Integration of Sufism Values into the Curriculum of Islamic Religious Education Subject in Junior High School

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ABSTRAK

Tasawuf merupakan keadaan diri, getaran spiritual, lintasan hati, bisikan nurani, rasa kerinduan yang sulit diungkap dengan kata-kata. Tasawuf perlu diintegrasikan dalam kurikulm pendidikan agama Islam (PAI), karena dapat berpengaruh pada proses pembentukan sikap, perilaku dan karakter siswa. Artikel ini menjelaskan tentang pentingnya nilai-nilai tasawuf dipadukan dengan materi-materi PAI. Melalui kajian literatur terhadap buku-buku PAI Sekolah Menengah Pertama (SMP) kelas VII-IX, dengan pendekatan analisis isi, didapati bahwa materi-materi PAI secara umum masih bersifat tekstual, dan kurang sisipan nilai-nilai tasawuf-nya. Sehingga urgen untuk melakukan integrasi nilai-nilai tasawuf ke dalam kurikulum PAI, terutama di level SMP, karena siswa SMP berada pada fase usia yang mudah mengalami krisis moral dan proses pencarian jati diri. Secara gradual, tahapan tasawuf yang perlu dilakukan dalam pemberian materi-materi PAI di SMP adalah *takhalli* (membersihkan diri dari sifat-sifat buruk), *tahalli* (mengisi hati dengan sifat-sifat baik), dan *tajalli* (terbukanya *nur ilahi* yang meresap ke dalam diri). Integrasi nilai-nilai tasawuf ke dalam kurikulum PAI dapat membentuk sikap dan perilaku yang baik pada diri siswa. Dengan demikian, pembelajaran materi PAI menjadi lebih efektif dalam pembentukan akhlak yang mulia bagi siswa.

ABSTRACT

Sufism is a self awareness, a spiritual vibration, a trajectory in the heart, a whisper of conscience, a feeling of longing that is difficult to express in words. Sufism needs to be integrated in the curriculum of Islamic Religious Education (PAI) as it can affect the process of shaping students' attitudes, behaviors and characters. This article explains the importance of Sufism values combined with PAI materials. Through a literature review of the Junior High School (SMP) Islamic Religious Education books for grades VII-IX, using a content analysis approach, it was found that the PAI materials in general were still textual in nature, and lacked the insertion of Sufism values. Hence, it is urgent to integrate Sufism values into the Islamic Education curriculum, especially at the junior high school level because junior high school students are prone to experiencing moral crises and the process of searching for identity. Gradually, the steps of Sufism which need to be carried out in delivering the PAI materials in junior high school are *takhalli* (cleansing oneself from bad qualities), *tahalli* (filling the heart with good qualities), and *tajalli* (opening of divine light that permeate into oneself). The integration of Sufism values into the Islamic Education curriculum can shape students' good attitudes and behaviors. Thus, learning PAI material becomes more effective in shaping noble morals for students.

A. Introduction

Islamic-based education is not merely about a character education which is used to form human attitude and personality. Yet, it is also an education that covers aspects of intelligence of the mind and soul based on Islamic teachings, which is forming a human being holistically as a form of shaping human attitudes and noble character purposely for being able to learn and imitate the attitude and behavior of the Prophet Muhammad in carrying out orders and leaving Allah's prohibitions. Islam is a guideline and renewal of attitudes, character and social patterns with the Prophet Muhammad SAW as a role model or messenger of Allah SWT in perfecting human morality. Therefore, understandings of the substances of Islamic education are indispensable for shaping human attitudes and characters.

Understanding of Islamic education refers to at least three positions, covering: Islamic education as an institution, subjects (lectures), and values. In connection with this definition, there are several perspectives about the term Islamic education and Islamic religious education, but basically between Islamic education and Islamic religious education have the same meaning. Firstly, there is an effort and process for embedding education in a holistic manner continuously. Secondly, there is a reciprocal relationship between teachers and students, adults, and children; and thirdly, the existence of al-akhlaq al-karimah as the last destination.[1]

Referring to the description above, and being related to the concepts of *tarbiyah*, *ta'lim* and ta'dib, it can be emphasized that the ultimate goal of Islamic education is the development of human potentials and competences as a cosmopolitan entity to proceed as a civilized human being who can carry the teachings of *rahmatan lil 'alamin* (mercy for all) and *uswatun khasanah (*good deeds) in realizing his role as *khalifah fil ardhi* (representative of God). This orientation must be supported by Islamic education as an institution which focuses on education and learning to inculcate characters such as being honest, responsible, intelligent and integrated, or usually called as prophetic character.[2] This concept is in accordance with Islamic education as a subject, also in harmony with the spirit of the National Education System Law no. 20 of 2003, that Islamic religious education is not only about faith, piety and noble character as a religious foundation, but it also needs to integrate cognitive, affective and psychomotor aspects which demand educators to be able to implement in their learning.[3]

Moreover, to support the educators' competence, the existence of good character is needed to achieve the success. Character formation is one of the main needs to enhance the human qualities as a supporter of Islamic civilization and the state. Muslims are advised to emulate the attitude and characters of Prophet Muhammad SAW, with a guarantee of the safety of the hereafter for those who

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[1] Abdul Rahman, "Pendidikan Agama Islam dan Pendidikan Islam-Tinjauan Epistemologi dan Isi-Materi," *Jurnal Eksis*, Vol. 8, No. 1, Maret 2012.

