, Vol. 50, No. 3/4, h. 2011, h. 456-457.

⁴²Budhi Munawar-Rachman, *Ensiklopedi Nurcholish Madjid: Pemikiran Islam di Kanvas Peradaban*, Jilid IV (Cet. I; Bandung: Mizan, 2006), h.3319. Lihat juga Nurcholish Madjid, *Pintu-Pintu Menuju Tuhan*, (Cet. VI; Jakarta: Paramadina, 2002), h. 202.

⁴³HM. Ardhani, "Nilai-Nilai Spiritualitas Dalam Al-Quran dan Al-Sunnah", dalam Haidar Bagir (Ed), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif*, (Cet. I; Jakarta: IIMaN dan Hikmah, 2002), h. 23.

⁴⁴Seyyed Hossein Nasr, *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*, (New York: Harper Collins Publisher, 2007), h. 4-5.

⁴⁵Masduki, *Humanisme Spiritual: Paradigma Pengembangan Masyarakat Islam dalam Filsafat Sosial Hossein Nasr*, (Cet. I; Jakarta: Referensi, 2014), 166.

⁴⁶Sara Kim and Ann L. McGill "Gaming with Mr. Slot or Gaming the Slot Machine? Power, Anthropomorphism, and Risk Perception" *Journal of Consumer Research*, Vol. 38, No. 1. Tahun 2011, h. 95.

⁴⁷Tobroni dan Syamsul Arifin, *Islam Pluralisme Budaya dan Politik: Refleksi Teologi Untuk Aksi Dalam Keberagamaan dan Pendidikan*, (Cet. I; Yogyakarta : SIPPRES, 1994), h. 14. Lihat juga A. Qodry Azizy, *Melawan Globalisasi. Reinterpretasi Ajaran Islam: Persiapan SDM dan Terciptanya Masyarakat Madani*, (Cet. II; Yogyakarta: Pustaka Pelajar, 2009), h. 23

⁴⁸Mulyadhi Kertanegara, *Nalar Nalar Religius: Memahami Hakekat Tuhan, Alam dan Manusia*, (Cet. I; Jakarta: Erlangga, 2007), h. 36-38. Lihat juga penulis yang sama, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas*, (Cet. I; Jakarta: Erlangga, 2007), h. 19-27.

⁴⁹Munir Mulkhan, *Paradigma Intelektual Muslim: Pengantar Filsafat Pendidikan Islam dan Dakwah*, (Cet. I; Yogyakarta: SIPPRES, 1993), 3-4.

Facing the absurdity of civilization marked by the increasingly dynamic man in the flow of globalization, the emergence of excessive worship of the world of materialism, the birth of hedonic attitudes are increasingly penetrated in all segments of human life as well as human greed and greed of unlimited treasures and pleasures is a very disturbing spectacle at once apprehensive.⁵⁰ Seeing this fact, the paradigm of modernity has been criticized and sued. This is due to the fundamental weakness of the basic thoughts. In addition, the modern civilization paradigm is also accused of bringing destructive consequences for the sustainability of the future of humanity.⁵¹ Without a true religious consciousness, many humans experience a theological recession that will usher in a very, very alarming dehumanization position which, in Sayyid Hosen Nasr, that humans have entered the era of modern human mood.⁵² Sorokin calls the existence of The Crisis of Our Age, Eric Fromm, says that man has experienced alienation, Luis Leahy said that man has experienced a spiritual vacuum and Carl Gustave Jung, there is a psychological barrier.⁵³

In line with the above opinion, Nurcholish Madjid states that the impact of modernism of science and technology has caused humanity to experience alienation, which the social scientist has known as alienation. Alienation has long been a discourse of in intellectual societies, especially in the Modern West. According to him humans in modern times have been mastered by science and technology caused by the processes of specialization, efficiency and so on which then demanded so much from human time. As a result there was a state in which man felt alienated with himself, and sensed that his work was not part of him. Quoting the phrase of the philosopher Herbert Marcuse, he mentions that because of industrialization and the mastery of life by technology through industry, modern man or society no longer finds itself except as part of an (industrial) machine.⁵³

