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INSTITUT AGAMA ISLAM NEGERI
SAMARINDA**

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ON EDUCATION AND ISLAMIC CULTURE**

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***Revitalizing The Role of Islamic
Higher Education Towards Cultural
Transformation and Radicalism Prevention***



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The 2nd International Conference on Education and Islamic Culture "Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention" Faculty of Tarbiyah, State Islamic Institute of Samarinda
Samarinda, East Kalimantan, Indonesia, February 15th 2018

***The 2nd International Conference on Education and Islamic Culture
"Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and
Radicalism Prevention"
Faculty of Tarbiyah, State Islamic Institute of Samarinda***

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PREFACE

RECTOR OF STATE ISLAMIC-INSTITUTE OF SAMARINDA

EAST KALIMANTAN - INDONESIA

Assalamu 'alaikum Wr, Wb

Alhamdulillah, Let's say thanks God, we pray together for the abundance of His grace and blesses so The International Conference on Education (ICEISC) which theme " *Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention*" has conducted well. Sholawat and Salam always be upon the great Prophet Muhammad, who has shown us the right path and avoided the misguided path to a civilized era.

Basically, education has an important meaning in the journey of human life as *homo eduCandum*. Human needs assistance and guidance to develop their potential and lead to the goal of life that should be achieved. In order to achieve these things, it is necessary to have formal, informal and non-formal educational processes as the series of potential empowerment processes and individual competencies to become qualified human being all the lifetime.

This process is done not just to prepare learners to dig, discover and forge their potential knowledge, but also to develop it without eliminating the characteristics of each as a civilized human being. Because, qualified human use their physical and non physical potential to see and respond their environment. The more qualified human beings more over can see the objective problem and used as the foundation to overcome the problems. It will ensure to be good civilization.

However, the emergence of globalization in the third millennium era has also added new problems for education. On the other hand, the education system applied must have effect on the nationalism of the students. However, the fulfillment of global education needs must be fulfilled, so the graduates can be functioned effectively in the life of global society. Even nowadays, world of education develops a thought about the importance of changing the paradigm of education, because the existing education is now considered not able to deliver students into real people. Education should be articulated as an effort to humanize humanity, it leads to dehumanization (humanity). So, human loss of direction and purpose of life and more alienated from the essence of humanity. Because education is interpreted only more as a transmission of knowledge, then students fail to apply knowledge at the real-life praxis level.

International Conference on Education or abbreviated by ICEISC is an academic event conducted by the Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Samarinda. Of course, in this academic forum, the thinkers, practitioners, academics and students concerned

in the study of Islamic education, radicalism prevention and cultural transformation to discuss and dialogue about scientific findings and studies respectively.

In this event, discussed themes of Islamic education in facing the culture includes the study of multicultural education, organizational behavior, education and local wisdom and so forth. It is, based on that along with the development of the era, the existence of culture and cultural values owned by the Indonesian nation to date has not been optimal in an effort to build the character of society. Community action, moral decadence, or even radicalism becomes one of signs that the great tradition that characterizes the Indonesian nation has begun to wear off. This is due to the transformation process took place during the last few decades. For example the way of talking among teenagers is always accompanied by gestures that are dominated by hand gestures, shoulders and head. So also with the language used refers to the codes of contemporary culture.

The process of transformation from medieval to modern necessitates the process of transformation in all areas, especially the culture of the communities involved. Cultural transformation becomes an inevitability that cannot be avoided by anyone, because in the culture, it attaches the characteristics of ideas, beliefs, values and considerations based on what they want, skills, expertise and art. In this case, cultural transformation invariably touches on various aspects of human life including education. Education and culture are closely linked because of the tendency in education that seeks to transfer the value, science, and culture within the learners.