[2] Tobroni, "Prophetic Character Transformation for Development of Peace Culture in the School in Indonesia", *Journal of Education and Practice*, Vol. 5, No. 32, 2014.

[3] Imam Mawardi, "Pendidikan Agama Islam dan Karakteristiknya", *Jurnal Ilmu Tarbiyah: At-Tajdid,* Volume 2, Nomor 2, 2013.

obey and apply this command in all aspects of life. The essence of the existence of this prophethood aims to provide information and learning as well as good moral illustrations for humans, which are based on values and norms as guidelines for religious life. However, in the current development, it seems that humans have not been able to maintain the good attitudes and characters in them as it is easy for them to experience vulnerability or lose direction in achieving life goals.

In addition, developing and practicing the Sufism morals into the real life is considered as an effective strategy to overcome the moral crisis. Sufism needs to be socialized and introduced massively to the public. This needs to be done as Sufism has a direct role in saving people from confusion due to the loss of spiritual direction. More than that, Sufism introduces various understandings of studies concerning morality in Islam. Sufism carries the assertiveness of the esoteric aspects of Islam. According to Said Aqil Siroj, to boost the quality of good morals, it is necessary to have character education with a Sufistic style. He adds that a character with a sufistic nuance is not a form of passive and apathetic attitude towards the social environment, but it can actively play to create a revolution against morality and spirituality in a society. This can be an ethical-basic for a social formulation in education that has only been concerned with the academic aspect or brain intelligences and pays less attention to aspects of emotional intelligences and spirituality.[4]

Further, Rubaidi also conveyed that Sufism values in Islamic education is absolutely necessary. Sufism as the basic spirit of Islamic education has proven to be effective in both reducing moral deterioration and strengthening the character of students.[5] In addition, the practice of Sufism, especially urban Sufis who live in urban areas, also participates in introducing the informal tasawuf education, which are expressed by three prayer communities in East Java, namely the Kubro Shalawat Council, Muhammad Shalawat Assembly, and Adlimiyah Prayer Council. Rubaidi called these three new variants of the shalawat assembly as the new-pseudo-Sufi order in Indonesia.[6]

Furthermore, Asep Kurniawan and Agus Susanti also stated that it is important to inculcate Sufism values from an early age in order to foster the morals of students in schools.[7] Then, Rachida Chih in her study explains the role of Sufi in education and politics in contemporary Morocco through the case study of Qādiriyya Būdshīshiyya which is very important to reclaim the role of Sufism in public and political spheres that have been lost and displaced by the values of modernity. In addition, Biyanto studies Muhammadiyah Sufism whose findings show that Muhammadiyah Sufism displays Sufism

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[4] Said Aqil Siroj, *Tasawuf sebagai Kritik Sosial: Mengedepankan Islam sebagai Inspirasi bukan Aspirasi* (Bandung: Mizan, 2006), 52.

[5] Rubaidi, Rubaidi, "Pengarusutamaan Nilai-Nilai Sufisme Dalam Pendidikan Islam Indonesia Kontemporer", *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8.1 (2020): 21-38.

[6] Rubaidi, Rubaidi, "The new pseudo-sufi order of the majelis shalawat among urban muslims in East Java," *Journal of Indonesian Islam* 14.2 (2020): 431-456.

[7] Kurniawan, Asep, "Penanaman Nilai-nilai Tasawuf dalam Rangka Pembinaan Akhlak di Sekiolah Melalui Kegiatan Ekstrakurikuler Keagamaan," *Al-Tahrir: Jurnal Pemikiran Islam* 13.1 (2013): 187-206; Susanti, Agus. "Penanaman Nilai-Nilai Tasawuf dalam Pembinaan Akhlak." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7.2 (2016): 277-298.

teachings that are adapted to the spirit of modernity so that it deserves to be called modern Sufism.[8] In addition, Muhammadiyah's Sufism is expressed in a more active and dynamic version, which A Sufi should not sit idly by, but he must actively work and interact with the members of the community.[9]

Some literature reviews mentioned above only discuss Sufism in the practice of school activities, such as extracurricular activities, and some studies argue Sufism in general. This present article emphasis on the integration of Sufism in the Islamic religious education curriculum (PAI) in junior high schools (SMP). This focus is chosen as students in the junor high school might experience the transition period from adolescence to adulthood which is often to be prone to self-deviance. Therefore, in this transition period, especially the age of children in junior high school, it is necessary for students to be equipped with Sufism education, by integrating the values of Sufism (tahalli, takhalli, and tajalli) in the Islamic Religious Education curriculum.

Character education with Sufism style is a strategy which is considered to e able to improve the quality of morals and education. The value of Sufism-based character education is needed by every individual and society. Further, if it is studied in depth, Sufism has several strategic aspects that potentially exist in all areas of human life. Fundamentally, this will be useless if Muslims themselves cannot utilize the essence of values from Sufism properly in their practice of life. Moreover, the ideal Sufism paradigm will be very meaningful if it can be applied effectively in the field of education, especially those related to the process of Islamic religious education. Apart from the debates occuring in the world of Sufism, there are two types of Sufism typology, namely moral Sufism and philosophical Sufism, which in the development of science have emerged new terms such as conventional Sufism, traditional Sufism, Scientific Sufism, Transformative Sufism, and so forth. Sufism offers a solution to the existing problems in Islamic education. By integrating Sufism values into the method and strategy of learning and teaching in the education field, an expectation of creating a more civilized human beings can be reached.

