Spiritualization of Child Education in the Qur'anic Sufism Perspective in the Covid-19 Era

by Muh Mustakim

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ABSTRACT

The COVID-19 pandemic has implications for changing the attitudes and behavior of the world community, including in the field of education. The Indonesian government, in this case, has decided to study from home (BDR) for schools to universities in addition to the work from home (WFH) policy. BDR challenges have both advantages and disadvantages. Among the weaknesses that need to be watched out for is the burnout of children in online learning from home, which cannot be denied because similar conditions are also experienced by parents, which erode the enthusiasm for learning to spirituality in the family. Therefore, this paper examines how to reconstruct the spiritualization of education for children in families amid COVID-19. This qualitative research used a descriptive approach, describing the data obtained from the interpretation of the term "*tazkiyah*" in the Qur'an and verses related to children's education to be contextualized into building the spiritualization concept of children's education in the perspective of Qur'anic Sufism. As part of the literature research, the data analysis adopted Gadamer's hermeneutics developed by Fakhrudin Faiz that hermeneutics revolves around text, context, and contextualization. The results showed that parents have a major role in children's education amid COVID-19 as the prominent educators in the family. These findings corroborate the opinions of Comenius, Nasih Ulwan, Abdurrahaman An-Nahlawi, and Ki Hajar Dewantara about the importance of family education. The spiritualization of children's education in the perspective of Quranic Sufism integrates the three theologies in religion as proposed by Barbour, namely the theology of revelation, natural theology, and religious experience. Therefore, the spiritualization of children's education is a necessity.

Citation:

INTRODUCTION

COVID-19 is a global pandemic experienced by almost all countries in the world. The virus originated in Wuhan (a state territory), China, has grown rapidly since the end of 2019, and has continued to spread massively to other regions, even between countries in early 2020 (Jannah, 2020). In Indonesia, the virus was first discovered in Depok, West Java, as announced by Indonesian government authorities. Despite the pros and cons in responding to it, the Indonesian government is getting serious about dealing with the virus after one of the *"Indonesia Maju* [Advanced Indonesia]" ministers formed by President Jokowi-Ma'ruf, who won the 2019 election, was confirmed positive for COVID-19 (Indriya, 2020; Djalante et al., 2020).

Because of the many positive confirmed cases of COVID-19 found every day, the government announced the COVID-19 pandemic as a national pandemic, especially after WHO announced COVID-19 as a global pandemic (Kannan et al., 2020; Momtazmanesh et al., 2020; Pavone, 2020). The COVID-19 pandemic and its handling policies have implications for the lives of Indonesians, both in the health, economy, and education sectors. Among the phenomenal policies for the Indonesian nation is work from home and study from home (BDR). Moreover, there is a regional quarantine policy (lockdown) in several regions in Indonesia (Rohman, 2020; Herliandry et al., 2020; Ilmi et al., 2020).

Meanwhile, schools are required to learn from home, which is a comprehensive policy for all schools in Indonesia. In this case, children have much time at home with their parents. Likewise, parents have much time accompanying children to learn from home. Thus, it raises separate anxiety; can parents play a role as teachers for their children and become a driving force for learning for their children, as do teachers in schools? It is not easy for parents to take the role of educators. In fact, if examined further, children's education in Islam is the parents' role and responsibility (Nafisah et al., 2020; Siahaan, 2020; Suharini et al., 2020; Suhendro, 2020; Sumantyo, 2020).

The theory of *al-umm madrasatul 'ula* emphasizes the vital role of a mother as the primary school for her children (Muhtadi, 2017; Parhan, 2020), although, in its development, this role has shifted because the mother has a dual role, namely working, especially in the modern world (Lailiyah et al., 2020; Yasin, 2018). Therefore, the implications of studying/schooling from home are a big challenge for parents for their children's education. If it is not done well, it may negatively impact the children's education process (Kamil, 2020; Mufaziah et al., 2020). In the Qur'an, *O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded* (QS. At-Tahrim: 6).

Words قُوا اَنْفُسَكُمْ وَاَهْلِيْكُمْ show a strong guardianship (خُذُوْا بِقُوَّةٍ), namely a maximum effort so that a person, his children, and his family are saved from all badness, both the world and the hereafter. The description above reveals the urgency of the parents' essential roles in their children's education. One of the

ways to achieve this challenging task is through the spiritualization of Qur'anic education, which is the spiritualization of education built on the inspiration and understanding of the Qur'an. Although it is new, the theory about the spiritualization of Qur'anic education introduced by Muh Mustakim (2020) can be considered as an alternative at this uncertain time.

