



THE RELEVANCE OF SEYYED HOSSEIN NASR'S PERSPECTIVE SPIRITUALITY TO THE WORLD OF ISLAMIC EDUCATION

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Abstract:

The Relevance of Seyyed Hossein Nasr's Perspective Spirituality with the World of Islamic Education is important for study to find out how spirituality relates to the world of Islamic education, and provide some views to improve the world of Islamic education. Paying attention to all sides of the world of education in order to provide provisions that really help human life to face the challenges of an era that is increasingly rapidly developing. The research objectives are: 1. To find out how the values of spirituality from the perspective of Seyyed Hossein Nasr. 2. To find out the values of Islamic education from the perspective of Seyyed Hossein Nasr. 3. To find out the relevance of the spiritual values from the perspective of Seyyed Hossein Nasr with Islamic education.

Keywords: *Spirituality of Seyyed Hossein Nasr, Islamic Education*

INTRODUCTION

Education is very fundamental in building civilization. However, as time goes by, obstacles and challenges are always present to become obstacles in their own right. Many problems have arisen both from external and internal factors testing the readiness and maturity of all sides of the education sector.

Meanwhile, in Indonesia there are still many problems in the world of education that need to be resolved, evaluated continuously to keep up with the times.

If examined more deeply, there are still many gaps and deficiencies that occur in this country's education, including; educational equity, infrastructure, national education quality standards, teacher governance, high cost of education, learning evaluation system, sexual harassment in educational institutions, extortion at schools is still rampant, minority schools are for groups with disabilities, religious education and mental education are not maximized, to the number of teachers who are less trained. All of this greatly affects students and has a negative impact on the face of Indonesian education.

As the nation's successor who carries social responsibility and dedicates himself to the interests of the people, awareness of the tasks that need to be done together. One of them is an effort to realize an ideal education, so as to be able to give birth and develop the full and maximum potential of students for the future of the nation and state.

Judging from the total population of Indonesia, the majority are Muslims. Not surprisingly, Islamic Religious Education (PAI) is quite attractive to students who have graduated from the Senior High School (SLTA) level.

Especially in the world of Islamic Education, the biggest hope and aspiration is to grow a human figure who has maturity in terms of spirituality accompanied by maximum intellectual ability. Departing from this, there will be changes in a positive direction and progress in the world of Islamic Education, because the balance between thinking and dhikr has been realized.

Speaking of Islamic Religious Education, moral education is still the goal of education today. However, it is undeniable that in the formulation of character

education in Indonesia, what is still widely used by educational observers is the concept and paradigm of western figures, even though many figures from the Islamic world discuss the concept of character education.

For a moment taking the time to do deep contemplation about the world of education, leads to the realization that scientific products actually further distance humans from God. In the last two centuries, humans have seemed to be alienated from the roots of their reality and have lost meaning and are unable to understand the sacred purpose of education.

The purpose of education which originally had the goal of perfecting humans from all aspects. At present, the fact is that it makes humans leave the spiritual aspects that should be the guideline for the life of Muslims. With the loss of spirituality and dryness of spirituality, science will only be a tool for humans to satisfy their desires and exploit nature on a large scale, this greatly deviates from what is expected of Islamic Education itself.

In addition, human views on education and science are also very influential on living conditions, because wrong views will lead humans to do something that is not really the goal of education. For the traditional world, science and education must always be connected with the teachings of the Islamic religion, and their existence also acts as a revealer of the reality of truth or divinity. Everything that humans do in living life must be able to deliver to their God. From this, all scientific products achieve success and become a support for human spiritual life.

From the description above, the author tries to examine a Muslim figure as well as a philosopher from Iran, namely Seyyed Hossein Nasr who was born in the city of Tehran in the country of Iran on April 7, 1933. This Muslim figure has expertise in Islamic studies, as a Professor who controls the history of science and also philosophy. This makes it interesting to examine more deeply about its contribution to the field of Islamic Education.

The study that will be carried out begins with contemplation, which results in the title "Relevance of the Spirituality of the Perspective of Seyyed Hossein Nasr with the World of Islamic Education". By conducting this study, it is hoped that we will be able to find out in detail the relevance of these figures' thoughts in education, as well as be the answer to the moral crisis and moral degradation in today's life, and be able to improve Islamic Education to face the challenges of the greater era in the future.