Learning the values of Sufism in high school students is needed as it can be used as a form of moral control for students in high school who generally are still in the process of searching for identity, which often experience unstable emotion and easily affaected by the circumstances around them. By integrating Sufism values in Islamic religious education, it is hoped that it can be a guide for students in learning so that they can be a good or even better person. As a provision for social life, understanding, attitudes and behavior, manners, and owning a shame are needed. By owning those aforementioned aspects and the practice of Sufism at school, it is assumed to avoid students from bad characters and

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[8] Chih, Rachida, "Sufism, education and politics in contemporary Morocco," *Journal for Islamic Studies* 32.1 (2012): 24-46

[9] Biyanto, Biyanto. "The typology of Muhammadiyah Sufism: tracing its figures' thoughts and exemplary lives." *Indonesian Journal of Islam and Muslim Societies* 7.2 (2017): 221-249

behaviors.[10]

This paper is in qualitative approach.[11] It basically tries to highlight Sufism, both traditional or conventional and modern or transformative in Islamic Education. Data were collected through text reading with content analysis techniques. Content analysis is an analytical technique used to analyze a document in the form of text, symbols or images and so on. By using content analysis techniques, an understanding of the various contents of communication messages conveyed by the mass media, or from other sources in an objective, systematic, and relevant manner can be illustrated.[12] Moreover, content analysis leads to making inferences that can be replicable by taking into account the context. Content analysis includes specific procedures for processing scientific data with the aim of imparting knowledge, opening up new insights and presenting facts. The use of content analysis techniques in this study is intended to examine documents in the form of books or texts related to the material of Islamic Education and morals for Junior High Schools starting from grades VII-IX.[13]

B. Definition of Sufism

The term Sufism is taken from the word ash-shuf which means fleece, because people who practice Sufism generally specialize themselves in clothing made of fleece. The word Sufi related to the word Sufism is taken from a word *ash-shofa*, which means holy and careful from the prohibition of Allah SWT. Another word that has similar meaning is shaffah, which is a group of people belonging to the companions of the Prophet Muhammad who exiled himself in a secluded place next to the Prophet's mosque, the foyer of the Prophet's Mosque in Medina. This area is usually occupied by poor people from the Ansar and Muhajirin.[14]

In terms of terminology, there are many interpretations of Sufism that have been put forward by some classical scholars, such as al-Junaidi al-Baghdadi, al-Ghazali, al-Nawawi, al-Kurdi, Abd al-Qadir al-Jailani. From all interpretations by those scholars, it can be concluded that Sufism is a purification of the soul by staying away from lust based on knowledge which is reflected in various good deeds in order to get closer and achieve the blessing from Allah SWT. Sufism is the value of Islamic spirituality which aims to build piety and perfection of human virtues in accordance with the teachings of the Qur'an. It is

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[10] Choeroni, dkk., *Pendidikan Agama Islam dan Budi Pekerti untuk SMP Kelas IX* (Jakarta: PT. Gelora Aksara Pratama, 2016), 102.

[11] Qualitative research is descriptive, describing phenomena which occur using words or sentences to obtain conclusions. See Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 2002), 85. Also see Lexy J. Meloeng, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), 65.

[12] The beginning of the development of content analysis is in the field of qualitative newspapers. Content analysis is a systematic technique in analyzing content and processing messages, or a tool for observing and analyzing behavior in an opened communication. This technique can be used to analyze all forms of communication, such as in newspapers, books, films and so on. According to Klaus Krippendorff, content analysis is not only making the content of the message as its object, but it also related to newer conceptions of symbolic phenomena in the world of communication. See Imam Suprayogo, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosda Karya, 2001), 71.

[13] Klaus Krispendoff, *Analisis Isi: Pengantar dan Teori Metodologi* (Jakarta: Rajawali Press, 1993), 15.

[14] Zurhani Jahja, *Teologi Al-Ghazali* (Yogyakarta: Pustaka Pelajar, 1996), 17.

a synergy between ethical and theological matters. Sufism, as a doctrine of purification of the soul towards God, gave birth to Sufism as its actualization, and it is related to three forms of process, which are purification of the soul, Sufi behavior and Sufi movement.

The universal perspective on Sufism is rooted from the revelation of Allah SWT. It produces ethics that are dynamic, Sufism is not only learned, but it is also able to make an integral contribution to the moral formation of Islamic society. Muhammad Al-Ghazali is one of the leaders of al-Ikhwan who invites people to return to the importance of education and the teachings of Sufism. The teachings of Sufism are characterized by three things: First, Sufism tries to make faith that is reasonable from the feelings of a passionate soul, changing aqli faith into qolbi faith. Second, it trains and develops oneself to the level of perfection, by practicing noble behaviors and purifying oneself from the despicable one. Third, Sufism views this world as a small part of the vast life that stretches to the end of the world.[15]

Said Aqiel Siradj, an expert on Sufism as well as an alumni of the Ummul Qura University in Makkah, said that Sufism is the nature of a servant to his Lord, to himself and to the universe. In this case, Sufism serves as a way of life. Therefore, Islamic Sufism is present as a dynamist of Islamic spirituality.[16] Sufism is a reflection of several factors. It expresses the state of oneself, spiritual vibrations, heart trajectories, whispers of conscience, a sense of longing that cannot be captured or filled with images of words or terms, because the movements are indeed very fast, or there are no equivalent terms in the real world as a form of concrete picture of the development of Sufism thought.