Research on the spiritualization of the Qur'an as the authors describe above is like the research of Mustakim (2020), suggesting the spiritualization of Qur'anic education, Muhtadi (2017), and Parhan (2020) regarding the importance of family education, namely the parents' roles, especially the mother's role. It is in line with Nafisah et al. (2020), Siahaan (2020), Suharini et al., (2020), Suhendro (2020), and Sumantyo (2020). In this paper, specifically, the authors develop the spiritualization of education in terms of Qur'anic Sufism and its implications during the pandemic, especially in children's education. Rohman (2020), Herliandry et al. (2020), and Ilmi et al. (2020) have researched the challenges faced in implementing learning during the COVID-19 era; this further reinforces the importance of spiritualization in the learning process. Therefore, the authors try to reveal how the spiritualization of children's education from the perspective of Qur'anic Sufism during the COVID-19 era.

METHODS

This paper is the result of qualitative research using a descriptive approach. The term *tazkiyah* is alleged to represent the spiritualization conception of education based on the Qur'an. To find "sign" messages and impressions of the meaning of the *tazkiyah* term in the Al-Qur'an, a data analysis technique is needed, considered capable of exploring and then reconstructing into a complete concept. Thus, this study adopted hermeneutics (Darmawan, 2016; Wisri et al., 2016).

The meaning by adopting hermeneutic theory revolves around three main things: text, context, and contextualization. It is needed so that the meaning does not stop at the description of meaning but is far from it; namely, it can be contextualized in life to strengthen Islam as a way of life. In this study, the role of the writers was as a reader, receiver of meaning, and a second meaning giver (Sholihah, 2016; Irawan, 2020;)

The authors tried to be careful to get valid, objective, and accountable data. Thus, the authors also acted as a planner, data collector, data analyzer, and data interpreter as well as a research report maker to construct a meaning reconstruction based on the "sign" of the verses about the spiritualization of children's education in the perspective of Qur'anic Sufism into a complete concept building. The construction was then formulated into a conceptual guideline for implementation. The concept for implementation adopted the theory of the formulation of six pillars of Islamic education thought: teaching, the psychological basics of the learning process, understanding of students, teaching methods, teacher concepts, and preparation of individuals to participate in community life (Moleong, 2015; Akbar, 2015; Wardani, 2017).

The data analysis in this study adopted Gadamer's hermeneutic theory. This theory suggests that to understand a text, four stages need to be passed. *The first* is the awareness of being influenced by history, in which tradition, culture, and life experiences will influence the text's interpretation. *The second* is influence with pre-understanding, namely the initial position (prior knowledge) to understand the text. *The third* is horizon assimilation, which merges two horizons of understanding: the horizon in the text and the horizon of the reader's understanding. *The fourth* is the application, namely the application (*anwendung*) of messages or teachings at a time when the text is interpreted (Bravo, 2018; Hanif, 2018; Prihananto, 2014).

The research steps consisted of (a) identifying the term *tazkiyah* in the Al-Qur'an; (b) reading, studying, and comparing the meaning of *tazkiyah* in the Al-Qur'an according to the *mufassir*; (c) narrating the inspiration of this meaning by adopting *bayāni, irfāni,* and *burhāni* as paradigms of thinking; (d) elaborating and exploring the implications of the verses' meaning as a building for the concept of education spiritualization in the perspective of the Qur'an; (e) constructing an educational spiritualization formulation based on the Qur'an inspired by the *tazkiyah* meaning, which was the research finding.

RESULT AND DISCUSSION

Studies on spiritualization have been carried out by many previous researchers. However, the study specifically on the children's education spiritualization based on Qur'anic Sufism, especially during the COVID-19 period, is relatively new. Therefore, the spiritualization of children's education and Sufism in the Qur'an is discussed first.

Spiritualization of Child Education

Referring to the Great Dictionary of the Indonesian Language, the term spiritualization can be seen from two-word formations. Spiritualization as a noun means soul; soul formation. Meanwhile, spiritualization as a form of verb leads to the meaning of a forming process; prepares individuals to carry out the psychiatric process of something (KBBI Arranging Team, 1995).