Spiritual education is very beneficial for the realization of humans who have morals and morality in their behavior. In addition, Spiritual Education is able to purify the human heart and soul. So that in living life always obey Allah SWT (Gani, 2020). So, according to Seyyed Hossein Nasr, education has a responsibility to strive for the human figure to be able to achieve perfection and happiness in this world and the hereafter which is the goal of life forever. He also discussed the Traditional or Classical Islamic Education system which was able to produce well-known theologians, jurists, scientists, philosophers, and writers. This must be contemplated and used as a historical reflection as an illustration for developing education today. so that it is not swayed by the world which is growing rapidly (Khoirudin, 2016).

Today's people seem to look like grains of sand that slip out from between their fingers. Spirituality is even considered to be something that is ancient, no longer a guide in carrying out life (Nasr, 1983).

RESEARCH METHODS

This study uses qualitative research with more emphasis on processes and meanings that are measured precisely using descriptive data on a phenomenon that occurs at the research location. The type of research approach is a case study. It aims: 1. To find out how the values of spirituality from the perspective of Seyyed Hossein Nasr. 2. To find out the values of Islamic education from the perspective of Seyyed Hossein Nasr. 3. To find out the relevance of the spiritual values of Seyyed Hossein Nasr's perspective to Islamic education. The subjects in this study were governance staff, institutional treasurers, regional treasurers and students who were also the sample. Primary data was obtained through interviews with several key informants while secondary data was obtained from books, journals and scientific articles related to the

research theme. Data collected by interview, observation, and documentation.

After the data was collected, the researcher checked the validity of the data by checking colleagues and using the triangulation method. The triangulation used in this study was source triangulation, researcher triangulation, and method triangulation. This test aims to ensure that the data obtained in the field is truly verified and not engineered by researchers and is expected to be able to explain the phenomenon being studied.

After the data obtained then proceed with the analysis of the data. Data analysis is a very important part of the scientific method. Data analysis techniques in this study used data analysis techniques for Miles, Huberman, and balances as mentioned:

1. *Data Condensation*

Data condensation is the process of selecting, focusing, simplifying, abstracting, and transforming data that approaches the entire section of written field notes, interview transcripts, documents and empirical materials.

2. *Data Presentation (Data Display)*

Presentation of data is an organization, unification, and inferred information. Presentation of data here also helps in understanding the context of the research because it performs a more in-depth analysis.

3. *Data Verification (Data Verification)*

Data Verification is process to ensure the data entered is the same as the data from the original source.

Then, finally, after the data is reduced and presented, verification is carried out and a conclusion is drawn which is able to answer the phenomenon being researched, in this case, the Spiritual Relevance of Seyyed Hossein Nasr's Perspective with the World of Islamic Education. The initial conclusions put forward are still temporary, and will change if strong evidence is not found to support the next data collection stage.

RESULTS AND DISCUSSION

Spirituality in Islamic Education

In terminology, Spirituality in education is spirituality which teaches about cleansing the heart and heart from despicable traits. The focus point of spirituality in education is not material or physical but spiritual or mental, feeling, soul to achieve true purity. Spiritual comes from the word spirit which means pure (Agustian, 2009).

According to Seyyed Hossein Nasr, Spirituality in Islam uses the term, al-ruhaniyah or al-manawiyah. The term al-ruhaniyah is taken from the word al-ruh which refers to the Al-Quran surah Al-Isra verse 85 which reads "Indeed the spirit is the business of my Lord". The term al-manawiyah comes from the word la-mana which in Indonesian means meaning, with connotations that go beyond the material or the physical, meaning that it has an inner side, can be associated with divine reality (Nasr, 2002).

According to Al-Ghazali Spiritual is represented by several terms or words namely al-nafs (soul), al-ruh (spirit), al-qalb (heart), and al-aql (mind). All of these words belong to the same meaning and have the same meaning (Al-Ghazali , 1970) .

In the view of researchers, the spirit is the most subtle form in humans, which can animate motion and spread life throughout the human body. The spirit is also God's extraordinary secret, which shows that God's beauty and gentleness are felt.