In addition, the development of Sufism in the contemporary era shows progressive and massive dynamics. New terms related to Sufism were born in this era, starting from traditional Sufism, conventional Sufism, transformative Sufism, scientific Sufism, and so on. The birth of all these new terms depicts a real picture that Sufism is not only related to religion but it has also crossed boundaries. Sufism and its development have been able to give birth to a conceptual reconstruction so that it becomes a progressive paradigm in human life in the current era.

The new study on the concept of Sufism encourages it to become a transformative science. As a result, Sufism, in term of science, is no longer rigid but it tends to be elastic and flexible. Islamic modernist figure such as Hamka is able to color new thoughts in the world of Sufism in the Indonesian context. Hamka has presented Sufism without Tarekat, encouraging an ethos of rationality and responsibility for inculcating spiritual virtues in daily life. The negative connotations of Sufism concepts have been straightened out. The term zuhud, which is considered the cause of the decline of Islam in the contemporary era, has undergone a new interpretation. The essence of the meaning of zuhud at the beginning of the development of Sufism is defined as a concept of leaving the materialism. Meanwhile, Zuhud in the contemporary era is interpreted as an attitude of leaving something that diverts attention to Allah, thus demanding the perpetrator of zuhud, namely zahid, to act integratively and inclusively.

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[15] Jalaluddin Rahmat, *Islam Alternatif* (Bandung: Mizan, 1995), 99.
[16] Rosyidi, *Dakwah Sufistik Kang Jalal* (Jakarta: Paramadina, 2004), 46.

This interpretation, sees zuhud at a truly positive and functional level. The description above explains that the typology of Sufism in the contemporary era can be broadly categorized into two models: traditional or conventional Sufism and modern (contemporary) or transformative Sufism. Traditional or conventional Sufism tends to understand the concept of passive Sufism. On the other hand, the modern (contemporary) or transformative Sufism is more about the positive and active dimensions. Referring to the context mentioned above, transformative Sufism has become a concentration of study along with the conceptual development of Sufism in the present era.

The failure of humans to position themselves in accordance with their nature is caused by their inability to choose attitudes in interacting with the universe. The search and recognition of self becomes a necessity based on two aspects, they are: ultimate concern (understanding God) and self-knowledge (being able to understand what to do and how to behave). These two aspects can show that in the problems of life, humans have not been able to place themselves properly and correctly. In its development, there are five typologies of transformative Sufism, they are: first, the vision of divinity (tawhid and ma'rifat Allah); second, the synergy between reason and revelation; third, the world in Islamic eschatology; fourth, al-akhlaqal-karimah (good behavior); fifth, good deeds with Islamic dimensions.

In short, the purpose of transformative Sufism is to educate people to have a social awareness that is transpersonal in a strong social cohesion which is built by transcendental values possessed by humans. The meaning of traditional Sufism as mentioned previously is more inclined towards the concept of Sufism in a passive level. Negating and eliminating the life of the materialism to be more focused and total in devotion to God is a characteristic inherent in traditional Sufism. The conceptualization of conventional or traditional Sufism is more towards the philosophical Sufism model. In Hamka's terminology, conventional Sufism is trapped in the Tarekat group.

C. Understanding the Curriculum of Islamic Religious Education

The word curriculum comes from the Greek which was first used in the field of sports, namely *currere*, which means the distance run, so it means the distance that must be covered in running activities from start to finish. The distance from start to finish is then called the *curere*.[17] Based on this concept, in relation to the world of education, it is intepreted as "Circle of Instruction" which means a circle of teaching in which teachers and students are directly involved in it. In Arabic, the term "curriculum" is interpreted as manhaj, a clear path, which is traversed by humans in the field of life.[18]

In the field of education, curriculum means the path traversed by teachers and students in order to acquire knowledge as a form of honing skills, attitudes and values.[19] E. Mulyasa stated that the

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[17] Ahmad, dkk., *Pengembangan Kurikulum* (CV. Pustaka Setia, 1998), 7.

[18] Ahmad, dkk., *Pengembangan Kurikulum,* 128.

[19] Mohammad Omar AT-Toumy Al-Syaibani, *Falsafah Pendidikan*, Terj. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 47.

curriculum is a set of plans and arrangements that have a goal in making a competency and basic materials as well as strategies used in the process of organizing teaching and learning activities to achieve the expected competency results and goals.[20]

The concept of curriculum includes all experiences, activities, atmosphere and influences given to students or whatever they encounter in school and all of them are under the control of the school. All of them have an influence on student behavior and contribute to a holistic and complementary development. The curriculum does not only include structured subjects and experiences that take place in the classroom, but it also includes all cultural activity, arts, sports and social activities carried out by students outside the lesson schedule as well as outside the classroom under the management of the school.[21]

Regarding the Islamic Religious Education (PAI) curriculum, it has a high dependency nature, in the sense that its existence is influenced by the facilities and potential available in schools, the environment, the community, student social life, family background, and the teacher's perception towards the curriculum.[22] Within the framework of the implementation of PAI curriculum in public schools, religious teachers are required to be able to read the "vision" of a curriculum, which is the main idea contained in the curriculum goals. The main idea is formed from the philosophy, theory and formal policies that underlie it. Besides their ability to analyze the structure of the curriculum, teachers must also be able to read the vision of the PAI curriculum, so that the perceptions formed in the thoughts of the PAI teachers are relevant to the curriculum vision which is principally contained in the objectives of the curriculum. It is important for PAI teachers to have a relevant understanding of the PAI curriculum, because it will be used as a guide for them in the system of developing or implementing the curriculum in a systemic and systematic manner.