Photos defines spiritualization as animating values into attitudes and views of life. In the realm of Islamic scientific discourse, spiritualization is identified with "spirit" to lead people to achieve meaningful lives. The condition of *ruhiyah* has implications for one's *dhahiriyah* aspect; hence, a person's attitude and behavior reflect his inner condition. Spiritualization is closely related to the "formation" of personality. Some of these definitions are explained in many books on the spiritualization of Qur'anic education (Mustakim, 2020).

A spiritual perspective leads to an understanding that humans consist of physical (body) and feeling (soul); the two are inseparable. Physical and mental balance leads to peace, happiness, and physical and spiritual health. Many Muslim scientists develop spiritualization in the form of cognitive science

studies, such as Ibn Sina, al-Ghazali, al-Muhasibi, Ibn Tufail, Ibn Khaldun, al-Mawardi, Said Hawa, Hasan Langgulung, and others (Hamzah et al., 2010).

One of the best ways to care for these ideal conditions is through education. The spiritualization of education based on the Qur'an is understood as a process of animating various educational values based on the understanding of the meaning of the Qur'an verses, both express and implied, to a person so that it becomes a view and attitude of life implemented in everyday life (Mustakim, 2020).

The stages of children's education in Islamic studies are divided into at least two stages: the stage before *tamyiz* and the stage of *tamyiz* age. *Tamyiz* means the ability to understand what is good and bad, something that is beneficial and harmful to children. More children's education requires handling and assistance that tends to listen more. Therefore, the educational model widely used by previous Muslim scientists for children was memorization, considering that the child has an excellent memory, so that the best memorization is at this golden age (Rohimin, 2017). Children growing towards maturity need the help and assistance of those around them. Among the most influential educational institutions for children is the family than other educational institutions.

Tazkiyah as a Construction of Qur'anic Sufism Morals

Qur'anic Sufism in this paper is intended as Sufism in the perspective of the Qur'an, namely the Sufism values, which are reconstructed from the understanding of the text of the Qur'an verses (Rahman, 2017; Tarmizi, 2017; Hasibuan, 2017; Mustakim et al., 2020). According to the authors, among the conceptions of Qur'anic Sufism related to the spiritualization of education (generally), it can be developed from an understasnding of the *tazkiyah* term in the al-Qur'an.

The term *tazkiyah* and its derivatives are repeated twenty-seven times in twenty verses spread across thirteen different surahs in the Qur'an. Various forms of derivation from the term *tazkiyah* are such as *zakka, tuzakku, tuzakkihim, zuyakkuna, zuyakki, zuyakkihim, tazakka, yatazakka, yazzakka, azka,* and *zakiyya.* Various forms of derivation from tazkiyah are classified into nine verses of makkiyah and 11 verses of maadaniyah (Maragustam, 2010; Nor, 2014). Al-Baqi specified the term tazkiyah and its derivation in the word *zakka* in Q.S. An-Nur: 21 and Q.S. Ash-Shams: 9. The word *tuzakku* is found in Q.S. An-Najm: 32. The word *tuzakkīhim* is in Q.S. At-Taubah: 103. The word *zuyakkūna* is in Q.S. An-Nisa: 49. Then, the word *zuyakki* is found twice, namely Q.S. An-Nisa': 49 and Q.S. An-Nur: 21. The word *zuyakkīkum* is in Q.S. Al-Baqarah: 151. The term *zuyakkihim* is found in five places: Q.S. Al-Baqarah 129 and 174, Q.S. Ali Imran: 77 and 164, and Q.S. Al-Jumu'ah: 2. The word *tazakka* is found in Q.S. Taha: 67, Q.S. Fatir: 18, Q.S. Al-A'la: 14, and Q.S. An-Nazi'at: 18. Meanwhile, the term *yatazkka* is found in two places: Q.S. Fatir: 18 and Q.S. Al-Lail: 18. The word *yazzakka* is found in Q.S. 'Abasa: 3 and 7. The word *azka* is found in four places: Q.S. Al-Baqarah: 232, Q.S. Al-Kahfi: 19, Q.S. An-Nur: 28 and 30. Another form is *zakiyya*, which is found in

Q.S. Maryam: 19 and the word *zakiyyatan* in Q.S. Al-Kahfi: 74. The distribution of the term *tazkiyah* and its derivations is mentioned in the Qur'an 27 times in thirteen forms (Maragustam, 2010; Nor, 2014; Mustakim, 2020).