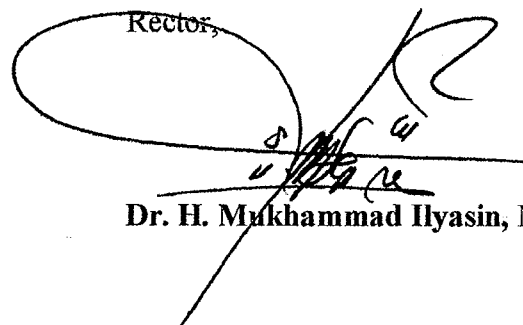
Therefore, the active role of the world of education is considered vitally as a comprehensive and early protection for the prevention of symptoms and ideology of violence in the name of religion, especially religious education should be more attended. Religious teachings that, teach tolerance, courtesy, hospitality, hate vandalism, and advocate unity are not often echoed.

Hopefully the International Conference on Education (ICEISC) activity as an academic event conducted by the Faculty of Tarbiyah and Teacher Training of State Islamic Institute of Samarinda – Indonesia is able to contribute in overcoming the problems of education, radicalism and able to be the starting point of the birth of qualified, competitive and civilized education institutions.

Wassalamu'alaikum Wr, Wb

Samarinda, Januari 13rd, 2018

Rector,

A large, stylized handwritten signature in black ink, written over a horizontal line. The signature is complex and cursive, with several loops and flourishes. It is positioned above the printed name of the signatory.

Dr. H. Mukhammad Ilyasin, M.Pd



The 2nd International Conference on Education and Islamic Culture "Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention" Faculty of Tarbiyah, State Islamic Institute of Samarinda
- Samarinda, East Kalimantan, Indonesia, February 15th 2018

PREFACE

Chair of The Committee
The 2nd International Conference on Education and Islamic Culture
"Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention"
Faculty of Tarbiyah and Teacher Training, State Islamic Institute of Samarinda

The 2nd International Conference on Education and Islamic Culture (ICEISC), which takes the theme "*Revitalizing the Role of Islamic Higher Education Toward Cultural Transformation and Radicalism Prevention*" is an annual international event organized by the Faculty of Tarbiyah and Teacher Training of *State Islamic Institute of Samarinda*, began last year. This conference is aimed as a place of academic friction for enthusiasts and observers of the interrelationship of Islamic education and culture, either in the form of approach, thought, or locus of study of Islamic education and radicalism prevention. Hence, themes in ICEISC are in harmony with the main theme of Islamic education to face radicalism. It gives the development of antagonistic culture with all of their debates and creates eroded cultural values that should be transferred to the next generation.

Cultural transformation touches on various aspects of human life including education. Education and culture are closely linked because of the tendency in education seeks to transfer the value, science, and culture within the learners. In other words, cultural transformation can be done by introducing culture, incorporating cultural aspects in the learning process. Culture is the basis of educational praxis that was not only the entire educational process of national culture, but also all elements of culture should be introduced in the educational process.

The impact of cultural transformation does not always emerge positively i.e. instant culture and pop (antagonistic culture), but also creates movements to resist the onslaught of culture by assuming what they believe is the most correct. It raises acts of violence in the name of religion.

Therefore, education, as the vital element, should be active to prevent of symptoms and ideology of violence in the name of religion, especially religious education should be more attention. Religion teaches tolerance, good attitudes; hospitality, hate vandalism, and advocates unity. The educational rhetoric tends to mock than to invite, to beat than to embrace, to scold than to educate. In short, the next generation of people will feel themselves and their group is the most correct while others are wrong. It is the result of our wrong education system. Religious schools are forced to include general curricula, while public school allergies include religious curricula.

Therefore, it is not surprising that some terrorists come from educated people i.e. doctors, engineers, scientists. They have little knowledge about religion or taught by radical organization. Thus, it is necessary to develop integrative or comprehensive religious education to avoid the partial understanding of religion. Education and religion is an unbreakable package separated.