PAI aims to produce humans who always strive to perfect faith, piety and morals, and actively build a harmonious civilization of life, especially in advancing a dignified nation's civilization. PAI learning is a tangible form of implementing the PAI curriculum in the classroom which involves personal elements of school principals and teachers, students, learning resources and facilities and infrastructure for successful implementation. The PAI curriculum learning process becomes a plan that has components consisting of objectives, subject matter, process or method and assessment.

The important factor supporting the implementation of the PAI curriculum is the teacher. The teachers are not only an important element of education that plays an active role, teachers also place their position as a professional, in accordance with the demands of a growing society. Therefore, the teacher is not merely an agent of transfer of values, but also as a mentor who provides direction and

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[20] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi* (Jakarta: Raja Grafindo, 2005), 78.

[21] Al-Syaibani, *Falsafah Pendidikan*, 83.

[22] Abdul Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru* (Bandung: PT. Remaja Rosdakarya, 2005).

guides students in learning. The teacher, as one of important factors in education, plays a very important role in curriculum implementation and has a direct impact on changing schools as a social system.

Teachers are one of the main factors that can affect the quality of education. Experts state that, how good a curriculum results depends on what teachers do inside or outside the classroom. The quality of learning that coincide with PAI guidelines is also influenced by the creative attitude of teachers to choose and implement various approaches and learning models. Moreover, the teaching profession demands a creative nature and a willingness to improvise, teachers must grow and develop their creative attitude in managing learning by selecting and establishing various approaches, methods, learning media that are relevant to students' conditions and competency that will be achieved, because teachers must realize that a single approach that is successful has not been found. handle all students to achieve various goals.

The success of Islamic Religious Education (PAI) can also be influenced by several factors. As quoted by Abdul Majid in J. Mars' book, Curriculum Process in the Primary School, suggests that there are five elements that can affect the success of learning in schools, they are: (a) Support from the principal (b) Support from peers or fellow teachers (c) Support from students as the learners (d) Support from parents or the community (e) Support or encouragement from teachers as educators. From all the five elements above, the most important factor in determining the success or failure of a learning process is the teacher. The position and role of the teacher in education is crucial in determining the success or failure of a learning program design. The teacher in the learning process plays a salient role. In the learning process, the teacher does not only act as a model or role model for the students he teaches, but teacher also act as a manager of learning. Thus, the effectiveness of the learning process lies on the shoulders of the teacher. Therefore, the success of a learning process is determined by the quality or ability of the teacher.[23]

D. Urgency of Sufism in the Curriculum of Islamic Education in Junior High School

The multidimensional crisis experienced by contemporary society requires a solution that is not pejorative and the solution can act an antidote. The solution must be able to be analyzed rationally and spiritually so that it can solve the problem objectively and comprehensively. The development of the world of Sufism with its various varieties, provides new directions and views in the process of implementing Islamic Religious Education (PAI) as one of the subjects that must exist in the curriculum structure from early childhood to tertiary levels.

PAI is a fundamental foundation in shaping human ethics and aesthetics. The meaning of education in Islamic terminology is not only in eschatological concepts but it is also a process development and shaping of a human being based on monotheism or the oneness of God. It is a

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[23] Majid, *Perencanaan Pembelajaran,* 96.

development of the potential and competence of students comprehensively and universally which is still based on the spirit of monotheism or divinity.[24]

The implementation of PAI in schools will certainly not be separated from the need for appropriate concepts, techniques, methods, strategies and models so that the effectiveness and efficiency of learning can be realized. Learning as the spirit of the educational process is a component that cannot be underestimated because no matter how good the curriculum, because the educational goals and whatnot, without the learning process, cannot be called education. Innovations in the field of learning must be continuously carried out to produce a complete learning quality. The shifting of teacher centered learning towards student centered learning needs to be done to making the learning process active, innovative, creative, effective and fun

PAI as a subject must be aligned its implementation with developments and innovations in the field of learning. Making PAI learning a dynamic, creative, innovative and fun process is a necessity that must be realized. The purpose of PAI is to strengthen students' understanding, appreciation and experience of faith, piety and noble character in universal human life. PAI directs people to good morals (al-akhlaq al-karimah). PAI learning materials generally include faith, morals and muamalah/sharia. The development of PAI material is carried out with three approach contexts, they are: the relationship between humans and God, humans with humans and humans with nature.