Spirituality is the center and important point in Islam. The spiritual dimension in Islam is always related to divinity, so spiritual is no longer something foreign to the ear, because actually the core of human being apart from the material dimension, is the spiritual dimension (Tobroni, 2008).

According to M. Qurais Shihab, appreciation for the meaning of life and continuous contemplation to always be connected with the divine dimension can be consistently trained through spiritual education. Even one of the statements of M. Qurais Shihab, humans are said to be able to gain inner brightness, and can see their God in living their daily lives (Shihab, 2005).

Spirituality in Islamic Education has many positive goals and is very useful for people today, here are some points about the spirituality of Islamic education:

1. Spirituality in Islamic education means that in the process of education carried out by humans it does not only produce a material understanding and understanding, but the point of the goal to be achieved, namely values, character, taste and soul, by supporting the stability of Aqidah, nobility of character, depth of knowledge, spirituality that makes humans have integrity and be more professional (Tobroni, 2008).
2. Cultivate inner attitudes that have full trust in God, their lives are always related to spiritual values.
3. Open the eyes of the heart to always be active and surrender oneself to Allah so that one is able to take lessons from every incident that comes from God.
4. Provide a stimulus so that we come to the awareness that God is always present with us, wherever we are.
5. Teaching about the values and fruits of patience in facing tests and the bitterness of life.
6. Always rely on Allah and hope in Him that everything is the best way that He has determined for His servants.
7. Spirituality in Islamic education is able to provide provisions that can be practiced anywhere, both at school and outside of school. With spirituality, the character of every human being who has been educated becomes a strong impetus to achieve success in the afterlife.
8. Spirituality helps every educated human being ready for all the challenges of the times.
9. Help increase positive behavior and apply the values of divine beauty.
10. Develop their souls to continue to think contemplating to the most basic and fundamental level.
11. Train feelings so that you continue to be grateful for all the blessings and grace of God's infinite love.

Of course there are still many values and benefits from the spirituality of Islamic education which will be able to moisten the spirituality of students to achieve the perfection of life.

Spirituality in Islamic education also exists in the characteristics of the Prophets of Allah who teach spiritual values, namely *sidhiq*, *amanah*, *tabligh* and *fatwah*, these four characteristics are always used to the point where each messenger is innately flesh and blood.

Shidiq, namely the truth and honesty, this makes humans more authoritative and wise, because honesty is very expensive and cannot be exchanged for material things. This can also be used as a reflection to emulate the characteristics of the Prophets (Hidayatulloh, 2010).

Trust, is a belief that must be carried out in realizing something that is done with full commitment, consistency and hard work. Trust is also the basis for a sense of belonging and a high sense of responsibility, having the ability to develop oneself, having an extensive network and being able to build good partnerships. *Tabligh*, which is an effort to convey certain messages or missions carried out with certain methods, this *tabligh* can also be possessed with the ability to interact properly and effectively, the ability to apply the right approaches and methods (Hidayatulloh, 2010).

Fatwah, namely intelligence, mastery in certain fields and skills that include intellectual, emotional, spiritual intelligence. Some of the characteristics or characteristics of *fatwah* are wisdom and wisdom, awareness to learn orientation to God, empathy, missionary spirit, balance, emotional maturity. And have a proactive attitude.

Spirituality in Islamic Education According to Several Figures

1. Ibn Sina

Education according to Ibn Sina must have a goal that leads to the development of all the potential that humans have to achieve perfection, namely physical, intellectual and moral development. In addition, education must also prepare a person to be ready to live in society by jointly doing the work and skills they have depending on the talent and readiness of all the potential they have.

Happiness according to Ibn Sina can be obtained gradually. The purpose of education with regard to character, art and all the potential that exists cannot be separated from its relation to one's soul. This is what makes spiritual education more emphasized (Iqbal, 2015) .

2. M. Naquib Al-Attas

Education according to Al-attas is the impregnation and inculcation of adab in a person who is called a hadib, the description of which has been explained to be used as a guide, namely the Prophet Muhammad. The term Tadib put forward by Al-attas is the recognition and acknowledgment of the exact place of everything in the order of creation, thus guiding it towards the recognition and acknowledgment of God's power and majesty in the order of His being and existence.