Finally, religion has shifted from a matter of contemplation, the medium of self-actualization to a transcendent essence, a source of calamity, in which violence becomes a way of life in the name of God. Religious teaching is marginalized by the nuances of violence. Whereas the Qur'an teaches *jamal* than *jalal*. This means that the teachings of God's love (*Jamal*) dominate the content of the Qur'an rather than the image of the greatness and majesty of God (*Jalal*).

The impact is not surprising because the nature of the transformation tends to erode the social values of religion. So, we need to be self-preparation either individually or socially due to the transformation can transform negative to positive. If not, the true preserved values will be crushed by values that are not appropriate for a society. For example, the value of togetherness should be maintained so that people are more comfortable living in their environment.

The description above affirms that education and culture cannot be separated because education is a process of civilizing human beings. Education aims to build the totality of human capabilities, both as individual and member of society. As a vital element in a civilized human life, culture takes its constituent elements from all science which is considered absolutely vital and indispensable in interpreting all that exists in its life. This is needed as a basic capital to be able to adapt and maintain survival. In this connection culture is viewed as values that are believed to be shared and internalized in the individual so as to live in every behavior. Live values or ideas that are believed are not the creation of each individual who live and believe it, it is obtained through the learning process. The learning process is a way to pass those values from generation to generation. The process of inheritance is known as the process of socialization or enculturation (cultural process). To build people through culture, cultural values must become one with itself, for it takes a long time for cultural transformation.

Therefore, supported by the academic spirit and the academic community of the State Islamic Institute of Samarinda, especially the Faculty of Tarbiyah and Teacher Training, it makes this International Conference on Education and Islamic Culture (ICEISC) forum as the stage and academic platform for students, practitioners, lecturers and Islamic educational thinkers as a mean of academic discussion on Islamic education and Cultural Transformation. Furthermore, for the results of this forum, it can be remembered and become the subject of further study, the committee printed the script of the study and the thought of the participants who follow this event to be proceeding.

Finally, thanks to all those who participated in this The 2nd International Conference on Education and Islamic Culture activities, in particular; (1) Conference participants, (2) partners either from college or companies that support this activity, and (3) all members of the organizing committee for their willing to organize the conference as good as possible. We also apologize for the deficiencies found in this activity. The error becomes an oasis of improvement for the organization of this activity in the future as the phrase from Albert Einstein that "... *anyone who has never made a mistake has never tried anything new*".

Samarinda, Januari 11st, 2018

Chair of The Committee,

A handwritten signature in black ink, appearing to read 'Zamroni', written over a circular stamp or mark.

Dr. Zamroni, M.Pd

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THE ROLE OF TASA WUF IN EDUCATION WORLD IN THE GLOBALIZATION ERA

NOORTHAIBAH

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Abstract:

The globalization era is characterized by the rapid development of technology and information and communication so quickly. The decline of moral values is one of the problems faced by the world education, especially Islamic education, often educated as a scapegoat, so this problem is a responsibility that must be solved alone, education is considered failed in realizing a civilized society. In this case Sufism offers solosity and spiritual crisis therapy by way of guidance to the value of human spiritual value, because in essence Sufism is a morality based on Islamic values. The formation of spiritual values without abandoning the physical aspect, because Sufism sees humans as physical and spiritual beings, these two elements must get a touch of education. Sufism which is one of the dimensions of Islamic science gives emphasis to the aspect of morality possessed by human beings as a consequence of the spiritual primacy of man, Sufism teaches people to always clean the soul from worldly influences in order to achieve the perfect goal of happiness in the world and the next. With the appreciation of the value of Sufism in the aspects of life then we will avoid the moral crisis as a result of the flow of globalization. Education that is inspired by the value of Sufism will be able to restore man to the essence and the formation of a whole human person and has a solid personality.