The embodiment of the development of Islamic religious education learning can be understood both quantitatively and qualitatively. Quantitatively, PAI is only given a limited lesson hour. In Indonesia, PAI is given two hours of lessons each week. So, during that limited amount of time, PAI must be able to have an impact on students both inside and outside the school. As for qualitatively, PAI lessons must be able to display quality learning, in line with the values of Islamic ideals and be able to respond and anticipate various life problems. Creative and innovative thinking in the development of PAI learning refers to the principles of change, growth, reform and continuity. This process, in education quality management, is known as continuous quality improvement, in the context of Islamic education it is certainly related to the implementation of PAI learning. The development of PAI, aside from prioritizing sensitivity to the mainstream, must also consider its foundations, so that the process does not lose its Islamic spirit..[25] The development of the implementation of PAI learning must be able to change the cognitive paradigm of religious knowledge to be meaningful and full of value.

PAI is not only taught in the field of 'knowing' and 'doing' but it is also actively shape students in the aspect of 'being'. Some indicators of the implementation of PAI learning, when analyzed deeper, are oriented in line with the wishes of Sufism. Therefore, the process of Islamization of knowledge, especially in the world of education in this contemporary era, should not be limited to the internalization

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[24] Muh. Mustakim, "Ontologi Pendidikan Islam (Hakikat Pendidikan dalam Perspektif Islam)," *At-Tajdid: Jurnal Ilmu Tarbiyah*, Vol. 1 No. 2, 2012, 177.

[25] Su'dadah, "Kedudukan dan Tujuan Pendidikan Islam di Sekolah," *Jurnal Kependidikan*, Vol. 2, No. 2, 2014, 152.

of Quran verse into the lesson that tend to be trapped in formality rather than essentiality. The desire for the integration of Sufism in the implementation of Islamic religious education must really be explored comprehensively.

E.   Integration of Sufism and Islamic Religious Education in Shaping Students' Character and Behaviors

There are at least three stages that can be used in applying the moral values of Sufism to junior high school students, they are takhalli, tahalli and tajalli. This stage model was pioneered by the moral Sufism to reach the path to Allah SWT. Takhalli means emptying oneself of despicable actions, tahalli filling with commendable actions, and tajalli the revelation or opening of divine *Nur* (light). In addition, Takhalli is an effort of someone to get rid from despicable qualitie and impurities that can reduce the level of self quality. According to Mustafa Zahri, takhalli is an attempt to empty oneself of despicable qualities. Takhalli is a phase of purifying character or emptying oneself of despicable behavior, so that someone can foster commendable morals or character.

In this case, the relationship between Sufism and the behavior of junior high school students is a driving force for students to behave well in accordance with Islamic teachings. Junior high school students are teenagers who are easily influenced by the environment, so the education of good values must be given. There are several materials that need to be taught to junior high school students: (1) Live peacefully with honesty, trust and istiqamah. In this case, honesty is closely related to conscience which always invites goodness and honesty. Honesty is part of the morals taught in Islam.[26] (2) Life becomes more peaceful with sincerity, patience and forgiveness.[27] Sincerity is a form of state that is willing to accept something that is disliked. By applying sincere learning, it is expected to be able to make students' personalities who have sincerity in accepting all the gifts of Allah SWT. Sincerity must be balanced with patience and forgiveness, so sincere people usually have patience and forgiveness as well. These good qualities are important to be applied in daily life and taught to everyone. (3) Prioritizing honesty and upholding justice, these two qualities are noble qualities that must be possessed by faithful believers. Both must be instilled and accustomed to from an early age either at home, school or wherever he is.[28] (4) Honest and keep promises, A Muslim and a Muslim woman should adorn herself with an honest nature, someone who is honest will easily gain the trust of others.[29]

Tahalli is the process after takhalli. The tahalli phase is closely related to the takhalli, in the sense that after applying the emptiness (takhalli) of a despicable act, then it is filled with a commendable act (tahalli). Tahalli happens simultaneously with the takhalli phase, it means that every self-emptying of despicable actions is immediately inserted with commendable actions without pause or without

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[26] Muhammad Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII* (Jakarta: Pusat Kurikulum dan Perbukuan, Balitbang, Kemendikbud, 2013), 18.

[27] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII,* 187.

[28] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII*, 38.

[29] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII,* 30.

stopping to adorn oneself with commendable actions. In its application, it is not immediately that all despicable acts can be annihilated, but instead, while someone is carrying out the emptying of despicable behavior, he is including commendable behavior to himself.

The forms of Tahalli that needs to be taught to junior high school students are: (1) Fostering a sense of unity by performing Friday prayers. Friday prayer is a prayer that must be carried out in congregation and cannot be done individually and must be in accordance with the rules.[30] (2) Zakat fitrah and zakat mal. The obligation to pay zakat for every Muslim. A Muslim who is free and has excess food is obliged to pay zakat, as well as teaching students to share with others in need. (3) Fasting, it forms a pious person. This is done to train students to hold back their lusts and also provide opportunities to increase their worship.[31]

Tajalli is the revelation of spiritual light. The light is revealed in the heart after going through several processes that have been passed. Tajalli is the last process of the three phases. The revelation of the unseen light in the soul must be done with persistence or istiqomah in practicing the practices of this third phase.

The forms of the Tajalli phase that can be taught to junior high school students are: (1) Imitating the obedience of Allah's angels, so that students are able to imitate the nature of obedience possessed by angels, in order to be able to obey all the commands of Allah SWT as well as their parents in terms of goodness.[32] (2) Believing in Allah's holy books and loving the Qur'an, so that humans can live their lives correctly and purposefully. By doing so, they can feel happiness in their lives as many people want. (3) Follow the noble qualities of Allah's Apostle in the practice of everyday life.[33] (4) Believing in the Day of Judgement, and eliminating bad habits.[34] This act can make students always do good as preparation for the Judgement Day.