The tendency of modern society anomaly above has brought the materialistic human mindset, then modernization and industrialization according to Nurcholish Madjid has brought a very challenging negative impact of the birth of the flow of materialism.⁵⁴ This can be seen in David Hume's opinion, which encourages people to browse through the library and ask questions about every religious book. "Does it contain any form of abstract thinking about quantity and numbers? No! Does it contain any form of experimental thinking about objects of reality or form? Then throw the book into a flame, because it can not contain anything but debate and imagination."⁵⁵

A very demeaning view of religion by David Hume, according to Nurcholish Madjid may be due to the religious character he believes in, the Christian religion. Hume's expression reflects materialism, technicalization and industrialization that leads to a worldview which is more concerned with the quantitative reality of things rather than qualitative things of values. It is further said that the era of industrialism fought to create a common view that pivots on deretent equation "reason = common sense = usefulness = science" which puts great emphasis on utilitarianism. Then the pressure on the quantitative and calculative side.⁵⁶

⁵⁰Nurcholish Madjid, *Atas Nama Agama: Pengalaman Beragama dan Berbangsa di Masa Transisi*, (Cet. I; Jakarta: Paramadina, 2002), h. 65.

⁵¹Nurcholish Madjid, *Atas Nama Agama: Pengalaman Beragama dan Berbangsa di Masa Transisi*, h. 66.

⁵²Nurcholish Madjid, *Tradisi Islam: Peran dan Fungsinya dalam Pembangunan di Indonesia*, (Cet. II; Jakarta: Paramadina, 2008), h. 72.

⁵³Nurcholish Madjid, *Tradisi Islam: Peran dan Fungsinya dalam Pembangunan di Indonesia*, h. 72.

⁵⁴Nurcholish Madjid, *Tradisi Islam: Peran dan Fungsinya dalam Pembangunan di Indonesia*, (Cet. II; Jakarta: Paramadina, 2008), h. 73.

⁵⁵Siti Nadroh, "Pandangan Keagamaan Nurcholish Madjid: Perspektif Paham Keagamaan Modernisme", *Tesis*, (Jakarta: Program Pascasarjana Institut Agama Islam Negeri (IAIN) Syarif Hidayatullah Jakarta, 1997), h. 71.

⁵⁶Naturalism is a stream of modern philosophy and ethics, which argues that facts must be approached by scientific methods. Naturalism holds that nature has been independent of divine intervention and has

In other words, as has become something of a phrase, but perhaps without adequate elaboration of causation, its origin and its essence, materialism, technicalization and industrialization can result in the decline of the role of religion, or at least encourage religion in marginalized position, making it irrelevant to the reality of human life. This dramatic situation is reflected in the processes of modern scientific creativity that do not want, or dare not, claim to be seeking the truth, but rather seek to solve the various puzzles contained in a well-established scientific paradigm.⁵⁷

Globalization, modernization, secularization and the likes have brought significant progress to human life, including cultural change and religious behavior. This change resulted in the emergence of a society's view that religion is no longer an important part of its life. Yet the facts show that the social variety faced by humans is not sufficiently solved by empirical and technological methods but desperately needs a theological, spiritual, religious and transcendent solution.⁵⁸ Thus, religion is the love that drives humankind toward perfection and self-salvation. The Islamic conception of human liberation is the doctrine of monotheism brought by Abraham, Isa and Muhammad. The teachings of unity show that there is no worship except the Lord. In addition, the teachings of *tawheed* also contain the meaning of human freedom. A person who has chosen a way to submit to God means to have revealed himself to be free from any shackles. In contrast with the above statement, Fazlur Rahman in his monumental work "Major Themes of Al-Quran", as quoted by Dr. Jalaluddin Rachmat asserted that among the most important missions of Islam is advocating for the defense, saving, liberating, protecting, and glorifying the *d{hua>'fa* (weak or weakened, suffering or suffering).⁵⁹