KEYWORDS: Globalization Era, Sufism, Education

INTRODUCTION

Fuad (1996) stated that normatively tasawuf agreed as a part of Islam taken from hadith of Prophet SAW, by Perawi hadith of Bukhari stated meant by Iman, Islam and Ihsan as follows: "Who is someone comes to Rasulullah SAW and asks 'What is Iman'. The Prophet answers 'Believe in Allah, His Angels, His Books, His Apostles, Judgement Day and Good and bad terms', then he asks again about the Prophet answers again 'Islam is the message that there is no God besides Allah, and Muhammad is Rasulullah, establishing prayer, paying zakat, fasting in Ramadhan, doing the worship of Allah if able', after that he asks again about ihsan, the Prophet answers 'You should worship Allah as you see Him and if you do not see Him, be sure that Allah sees you' (Bukhari-Muslim).

In science world, the first usually called by science of Tauhid and science of Kalam, the second usually called science of Fiqh and the third are science of Akhlak or science of Tasawuf, the three sciences are a unity that cannot be separable and called by "Three sets of Islamic Doctrine or Islamic Trilogy".

Modern society nowadays is the society who stepped in the rational mind set and dump the inner dimension, so that expresses the materialistic and this life style, means that the society only think secular life only without caring for regards life, need various of humanity deviation happened in all part of life, such as: corruption, suppression towards the weak people, power abuse, drug abuse, among teenagers, natural resource exploitation occurred the surroundings damage, etc. On the other hand, there are some people who are too placid by the tradition of sufism mystic, they believed, by living the earthy life they would get happiness that in the end bringing them to the state of glory then in hereafter.

From this understanding, they did not want know about any deviation happened around them. They were ignorant of the crowd bustle era, because of it is nothing.

Spiritually life in tasawuf doctrine apparently concerned much towards the humans life, even if from the development side until nowadays, the tasawuf have different opinion of their science. Some of them appreciated it positively for their clarity and happiness, some of them appreciated it negatively because they viewed tasawuf as the main cause of Islamic deterioration.

Globalization era marked by the fast of technology, information also communication development. The decrease of moral values being one of the problems faced by education world especially Islamic education, often educated as a tradition, so this problem is a responsibility that

must be solved by themselves. Education is considered failed in realizing a civilized society.

The decrease of moral values being one of problems faced by education world, gang fight among students and journalists is the peak of the damage of education world in this country where before that the gang fight among students has been a routine tradition in some countries, even though before the students respected the teachers, seeing the phenomenon actually what happened in our education? Seeing the development of education world, we cannot judge anybody, everybody's wrong even the teachers or the parents, because the behavior or moral of the students cannot only put for the school, but all elements even in the school and family environment, and other external factor that influence the students soul.

Actually at school taught the religion subject, but it seemed there was no influence at all, however we can imagine that the religion subject is only two credit hours or two learning hours in a week, it did not enough to fortify the students behavior, however the world temptation is more universal, there was a very big environment influence towards the students behavior. They rarely shared their problems to their parents or teachers, they more believed to their friends than their parents or the teacher who guided them. If they got the positive influence they got must be help and give solution, however if they saw the negative symptoms that influence them.

The most important is the exemplary of the teachers as the aphorism says "Guru kencing berdiri maka murid kencing berlari", it is not looking for the teachers or parents mistake, but if the teachers do not give a good example then the students will not appreciate the teacher even to others they would be ignorant, to be needed for teachers who were not only teachers, not only as the profession but also exemplary.

In certain circles nowadays, the parents have all things that are all easy and abundant, rampant entertainment and wandering in luxury, but there were also some parents who have hard life to eat and live and also educate their children is a problem for them. In this condition, there were many parents who only see by their head and heart to the material things, even spiritual like a mother or father who had been proud if in English subject, Mathematics or Science, their children got score 9, if less than that then the parents tried to find them an extra course, however the parents forgot to ask their score of religion education, while the religion education is more important in establishing their character and moral in the globalization era.

The fact showed that the human life continuously run by bringing some changes, and the

...caused the problems for human life itself,
...occurs anxiety, worry, even fear towards the
...influence and impact in globalization era.
...are felt as the problems faced by the
...that viewed as the form of the education
...itself.