The distribution of the term *tazkiyah,* if examined in-depth, will lead to a vast and profound meaning, especially related to spiritualization. Among the meanings of *tazkiyah* in al-Qur'an are *at-taṭhīr wa taqdīs,* obedience and sincerity, *iṣlāḥ, aš-šana' wal madḥ, tanmiyyah,* and means *khair.* Al-Rāzī interprets the term *tazkiyah* into several: holy, clean, feeling free from sin, removing sins/dirt, and better. Ibn Kašīr, when interpreting the term *tazkiyah,* often used the meaning of being holy and clean rather than others, such as praising himself, feeling holy, being better, worshiping, and doing *ṣāli amal.* Sayyid Quṭb defines the term *tazkiyah* in four meanings: clean, pure, self-praise, and maintaining honor and being better. Meanwhile, Hamka chose the meaning of clean more than others when interpreting the term *tazkiyah.* It is in line with Al-Zuḥaylī, who means more *tazkiyah* with the meaning of cleansing than others, such as purifying, *al-madḥ,* and better. As for the Qurais Shihab in interpreting *tazkiyah*, he tends to use more holy and clean meanings than others, such as the better meaning in Q.S. Al-Kahfi: 19 and praising himself in QS. Al-Najā: 32 and Q.S. An-Nisā ': 49 (Mustakim, 2020).

Spiritualization of Child Education in the Perspective of Qur'anic Sufism

Munir Mulkan criticizes the weakness of theoretical-conceptual development or even the practice of Islamic education because it does not refer to many primary sources of Islamic teachings, namely al-Qur'an and Sunnah, as the main axis of its development. Thus, it is nothing more than composing, justifying, and modifying the formulation of education in general by being given the "spirit" of the Islamic spirit. Agreeing with him, Halstead stated that at an ideal level, the formulation for the development of Islamic education should be reconstructed from the primary Islamic sources (Mulkan, 2010; Mustakim, 2020).

The spiritualization of education based on Qur'anīc Sufism is the answer to the scientific anxiety above because it tries to reconstruct the meaning of *tazkiyah* in the Qur'an and its implications from the inspiration of these verses so that it becomes a spiritualization building for Qur'anīc Sufism education.

Qurais Shihab when interpreting Q.S. Al-Syams: 9-10 quotes *Al-Biqā'ī's* statement that *tazkiyah* is an effort made seriously by humans so that the sun's heart on him does not experience an 'eclipse' and the 'moon' of his heart. To maintain this condition, a person keeps trying so that the day is not cloudy and the night does not dissolve in the dark. Divine guidance is like the sun, while the prophet's message is like *ḍūhā* going up in the length of a pole, *'irfān* (holy knowledge) is like the day, the guardianship of the moon. Meanwhile, the night is like the 'absence' of calm if it is neglected from *żikir,* neglected of *ilāhi* guidance, turning away from prophetic guidance and the guidance of ulamā in implementing the teachings of Allah (Shihab, 2011).

Humans have the basic potential of "freedom" in choosing good and bad, as Allah said in QS. Ash-Shams: 8-10 and Q.S. Al-A'lā: 14. Thus, a prophetic treatise came intending to educate the basic human character always to be good and devout. If someone can consistently care for the potential of goodness, he is a lucky person who is *"aflaha"* قَدْ أَفْلَحَ مَنْ زَكَّاهَا [successful indeed is the one who purifies their soul] (Q.S. Asy-syams: 9). Spiritualization through the process of cleansing resources in the form of boon owned is very beneficial for himself both in the world and in the hereafter in the form of multiplying rewards, especially achieving His riḍha (Shihab, 2011; Quṭb, 2000; Ar-razy, 1420; Kaŝīr, 1419).

On the other hand, when humans ignore spiritualization through *tazkiyatun nafs* and even tend to prioritize lust to pollute them with immoral acts, do what God forbids, and do detestable and ugly things to dominate their daily lives, they will pollute their souls so that they are among the doomed وَقَدْ خَابَ مَنْ دَسَّاهَا [and doomed is the one who corrupts it!] (Q.S. Ash-Shams: 10). Therefore, the human's character and *fiṭriyah ilhamiyah's* potential must be directed to always be on the good path through guidance, mentoring, and being developed optimally. All these steps can be done through education, and it is necessary to spiritualize education so that it is more animating and characterizing in everyday life.

