

EPISTEMOLOGY OF ISLAMIC EDUCATION IN THE VIEW OF MUHAMMAD SHOLEH DARAT

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Abstract. This study aims to be able to understand and apply educational values in Muhammad Sholeh Darat's view, so that ongoing education becomes more meaningful, not capital-oriented and only material-oriented. The method used in this research is descriptive-explanative research, where the author tries to describe first how the basic construction of Islamic education epistemology, context and situation behind Muhammad Sholeh Darat. Based on the results of the epistemology of Muhammad Sholeh's educational thought, it is carried out through three main elements, namely: riyadhoh (spiritual practice), maqamat (stages of ascent of Sufism), and ahwal (Sufism experience). Riyadhah is an exercise of the soul in truth and sincerity in the context of istiqomah in worshipping Allah SWT. The mental development carried out in this guidance process is as exemplified and carried out by the Prophet Muhammad SAW. There are three forms of riyadhoh that can be done by a student to know Allah SWT through three activities, namely; seek knowledge, be consistent with sunnah practices, and always keep time.

Keywords: Muhammad Sholeh darat; Islamic education; epistemology.

INTRODUCTION

In philosophical discourse, epistemology is known as part of a philosophical system. In addition to epistemology, philosophical systems also include ontology and axiology (Drolet, 2014). Epistemology is a theory of knowledge that discusses how to obtain knowledge from the object being thought of. While ontology is a theory of "being", where the object of thought is what is thought. While axiology is a theory of value that discusses the benefits, functions, and uses of the object being thought (Shamshiri, 2016).

These three sub-systems of philosophy are often mentioned sequentially, starting from ontology, epistemology, and then axiology. In simple terms, the sub-system of philosophy can be explained with a scheme that there is something that needs to be thought about (ontology), then explore how to think about it (epistemology), then come up with ideas that can provide benefits or uses (axiology) (Al Syaifullah & Nasution, 2021); (Nst et al., 2021). Epistemologically, the development of Islamic education is absolutely necessary. This development is both textual and contextual. Whether it is realized or not globally, Western education has influenced Islamic education from various lines, from the system to the theory and learning technology (Subandi, 2012); (Nugroho & Zafi, 2021).

At least we can see that the reality of our education turns out to be not a few that produce corrupt humans, love to fight, and are addicted to wealth. So that Islamic education can at least be a way out of the

education system that has been heavily contaminated by the Western world. By seeing the big role of Islamic education in shaping the personality of students, in this article the author wants to try to explore the Islamic education system, especially in the view of Muhammad Sholeh Darat (Mansir & Karim, 2020); (Khaidir & Suud, 2020); (La Fua et al., 2018).

Muhammad Sholeh Darat is known as an archipelago cleric who has succeeded in producing students who have also become famous scholars in the national and world arenas. Its success in educating students cannot be separated from the depth of knowledge it has and also because of its teaching methods that are easily accepted by all circles. There are at least three educational activities carried out by Muhammad Sholeh as simultaneous activities to participate in educating the Muslim community in Indonesia (Rokib & Sodik, 2017); (Nisa, 2018). The three educational activities are; The first is to transfer knowledge through Islamic boarding schools, the second is to carry out da'wah and recitation activities, and thirdly, through the preparation of intellectual works in the form of compiling books. The three educational activities carried out are not independent of each other, but are educational activities that complement each other and are related to one another (Wysocki et al., 2013); (Nabiev & Diakonova, 2015).

The three educational activities are no doubt factual proof that Muhammad Sholeh was very concerned about the importance of education. It is only through the educational process that the transfer of knowledge from one generation to the next

can be achieved as expected.

The hope is that by understanding and implementing educational values in Muhammad Sholeh Darat's view, the education that has taken place will become more meaningful, not capitalized and only material-oriented, but far from being oriented towards the afterlife. Departing from the above review, it is hoped that whatever knowledge is learned as long as it does not conflict with Islamic teachings can make its owner better and of course, it is hoped that it can change the face of the Indonesian nation into a developed country free from corruption, there will be no disputes because the citizens believe that what is being done in this world will be held accountable in the hereafter.

METHODS

This research is included in the category of descriptive-explanatory research, namely the author tries to describe first how the basic construction of Islamic education epistemology, how the context and situation that became Muhammad Sholeh Darat's background. Furthermore, the author will carry out construction based on the thoughts of these figures, especially in the field of Islamic Religious Education.