In this case, tasawuf offered the
...and spiritual crisis therapy by the way of
...establishment toward the values of human spiritual,
...essentially tasawuf is morality based on the
...values. The establishment towards the
...values without living the physical aspect,
...tasawuf viewed human is a physical and
...creature, the two elements should get an
...education touch.

If tasawuf is an establishment place of
...human morality values will stress the improvement
...human moral, so that in covering the nation moral
...gradation, tasawuf has the very important role
...because tasawuf gives contribution toward the
...education system in covering the problems
...by education in the case of planting the moral
...values in life.

CONTRIBUTION OF TASAWUF IN EDUCATION

In the reality nowadays, tasawuf should be
...as a part of human life dimension as well the
...in general. According to Amin Syukur
...), tasawuf in Islam contains various moral value
...ethicss that are needed much in the modern era
...now, because as well the right tasawuf is
...phasizing the balance of physical and spiritual,
...external and internal between spiritual and material
...between this world and the next. Tasawuf does not
...to the denial of secular life, but tasawuf in Islam
...to the fulfillment of life's needs, even material
...spiritual. Therefore tasawuf aims to raise and
...the deepest stimulus that existed in the
...man's self, they are stimulus to realize theirself in
...whole as creature who actually has characteristics
...spiritually and immortal. Tasawuf has a potential
...offer the spiritual freedom and asks the human to
...know himself and finally know his God.

Spiritually life in tasawuf is really influenced
...the human's life, because tasawuf tries to give
...alternative for human not to be trapped in the case
...extreme materialism and extern spiritualism. To
...the situation and condition then the
...establishment of human's mental spiritual in the
...education process really determined. Human is a
...creature who needs and able to develop, the
...development is not only in the quantitatively but
...qualitatively, in order to make the whole human
...the human needs education.

The understanding (in Schimmel, 1986) about
...human essence is an important understanding
...because it is push point in giving a limitation about

the human's function in this life. The discussion
about the human essence in tasawuf being the
experts debate, some experts opinion is that human
as God's slave who is nothing in front of God, and
human is nothing and only as immortal destiny means
of God. While the other experts opinion are that
human in the development of the next tasawuf is the
absolute subjectivism, because the human
personality is like inflated in such a way so that
considered as micro cosmos, a reflecting of God.¹

Imam Al-Ghazali (1985) viewed that human
consists of physical and spiritual in the book of *Ihya
Ulum al-Din* concludes that human arranged from the
material and immaterial elements or physical and
spiritual that function as a God's slave and caliph on
earth. Al-Ghazali stressed the essence of human
genesis on his spiritual, his soul, human essence is
his soul, the soul differenced between human and
the other creatures. With his soul, the human can
feel, think and willed, etc. Human safety and
happiness in the world and the next really depend on
his soul. Soul is a religion principal and base for
human to Allah, then the soul is actually applying
obediently or rebellious to Allah. The physical
element of course is not being ignored just like that
because the spiritual really needs the physical in
implementing his obligation of praying to Allah as
chalip of the earth.

Human occupy the most special order in the
Quran as *khalifatul Fil Ardhi* the leader on the earth
made them as caliph on the earth. Being Allah's
creature on the earth, Allah completes them with
excesses or potentials that do not have by other
creatures.

In doing the duty as caliph on the earth
needs the ideal cooperation between physical and
spiritual. In some cases, the world can be said as
the expansion of human's body. As the physical
creature, the human's existence in the world is a
real thing, means that they cannot be separate from
the world in order to inspire the humanity sense,
they need to interact with their world. By the
interaction, human will be the whole human by
humanizing theirself and humanizing the human. In
this case, if it is related to education then the
educationn process is a process of humanizing
human. In line with it, education needs to help the
students to know more and can interact efficiently
and effectively with their world (in Alex Lanur,
2000).