According to Mustakim, who reconstructed the spiritualization from Saʿīd Ḥawwa and Mughni's explanation, a person's *ẓāhir* condition is greatly influenced by one's mental state. When a person is clean, his heart will always keep the soul pure; everything that comes out from him is good. Spiritualization is 'identical' to inner deeds and has implications for one's *ẓāhiriyah* behavior (Mustakim, 2020; Ghazali, 2014; Zainol, 2019). Meanwhile, Qurais Shihab called it a potential virtue that will always give birth to positive energy to always lead to goodness in everyday life (Shihab, 2011; Suud, F. M., Gaffar, A., Rouzi, K. S., & Chaer, M. T. 2020).

Furthermore, the Qurais Shihab explained that one's potential for "goodness" predominates over negative tendencies. Therefore, Allah gives priority to 'aflaha,' lucky over those who are losers, because they do not maintain their souls' cleanliness and purity, as it is said in Q.S. As-Shams: 8-9. Besides, Sayyid Quṭb stated that positive energy and negative energy are balanced, meaning that they have the same position; a person has an equal proportion of positive and negative "energy." Thus, the *risalah nabawiyah* [prophetic treatises] came as *wasilah* to direct, hone, awaken, and sharpen the 'intuition' of *fitrah ilhamiyah* consistent in virtue and goodness and avoid badness and anything that pollutes the soul. According to the author, this process can be understood as a spiritual cultivation process (Mustakim, 2020).

The spiritualization technique was proposed by Fotos and Susanto as an energizing process. It is in line with what Sayyid Qutb said that the process of animating perceptions, views, and characters will be easily realized if every step and process of development is always goal-oriented and makes them unified in

everyday life so that they become characters/personalities in everyday life. To maintain this challenging process, prophetic treatises and guidance for successors are necessary (Mustakim, 2020).

In the book Qur'anic spiritualization (2020), Mustakim explains Sa'īd Ḥawwa's thoughts in his book entitled *tazkiyatun nafs* translated into the Indonesian version entitled "*mensucikan jiwa konsep tazkiyatun-nafs terpadu intisari ihya'úlumuddin Al-Gazali* [purifying the soul of the concept of integrated tazkiyatun-nafs the essence of Al-Gazali's ihya'úlumuddin" published by the robbani press in 1995. In this book, Sa'īd Ḥawwa tried to reconstruct al-Gazali's thought in the book *ihya'úlumuddin* that in order to achieve the ability to accomplish the true meaning of meaningfulness, a spiritualization *wasāil* is needed as shown in the following figure.
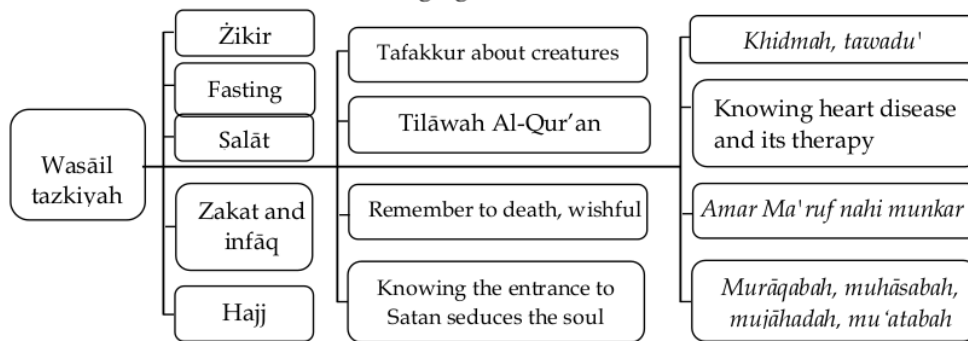

Figure 1
Wasāil Tazkiyah according to Sa'īd Ḥawwa as illustrated in the book of Qur'anic spiritualization (Mustakim, 2020)

Wasāil tazkiyah means a medium of realizing *tazkiyah* as the main sign of spiritualization. If it is drawn into education, there is an understanding that the education spiritualization based on Qur'anic Sufism is a reconstruction of the *tazkiyah*'s meaning and *wasail* in various education's components: teachers, learning methods, student characteristics, and others.