The three stages are expected to be able to shape student Islamic behavior that in accordance with Islamic teachings. Through the implementation of the three satges at their forms, the teacher is expected to guide and direct students to always maintain good morals. Through this learning, students will not only master the targeted competencies but also recognize and practice the materials that have been delivered as a guide in determining student attitudes and behavior.

PAI learning in school aims to increase students' faith, knowledge and understanding of the teachings of Islam, in order to make students who believe and fear Allah SWT by trying to leave all the prohibitions. Therefore, PAI always refers to the cultivation of Islamic values for the provision and guidance of students' lives in society and state.

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[30] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII*, 127.

[31] Muhammad Ahsan dan Sumiyati, P*endidikan Agama Islam dan Budi Pekerti Kelas VIII* (Nganjuk: PT. Temprina Media Grafika Nganjuk Jawa Pos Group, 2017), 196.

[32] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII,* 96.

[33] Muhammad Ahsan dan Sumiyati, P*endidikan Agama Islam dan Budi Pekerti Kelas VIII,* 2.

[34] Muhammad Ahsan dan Sumiyati, *Pendidikan Agama Islam dan Budi Pekerti Kelas IX* (Sidoarjo: PT. Masmedia Buana Pustaka, 2018), 5.

The implementation of PAI learning materials in shaping the attitudes and behavior of junior high school students can be manifested in several forms: (1) Getting closer to Allah SWT by practicing the faith in Him. (2) Living clean and comfortably, especially regarding the appropriate and proper procedures for washing. (3) The beauty of togetherness with congregational prayers. (4) Everything becomes easier by science. [35] ((5) Avoid drinking, gambling and fighting by giving good reflection and example. (6) Doing a lot of prostration for creating a calm soul. (7) Being humble and living a simple life (8) Respecting and obeying parents and teachers. (8) Having good thoughts and good deeds. (9) Fasting[36] (10) Be optimistic, keep working and keeping believe in God. (11) Be Tolerant and respect for differences. (12) Believe in the Judgement Day. (13) Believe in qadha and qadar. (14) Behaviors and Manners. (15) Hajj and Umrah.[37]

Sufism material needs to be integrated into the PAI learning curriculum in junior high schools. As this lesson is oriented to be able to shape the attitudes, characters and behaviors of students. Moreover, in fulfilling his physical and psychological needs, a junior high school student is vulnerable to being influenced by the environment. Therefore, the process of inculcating Islamic values at this stage of child development is very important. Junior high school students are individuals who are in the process of finding their identity and they are easily affected by an uncertain social environment. According to Augustine, children have a greater tendency to deviate from law and order than adults due to limited mastery and understanding of the realities of life.[38] Children will also find it easier to learn through pictures or concrete examples they receive. It is easy for a child to learn throug imitation. From the explanation, it is necessary to give good advice that is in accordance with the teachings of Islam for children and adolescents or students in Junior High School.

Through teaching Islamic values from an early age, children will easily accept and apply these values in life. Therefore, the learning of Sufism values that are integrated into the PAI curriculum must be taught and practiced by a teacher as an example to their students. Through Sufism, a child or student is taught to seek purity in worship, which is difficult in practice. It is necessary for a student to perform his obligation as a moslem to get closer to God, a student must perform prayer, fasting, and other worships. This act plays a very important role in shaping the character of students who are religious and civilized. The positive impact of Sufism in the formation of student character is to make students able to introspect themselves, stay away from bad things and have good character.

In PAI learning, the efforts to prepare students to recognize, understand, practice, apply and believe in the teachings of Islam need to be balanced with tolerance between religious communities. According to Zakiyah Darajat, Islamic religious education is an effort to foster and hone students so that

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[35] Ahsan, dkk., *Pendidikan Agama Islam dan Budi Pekerti Kelas VII,* 1-76.
[36] Muhammad Ahsan dan Sumiyati, P*endidikan Agama Islam dan Budi Pekerti Kelas VIII,* 22-194.
[37]Choeroni, dkk., *Pendidikan Agama Islam dan Budi Pekerti untuk SMP Kelas IX,* 1-133.
[38] Mujamil Qomar, *Meniti Jalan Pendidikan Islam* (Yogyakarta: P3M STAIN Tulungagung dan Pustaka Pelajar, 2013), 134.

they always understand and apply the teachings of Islam properly and thoroughly as a way of life.[39] Islamic religious education has a main goal, which is to increase students' faith and religiosity as a provision for life in the present and the future. This will be realized if the existence of Sufism material is integrated into the learning of Islamic Religious Education in Junior High School students. This is important to do, because students in junior high school are teenagers which in a position of self-identification and modeling processes. Instilling religious values in students is believed to be able to slowly change attitudes and behavior. By doing so, behavior that is inappropriate or not in accordance with norms and religion becomes appropriate attitudes and behavior.

The integration of Sufism in the PAI and Budi Pekerti (behaviour and manner) curriculum in Junior High School can be inserted through indirect teaching or hidden curriculum learning.[40] This form of integration does not have to directly use the term of Sufism, instead it is carried in the substance of learning. For example, in the 2013 curriculum for junior high schools there are core competencies (KI) consisting of KI-1 (spiritual attitude), KI-2 (social attitude), KI-3 (knowledge), and KI-4 (skills). The integration of Sufism values can be done in KI-1 and KI-2. A teacher can do it by habituation, for example teacher can start the lesson by praying together before carrying out learning activities or religious activities and it also can be done on different activity such as extracurricular activities about Sufism values..