If the human realized of himself as caliph on
the earth, then he should realize hissself in a whole.
He is as the totality consisted of physical, mind and
spiritual. The concept about human according to the
view of tasawuf puts human as God's creature that
consisted of physical and spiritual. Between the two
dimensions, the spiritual is the most important of

... point, because it will be responsible on
... obedient and rebellious action to Allah.
... therefore, education should pay attention to the
... of human's physical and spiritual. The
... that ignored the physical education and
... emphasized the intellectual only, then will produce
... unbalanced education.

The occurrence of balance cooperation
between human's physical and spiritual as the
function and duty then the education process will
bring the human to the essence, that is achieving the
happiness life in hereafter without leaving the
physical/secular needs. So that there are harmony
and continuity between tasawuf and education that
the meaning of having an objective to increase
and develop the human's existency to the human's
perfection through self approach *taqarrub* to Allah
for happiness in the world and the next.

According to Al-Wafa (1985), tasawuf is a
morality based on islam, Tasawuf as spirituality is a
core (Islamic core). Islamic essence is moral, even
between human's moral with God, between someone and
himself, between himself and with others, the society
and his environment. The moral twines between the
human and his God then will avoid him from the bad
moral, such as the world *hubbud*, greed, voracious,
greedy-mad, and identify Allah. Because Rasulullah
says "A believer who has a perfect faith is them
who has the perfect moral."

Discussing about moral certainly related
tightly to the Islamic education, because moral is
actually the core of the religion doctrine. Religious
education according to Akhmad Tafsir (1994) plays
a stronger role in the effort of moral establishment
for the students, therefore most of the society
believed that the religion doctrine becomes the main
factor of a nation's moral development. The religious
education meant here is the education that not only
focused at the process or substantive of the religious
education given by the religion teachers to the
students at school, even in the form of formal
curriculum in school until higher education but also
the material given by the religion teachers or scholar
of Islam in the society, there is an informal forum
included all efforts of religious development
in household, society, environment and
education institutions even formal, informal or non
formal.

Tasawuf is one of Islamic knowledge
dimension that gives stressing towards the morality
aspect owned by the human as the consequence
toward the priority of human's spiritual. Tasawuf
bring human to always clean his soul from the
secular influence in order to achieve the objective
of happiness life in the world and the
next. By the full and total comprehension toward the
tasawuf values in every aspect of live then we will

be avoided from the moral crisis as the cause of
globalization current. Education that spirited by
tasawuf values can restore the human to the essence
and the establishment of the whole human personality
and has steady personality.

CLOSING

In the globalization era marked by the rapid
development of technology, information and
communication, such as internet, computer, etc.
even in some institutions, the decrease of moral
values being one of problems faced by the education
world, especially Islamic education, often educated
as a scapegoat, so this problem is a responsibility
that must be solved alone. Education is considered
failed in realizing a civilized society.

Discussing about moral certainly related
tightly to the Islamic education, because moral is
actually the core of the religion doctrine. The
religious education meant here is the education that
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religious education given by the religion teachers to
the students at school, even in the form of formal
curriculum in school until higher education but also
the material given by the religion teachers or scholar
of Islam in the society are in an informal forum, non
formal and formal education institutions.

In order to cover the moral degradation then
the religious education should be more intensive,
more specific to try the effort of tasawuf values
planting into the education system, because tasawuf
stressed non the human's morality, even related to
the moral between the human and the human's
fellows, between human and the natures around
them, also moral between human and his God. In
tasawuf is established the harmony relationship
based on the love to his God then in the ens will
occur the senses of sincerity, honesty also
wholeheartedness in serving to God. Thus, education
will form the students who have noble moral and
steady personality externally and internally.

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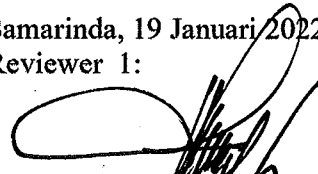
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