The values of spiritualization ideals are integrity, humility, honesty (Suud, F. 2017), motivation to unite in diversity, and integrating IQ-EQ-SQ intelligence: intellectual intelligence, emotional intelligence, and spiritual intelligence (Gani, 2019; Grece et al., 2016; Widayati et al., 2019).The education spiritualization of Qur'anīc Sufism is a kinesthetic performance, where the educational process must lead students to reach the highest degree as believers. Spiritualization of education without being based on faith will only lead to 'emptiness.' Thus, the main goal of education spiritualization is to reach the "peak" of human existence, optimal human potential, and the creation of self-awareness.

The description of the education spiritualization concept based on the Qur'anic Sufism above leads to an understanding that education spiritualization is necessary. Moreover, the global era is full of information disclosure and

advanced technological facilities, in which if people do not have a "filter" personality, it will only lead to an arid life. Moreover, from the end of the first quarter of 2020, entering the second quarter until now, the Indonesian nation, in particular, is facing the COVID-19 pandemic, which 'seems' to no end. There are many changes to go through, including in the field of education; school to lectures is conducted through online media, namely learning from home (BDR).

It is a new "normal," less popular before, that forces a phenomenon of many children at home and learning from home via internet devices to "go online" with the parents' assistance at home (Rouzi et al., 2020). This new phenomenon can be an opportunity for parents to educate and assist their children's learning, as is the implementation of *'al-umm madrasatul' ula* [parents as primary educators for their children]. However, on the other hand, if it is not done well, it will potentially be bad for the child's education.

Spiritualization of education can be carried out through a process of internalization through the inspiration of Sufism, such as dhikr and tafakur. Dhikr can be interpreted as an effort to remember the Creator by always mentioning His name. In the education of children in the family, it should be decorated with the remembrance of the Creator. Children must be introduced to God from an early age. By remembering Allah a lot, the child's personality will get better. The process of remembering Allah can be reconstructed into an effort to care for the spiritualization process.

The output of the spiritualization process is the realization of someone with a strong personality who can maintain a balance of life between worldly orientation and *ukhrowi*. If it is drawn into children's education, the spiritualization of education is an effort to bring children closer to God and have Islamic characteristics and personality. Moreover, in a time of the growing pandemic, spiritual provisions must be instilled from an early age.

As the prominent educators in families during the COVID-19 pandemic, parents have the broadest opportunity to accompany their children. Hence, the habituation of *wasail tazkiyah* as the central conception of education spiritualization, as previously mentioned, is a necessity. The balance of life and spirituality can be considered as a solution to the freedom of access to information media, which is easy to find in today's global era.

Ideally, in addition to accompanying their children in education at home, parents, who currently have a more significant portion, should take advantage of this good opportunity for character building desired by them, in which the children were entrusted to educational institutions so far. Parents are expected to become *mu'allim* [teachers] for their children, a family mobilizer in the educational process 'at home', so that they are referred to as *muharrik*, namely the main mover driving the education process at home and as a *muzakky*, namely the guardian of the spiritual side and enthusiasm, a motivator, and ensures that their children's religious education can be carried out and developed well in the

process. Especially during this pandemic, parents become the main companion in the education process when children learn from home.

The COVID-19 pandemic ushered in a challenge and opportunity for children's education. Therefore, if it is not done correctly, then it is a significant loss for parents as *madrasatul ula* for their children to maintain, care for, and ensure that their child's growth and development align with their expectations. The spiritualization of children's education with the perspective of Qur'anic Sufism is an integration of three theologies in religion, as proposed by Barbour in 2000, which scientists in Indonesia have widely studied: theology of revelation, natural theology, and religious experience (Anna, 2018; Santi, 2018; Waston, 2014).

CONCLUSION

Spiritualization of children's education is a necessity. If it is not done well, there is an immense potential that it will only "stop" in formalism alone, not achieve the substance. This study's results confirm Barbour's (2000) theory that a person's diversity comes from the theology of revelation, natural theology, and religious practice. Therefore, the spiritualization of children's education needs to be continuously pursued. This finding strengthens the opinion about the importance of family education. This paper has only reached the urgency of the spiritualization of children's education in the perspective of Qur'anic Sufism. Like a house, it has only arrived at the leading to the entrance level. Therefore, the authors hope that there will be further research or studies to develop the spiritualization of children's education to make the children's education process more meaningful and up to the substance, not just material-oriented.

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