In another review, *Yu>suf al-Qard{a>wi>y*, said that the effect of liberation of unity is as follows: 1) the liberation of his mind from *khu>fara>t and wahm*, 2) the liberation of his soul from humility and disempowerment, 3) the liberation of his life from the power and exploitation of the Pharaohs or who professed God and enslaved his fellow human beings.⁶⁰ Thus, the spirit of *tauhi>d* will release man from false creeds that can plunge men into humility and humiliation. It is conceivable that, if human beings were to afflict their fellowmen, then they would be under the tyranny of the tyranny opposed to the principle of humanity, the deprivation of human rights.⁶¹

In high-tech modern society, human positions are dramatically reducing and dehumanizing, causing humans to be an element of mechanization, automation and standardization. The true modern technology created for human liberation from work turns out to be a new tool of slavery. The function of modern technology has turned into a tool of personal interest or class imposed on the masses. As a tool to enhance the level of corporate profits, modern technology

reached its maximum autonomy. Mulyadhi Kertanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas*, (Cet. I; Jakarta: Erlangga, 2007)., h. 104.

⁵⁷Materialism is a philosophical school that emphasizes that everything is measured by matter. The world is matter and nothing but material. Masduki, *Humanisme Spiritual: Paradigma Pengembangan Masyarakat Islam dalam Filsafat Sosial Hossein Nasr*, (Cet. I; Jakarta: Referensi, 2014)., h. 196.

⁵⁸Tobroni dan Syamsul Arifin, *Islam Pluralisme Budaya dan Politik: Refleksi Teologi Untuk Aksi Dalam Keberagamaan dan Pendidikan*, (Cet. I; Yogyakarta : SIPPRES, 1994)., h. 12-13. Bandingkan juga Mulyadhi Kertanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas*, (Cet. I; Jakarta: Erlangga, 2007)., h. 38.

⁵⁹Ali Syari'ati, *Humanisme Antara Islam dan Madzhab Barat*, (Cet. I; Bandung: Pustaka Hidayah, 1996)., h. 65-66.

⁶⁰Jalaludin Rakhmat, *Islam Alternatif: Ceramah-Ceramah di Kampus*, (Cet. Bandung,: Mizan. 1991)., h. 85. Lihat

juga Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, (Cet. II; Bandung: Mizan, 1997)., h. 164-165.

⁶¹Nurcholish Madjid, *Islam Doktrin dan Peradaban: Sebuah Telaah tentang Keimanan, Kemanusiaan dan Kemoderenan*. (Cet. I; Jakarta: Paramadina, 1992)., h. 80-85.

creates demands for human production. In short, modern technology has enslaved the human being to be the automaton of the production process, enslaving the public to consume the apparent needs produced by it. In this position, the originally independent man, who became the center of all things, has now been reduced to nothing more as part of the machine. Because of this process humans are now degraded by the process of technology work.⁶²

According to Kuntowijoyo, in a capitalistic society, man is merely a market element. In a society like this, the quality of human labor, and even the quality of humanity itself, is determined by the market. Humans become the cursor of the market power. The humanitarian catastrophe in this capitalistic system turns out to be lighter than the catastrophes facing humans in the communist system. In the communist system, man does not become a market element, but becomes a bureaucratic element. This fact causes the human position to be degraded. Humans who had been the center of the universe, have now changed just as an element of an economic system or political system.⁶³

Observing the reality of this modern advancement, then Islamic education is also required to use the principles of "liberation" as a concrete manifestation of Islam as a religion of liberation. Thus, Islamic education with the "liberation paradigm" is a necessity; "conditio sine quanon". Thus, Islamic education as a process based on ideal Islamic values properly and proportionally, it should put human freedom as the basis of operational step as well as the goal of education itself. This is proof that the world of Islamic education is always concerned about people and life.⁶⁴ According to Kuntowijoyo, in Islam, humans are described as free beings, and the essence of freedom is that humans occupy a place of honor. Once the importance of this position can be seen in the predicate given by God as *khali>fah*, as God's representative on earth. This predicate gives us the idea that God entrusts His power to man to govern this world, as a great task which other beings are reluctant to bear it.