The approach that the author uses in this research is historical-critical-philosophical, namely by tracing the historical roots critically about the epistemology idea of Muhammad Sholeh's Islamic education, what is the background, then looking for the fundamental structure of the idea.

In this study, the author will use

documentary sources to reveal problems by conducting research and tracing the work of the manuscripts that have been compiled by Muhammad Sholeh as well as various writings about Muhammad Sholeh that have been written by other researchers. Thus there will be two points of view to be studied, namely the individual point of view and the point of view of educational thought.

RESULTS AND DISCUSSION

The focus of the study in this article is an epistemological study of Muhammad Sholeh's Islamic educational thought, which will discuss; the substance of the structure of education for humans, sources of Islamic education, and methods of Islamic education according to Muhammad Sholeh.

1. Human Substance in the View of Muhammad Sholeh Darat

According to Muhammad Sholeh, in the book *Syarah al-Hikam*, states that the process of human creation comes from nuthfah which is stored firmly in the womb, then becomes 'alaqah, after that it becomes mudghah and is wrapped with bones, then the spirit is breathed in. Muhammad Sholeh says don't you think until then Allah wills to reveal you by His own will, not by your request. Allah revealed you by His own will through the ribs of your parents, then Allah transferred in your mother's womb, starting from a clot of blood for 40 days, then becoming a clot of blood for 40 days, then Allah formed you into male or female for 40 days, and gave him a spirit so that it became a fetus

that needed to eat and drink. Then Allah made menstrual blood food and drink for the fetus, then Allah decreed death, sustenance, trials, and blessings for him as well as luck and calamity or failure. Then Allah took you out of your mother's stomach, you also wanted to eat and drink, at that time you were weak and powerless to chew ([Toda et al., 2011](#)).

According to Muhammad Sholeh, humans consist of two components, namely material components and immaterial components. The material component in humans is jism or bodies in the form of physical. Meanwhile, the immaterial component consists of the heart (qolbu), spirit (ruh), the power of desire or soul (nafs), and reason (aql). As a unit, the unity is not only between the material and immaterial components but all the elements in the immaterial components support each other and are related to one another. However, each dimension has different characteristics and functions ([Rodav et al., 2014](#)).

2. Islamic Education Resources

In the view of Islam, at least science refers to and consists of three main aspects, namely; metaphysics, humanities, and materials. Metaphysics is something that comes from revelation, reveals the great reality so that in the end it will understand its God. While the humanities and the studies that surround it are all things that include discussions about human life, its relationship to the dimensions of space and time, psychology, sociology, economics, and so on. Meanwhile, the

material is all things that include the study of the universe that is deliberately intended for humans.

Starting from the existence of three aspects as the scope of this knowledge, the sources of knowledge in Islam come from five main sources, namely; senses, reason, intuition, inspiration, and revelation ([Arfa et al., 2015](#)). The knowledge that comes from the senses as an experience will produce the truth of empiricism and knowledge that comes from reason or reason produces the truth of rationalism. Meanwhile, basically, the source of knowledge that comes from revelation, inspiration, and intuition is the same, because this type of truth is absolute and all three are given through spiritual power.

3. Islamic Education Method

If in the study of Western epistemology there are three schools of thought, namely rationalism, empiricism, and institutionalism, in Islamic studies there are three models of thinking. The three models of thinking in Islamic epistemology are; Bayani, Burhani, and irfani ([Mukti, 2017](#)). In the context of Muhammad Sholeh's thought, because his Islamic educational thought is a Sufistic moral education thought, epistemologically, the method used to obtain sources of knowledge uses the irfani method. As explained earlier, in the irfani method, there are three elements known as the body of methods and we will explain the following stages:

a. Riyadhoh or Spiritual Exercise

Riyadhah is an exercise of the soul in truth and sincerity in the

context of istiqomah in worshipping Allah SWT. To be able to achieve the goals of Islamic education set by Muhammad Sholeh, namely the existence of ma'rifatullah, a student must first undergo a process or period of mental training. The mental training carried out in this guidance process is as exemplified and carried out by the Prophet Muhammad SAW. Examples are carrying out sunnah prayers, reading the Qur'an, studying, dhikr, praying, and so on. In this process, there are three things as a form of riyadhah that must be done by students to be able to know Allah SWT, namely seeking knowledge, being consistent with sunnah practices, and maintaining time.

b. Following Tariqot Through Sufistic Ascents (maqamat)