This is possible because the PAI and *Budi Pekerti* (behaviour and manner) curriculum at junior high school (SMP) already contains the "spark" of Sufism teachings, for example in grade VII KD (basic competence) as a derivation of KI (core competence) already contains a lesson that teaches students to believe in Allah SWT.[41] One of the ways to integrate Sufism in class VIII KD (Core Competennce) is by introducing the trilogy of Sufism as stated by al-Ghazali, namely takhalli (emptying or cleaning oneself from despicable nature and materialism), tahalli (adorning oneself with commendable qualities) and tajalli (experiencing the reality of divinity). Especially for the last trilogy, students in the junior high school class can be guided through self-awareness that everything in this world cannot be separated from the divine element.

Furthermore, in KD (basic competence) class VII on the material of Ramadan fasting and sunnah fasting as the implementation of the pillars of Islam and the provisions of Islamic law in consuming halal and nutritious food.[42] . The form of integrating the values of Sufism can be done with KI-3 core competence by explaining that the nature of fasting is not only eating and drinking, but fasting also

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[39] Abdul Majid dan Dian Andayani, *Pendidikan Agama Islam Kompetensi Konsep dan Implementasi Kurikulum 2004* (Bandung: PT. Remaja Rosdakarya, 2014), 130.

[40] Kemendikbud, *Kurikulum 2013: Pedoman Guru Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti Untuk Sekolah Menengah Pertama* (Jakarta: Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan, 2014), 5.

[41] Kemendikbud, *Kurikulum* 2013*: Pedoman Guru Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti Untuk Sekolah Menengah Pertama,* 8.

[42] Kemendikbud, *Kurikulum 2013: Pedoman Guru Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti Untuk Sekolah Menengah Pertama,* 13.

means to restrain oneself from lust, restric the eyes from desire to see things that are immoral, and other body parts from things that are forbidden by Allah.

Not only that, at grade IX, the lesson of believing in the judgment day and Qadha and Qadar (destiny and fate) [43] can be done by the implementation of the value of Sufism, namely tahalli (adorning oneself with commendable qualities). At class IX, it is time for students to get used to tahalli so that they will carry out the teachings of faith in the judgment day and qadha and qadar of Allah in daily life. In addition, it strengthens their identity as well as a spiritual and social modality to meet adulthood so that they are more stable and confident in stepping and achieving their goals. Herein lies the urgency of integrating Sufism in the Islamic Religious Education (PAI) curriculum in junior high schools (SMP).

In order to integrate the value of Sufism in the PAI curriculum in junior high schools, an ideal teacher is needed. The full development of students' potential cannot be separated from the role of a teacher. Therefore, the right teacher will produce the right disciple, and vice versa. If the teacher is not right, so are the students. There is a saying that we often hear, "If the teachers pee standing up, students will pee running". So, again, the teacher plays an important role in developing students' potential, as well as integrating the values of Sufism in the Islamic religious education curriculum and internalizing it in the hearts and minds of students.

Teacher is so central in education that al-Ghazali described in his Ihya', "Preventing people, who begin to learn, from interfering with issues that raise doubts is the same as preventing people who have just converted to Islam from socializing with non-Muslim". [44] Therefore, it is not surprising that Sayyidina Ali once said that one of the conditions for obtaining knowledge is through irsyadu ustadzin (teacher's guidance and instructions).[45] In principle – as explained by Rubaidi – the Islamic education system as a whole adopts the teachings of Sufism with its various derivations.[46] Therefore, Sufi teachers formulate a conception of an Islamic education system based on Sufism values, which in this modern era, these values are fading, so it must be mainstreamed again in order to strengthen the character of students as mentioned in the vision of the 2013 Curriculum.

F. Conclusion

Islamic religious education learning for junior high school students is carried out in order to fulfill and increase students' religious attitudes and behaviors to advocate the formation of the students' characters. To make more meaningful and valuable, its implementation needs to be supported by the insertion of Sufism values on any religious material, yet it does not always have to be brought up as an isolated discussion.

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[43] Kemendikbud, Kurikulum *2013: Pedoman Guru Mata Pelajaran Pendidikan Agama Islam dan Budi Pekerti Untuk Sekolah Menengah Pertama,* 17.

[44] Al-Ghazali, *Ihya 'Ulumuddin* (Beirut: Dar al-Fikr, n.d.), 51.

[45] Syekh al-Zarnuji, *Ta'lim Muta'allim* (Beirut: Dar al-Fikr, n.d.), 21.

[46] Rubaidi, Rubaidi, "Pengarusutamaan Nilai-Nilai Sufisme Dalam Pendidikan Islam Indonesia Kontemporer", 21-38.

The integration of Sufism values into the Islamic religious education curriculum in Junior High Schools is important in order to form good moral attitudes and behavior in students. However, Sufism morals are the embodiment of good morals, and this morality can be achieved through the integration of Sufism values with Islamic religious education materials in schools. The moral materials contained in Islamic religious education books has covered some Sufism material to support the quality of students' religious education, yet its implementation still needs to be emphasized.

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