The above statement contains an affirmation that the greatest mission of Islam is liberation.⁶⁸ In the context of the modern world, this means that Islam must liberate human beings from the confines of the mind and philosophy that assume that humans have no independence and live in absurdity.⁶⁵ But because the modern world also creating systems that disrupt humanity cause humans can not actualize themselves as free and noble beings. From this perspective, according to Kuntowijoyo, Islam must be able to revolutionize the system, a revolution for liberation. With such a theological vision, Islam actually provides a philosophical basis for filling the spiritual emptiness that is the product of the modern industrial world. It is time for Islam to reappear to lead civilization and save people from the shackles of the modern world.⁶⁶

⁶²Yusuf Qardhawi, *Musykilah al-Faqr wa Kaifa 'Aalajaha al-Islam*, diterjemahkan oleh Syafril Halim dengan judul "Kiat Islam Mengentaskan Kemiskinan", (Jakarta: Gema Insani Press, 1995), h. 147.

⁶³Kelly Moore, Daniel Lee Kleinman, David Hess and Scott Frickel, "Science and neoliberal globalization: a political sociological approach", *Journal Theory and Society*, Vol. 40, No. 5, Tahun 2011., h. 508.

⁶⁴Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, (Cet. VIII; Bandung: Mizan, 1998), h. 162. Lihat juga Hugh Liebert, "Alexander the Great and the History of Globalization" *Journal The Review of Politics*, Vol. 73, No. 4, Tahun 2011, h. 531-

⁶⁵Fernando Broner and Jaume Ventura, " Globalization and Risk Sharing", *Journal The Review of Economic Studies*, Vol. 78, No. 1, Tahun 2011., h. 60-65. Lihat juga Shujing Li, Jiaping Qiu and Chi Wan, " Corporate globalization and bank lending", *Journal of International Business Studies*, Vol. 42, No. 8 . Tahun 2011, h. 1016-1017.

⁶⁶Kuntowijoyo, and Idi Subandy Ibrahim. "Lifestyle ecstasy: kebudayaan pop dalam masyarakat komoditas indonesia." *Jalasutra: Forum Indonesia untuk Komunikasi Tanpa Kekerasan* (Fiskontak), 2004.

C. Conclusions

As a reflection on the above conceptual descriptions, then at the end of this paper the authors draw some conclusions, as follows:

1. Globalization as a process of integration of local characteristics to the global flow, which is mostly done through communication and information technology. Although initially, historically globalization is seen as a process of integrating local economies into the world economy, but the meaning of globalization refers to the space in which there is a process of global interaction through means of communication technology. Historically, globalization is not a new phenomenon but its changes can be investigated in terms of scale, speed and cognition. Within the framework of the scale, the economic, political and social relations between States have become more than ever. Globalization has undergone some sort of temporal and spatial compression in terms of unprecedented speed. In the framework of cognition that is considered the world as a small space where every phenomenon and event have some consequences on economic, social and political life.
2. Spiritual education in Islam is the cleansing of the soul or journey (al-sair) to Allah SWT, or other terms found in the terminology of Sufism. As in the books of spiritual education, in general, all is poured into one common container that is the movement of a filthy soul into a clean soul (*almuzakkā*); from the mind that has not submitted to the *shari>'a* to reason in accordance with the *shari>'a*, from a hard heart and diseased to a calm and healthy heart; from spirits away from the door of Allah, neglecting in worship and not really doing it, the seven spirits who know (*'ārif*) Allah Almighty, constantly exercising the right to worship Him; from the physical that does not obey the rules of the *shari>'a* to the physical who always hold the rules of *shari>'ah* of Allah SWT. In short, from the less perfect to the more perfect in kindness and following the Prophet Muhammad (PBUH) both words, behavior and circumstance

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