To be able to realize the goals of Islamic education, namely to be able to ma'rifatullah or get to know Allah SWT more and get happiness in the world and the hereafter, Muhammad Sholeh established the tariqat process with climbing stages as a Sufistic phase that must be passed by students. The stages of climbing or maqamat that must be passed are repentance, Qana'ah, Zuhud, Tawakkal, Ikhlas and Uzlah ([bin Mohd Balwi & Sudardi, 2017](#)).

c. Ahwal or Sufistic Experience

In the process of leading to ma'rifatullah, a student will experience an inner situation known as ahwal. Ahwal is a psychological condition as a

psychological effect experienced by students to achieve educational goals when they reach a certain level of maqamat (Muslich Shabir, 2017). The appreciation of this Sufistic experience is given by Allah SWT to people who are trying earnestly to reach a certain state. Muhammad Sholeh did not discuss specifically about this issue, it's just that there was one term he put forward, namely the existence of a waliyullah. According to Muhammad Sholeh, waliyullah is someone who because of his obedience and efforts to stay away from all immoral acts so that he becomes ma'rifatullah (Muhammad Salih ibn Umar al-Samarani, 2017: 245).

Named as waliyullah, because he has left all the things he faces only to Allah SWT. So it can be stated that one of the privileges given by Allah SWT to people who have ma'rifatullah is to become a waliyullah.

CONCLUSIONS

Epistemologically, Muhammad Sholeh's Islamic educational thought basically aims to shape the character of students to have akhlaq al-karimah by using a Sufistic approach. This is based on an understanding of the various basic potentials possessed by each individual student. In Muhammad Sholeh's view, every human being consists of two main elements, namely material elements or jism and immaterial elements or non-jism

elements. The immaterial elements consist of aql, spirit, nafs, and qalb. It is through the process of Islamic education that all the potential that exists in every human being is then directed and developed to have a noble character so that they will get happiness in life in this world and in the hereafter.

Muhammad Sholeh's source of Islamic education thought the basis of Islamic education according to Muhammad Sholeh is rooted in the Qur'an and al-Hadith, so that all educational practices that are carried out are based on these two main sources in Islam. Muhammad Sholeh then divides knowledge into two parts, namely the science of al-Mu'amalah and the science of al-Mukasyafah. The knowledge of al-Mu'amalah is knowledge that can make the heart clean, not love the world, keep away from bad deeds and follow lust. The knowledge of al-Mu'amalah is then divided into two types, namely the science of al-Shari'ah (sciences that come from Allah and are in the Qur'an and al-Hadith) and the science of Ghairu al-Shari'ah (sciences that come from God and are in the Qur'an and al-Hadith) sciences derived from reasoning and human experience whose function is to support the science of al-Shari'ah).

While the science of al-Mukasyafah or Ladunni science, is knowledge that comes directly from Allah SWT without going through human efforts. The process of being able to activate the spiritual potential in the human heart so that it will be able to capture and have an understanding of the science of al-Mukasyafah can only be done when someone has studied the science of al-Mu'amalah. Because in the

science of al-Mu'amalah there are various kinds of knowledge that teach humans to always have al-karimah or maheasy morals and leave the madzmumah morals in life.

The method used to know the epistemology of Muhammad Sholeh's educational thought is carried out through three main elements, namely: riyadhoh (spiritual practice), maqamat (stages of Sufistic ascent), and ahwal (sufism experience). Riyadhah is an exercise of the soul in truth and sincerity in the context of istiqomah in worshiping Allah SWT. The mental training carried out in this guidance process is as exemplified and carried out by the Prophet Muhammad SAW. There are three forms of riyadhoh that can be done by a student to get to know Allah SWT through three activities, namely; seek knowledge, be consistent with the practice of the sunnah, and always maintain time.

The implementation of riyadhoh which is carried out continuously and is carried out without getting bored will give birth to good habits in daily life. As a result of the implementation of riyadhoh carried out, it will enter the next stages known as maqamat. The maqamat that must be passed are; repentance, qanaah, zuhud, tawakkal, sincere, and uzlah.

After going through various maqamat steps, a student in the next stage will experience a mental state called ahwal. Ahwal is a psychological condition as a psychological effect experienced by students to achieve educational goals when they reach a certain level of maqamat. Ahwal is a psychological condition as a psychological effect experienced by students to achieve educational goals when they reach a certain level of maqamat. In

this initial position a student can reach the level of waliyullah. In the view of Muhammad Sholeh, waliyullah will be achieved by someone when a student has submitted all things only to Allah SWT.

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