Adab according to Al-attas conceptually means that knowledge and charity have merged. The term in interpreting education is taken from the hadith of Ibn Masud which reads: "My God has educated me (addabani) thereby making my education (tadib) the best (Iqbal, 2015) .

3. Al-Ghazali

Education is the goal of eliminating bad behaviors and activating good ones. This means that someone will always be guided to implement akhlakul karimah.

It is called good education, namely education that is able to show the right path and lead to a path that pleases Allah and is able to draw a servant closer to God. Thus, happiness in the world and the hereafter can be achieved (Iqbal, 2015) .

4. Ibn Qayyim

Education in the perspective of Ibn Qayyim, namely tarbiyah qalb and tarbiyah body, he revealed that both of them need nutrition to continue to develop, so that they continue to improve themselves to be better.

Education has two broad meanings, the first of which is stated that education related to a murobbi or teacher is always carried out and continues to be practiced. Second, education that is other than murobbi, namely education that is carried out by everyone such as the education of a father which is carried out for his son (Iqbal, 2015) .

5. Imam Al-Zarnuji

The education discussed and referred to by him is quite broad and very detailed, which is stated in his book *Talim al-Mutaallim* which is very well known in the world of Islamic education and among Islamic boarding schools.

In the book, Al-Zarnuji mentions the meaning of education, the meaning of education, educational requirements and other categories, explained up to 13 chapters namely:

- a. The meaning of knowledge and its virtues.
- b. Study Intentions.
- c. Choosing teachers, knowledge and friends as well as fortitude in learning.
- d. Respect knowledge and scholars.
- e. Perseverance, continuity and lofty ideals.
- f. Beginning and order of study.
- g. Put your trust in Allah.

- h. Study period.
- i. Give advice and love.
- j. Take lessons and wisdom.
- k. Protect yourself from unlawful and doubtful things.
- l. Cause memorized and forgotten.
- m. Discussion of sustenance and age.

Knowledge is divided into two, namely fardu ain science which means knowledge that is obligatory for a Muslim to learn, this knowledge is the basics of the main teachings of religion, the second is fardu kifayah science which means not everyone has to master it, but one of them that exist in groups, communities, regions, or society. Examples such as medicine, astronomy and so forth.

The goal of education is to fight self-idiocy and the stupidity of others, seek God's pleasure, obtain happiness in the world and the hereafter, preserve Islamic teachings and always be grateful for God's grace and favors.

6. Ismail Raji Al-Faruqi

The education that is the focus point is education about morals and monotheism which must be strengthened starting from the family environment in order to achieve divine goals or servitude. It also stimulates and provides stimulus to children, by learning to draw closer to God, live noble values and reach the center of inner happiness.

7. Abdullah Nashih Ulwan

Education discussed by Abdullah Nashih Ulwan is education that uses exemplary methods, according to him education that uses exemplary is a process that is very promising for its success in conveying good values. The example that is used as a guide is the Prophet as the most perfect human figure.

From this, education can be endeavored to leave an imprint on every human being with an example, such as the existence of an example from a teacher to students, the example of parents to a child, and those who are older with their kindness can be emulated by young people continuously as time goes by.

CONCLUSION

From the discussion described above, it can be concluded that:

1. Spirituality from the perspective of Seyyed Hossein Nasr is termed *scientia sacra* which means sacred knowledge, which resides in every human heart. *Scientia sacra* sees the existence of the universe as a manifestation of divine, benevolent and absolute. This means that knowledge and knowledge can be felt and experienced by every human being who continues to educate his heart.
2. Islamic education according to Seyyed Hossein Nasr, education that must be able to educate all human potential, physical and spiritual, intellectual intelligence and spiritual intelligence, starting from the personality, feelings to the soul of students is truly trained as a whole. This means that education is not just the transfer of knowledge.
3. The relevance of the spirituality of Seyyed Hossein Nasr's perspective to the world of Islamic education is very relevant and enlivens the spirit so that the world of Islamic education continues to instill spiritual values.

With the spirituality of the world spirit, Islamic education is getting stronger, so that it is able to provide sufficient provisions for regeneration to face the challenges of the times. With this, Seyyed Hossein Nasr is here to moisten the spiritual aridity which is the source of problems and chaos in this world.

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