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THE DEVELOPMENT OF ISLAMIC EDUCATION IN THE MODERN ERA: INTERNALIZING THE IDEAS OF SOEKARNO AND MUHAMMAD SA'ID RAMADHAN AL-BUTHI

Moh. Sholehuddin¹

Sekolah Tinggi Agama Islam Arrosid Surabaya, Indonesia (msolehuddin28@gmail.com)

Hosen

Sekolah Tinggi Agama Islam Darul Ulum Banyuwangi Pamekasan, Indonesia (hosenfebrian@gmail.com)

Abdul Mukit

Sekolah Tinggi Agama Islam Darul Ulum Banyuwangi Pamekasan, Indonesia (muqitabdul1988@gmail.com)

Nadia Lekdjaa Djelloul Saiah

University of Sidi Bel Abbes, Algeria (nadia_sayah@yahoo.com)

Abdulwahab Abdullah Al-Maamari

Isra University, Jordan (almamary380@gmail.com)

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ABSTRACTS

Background: Islamic education faces numerous challenges and opportunities in the modern era, requiring a balance between tradition and innovation. **Purpose:** This study examines the development of Islamic education by integrating the ideas of Soekarno and Muhammad Sa'id Ramadhan Al-Buthi. It explores how Soekarno's educational philosophy, which emphasized nationalism, independence, and the fusion of national and Islamic values, contributed to shaping modern Islamic education. In contrast, Al-Buthi advocated for an Islamic education system rooted in tradition while addressing contemporary challenges without compromising its core principles. **Method:** By analyzing the works of both thinkers, this qualitative study highlights how combining their ideas can help develop an Islamic education system that is both deeply rooted in Islamic values and responsive to modern scientific advancements. **Result:** The findings suggest that this synthesis could lead to an Islamic education model that is both forward-thinking and spiritually grounded, providing a comprehensive approach to addressing the demands of today's globalized world. **Conclusion:** In conclusion, integrating Soekarno's and Al-Buthi's ideas offers a promising framework for advancing Islamic education, making it relevant to contemporary societal needs while maintaining its spiritual foundations.

¹ Correspondence Author

A. INTRODUCTION

Nationalism is an important word in strengthening the foundations and development of a country. The term “nationalism” derives from the word “nation” which refers to a community or group of people who are bound together by shared history, culture, and ancestors (Ali Mudlofir et al, 2021). Especially in Indonesia I is known as a multi-ethnic state (Achmad Muhibin Zuhri et al. 2021). which is one of most eminent traditional Muslim scholars, in relation to his attitudes and views on issues of nationality and religious tolerance (Muhammad Asif et al, 2021). He is a country whose citizens are very diverse, both ethnically, culturally, linguistically, and religiously (A. Bakir Ihsan. 2023). Religious nationalism is interpreted differently in its application in various countries (Imam Sutomo and Budihardjo, 2021).

In order to create a fully realized and ideal human being (*insan kamil*) in line with Islamic principles, Islamic education includes all endeavors to nurture and develop human nature (*fitrah*) and human resources inherent within individuals. It is also underlined that Islamic religious education focuses on developing students' natural religious disposition, or religiosity, which helps them comprehend, assimilate, and apply Islamic teachings more effectively—especially when it comes to tackling the problems of the contemporary world (Achmadi, 2005).

Discussions about Islamic education theory in Indonesia usually divide Islamic education into two groups: pragmatic and idealistic. Islamic education is idealized as a self-governing system based on a variety of Islamic principles. Practically speaking, it is positioned as a crucial factor in the national framework for education (Maksum, 1999). The four primary categories of quality, relevance, elitism, and management can be used to group the overall difficulties facing Indonesian education today. It is especially advised to use a variety of quantitative indicators while performing a comparative analysis to assess the state of education in various Asian nations (Tilaar, H.A.R, 1999).

The threat of radicalism in the world of education today creates its own level of emergency. According to (Nurhayati and Abdul Hamid, 2020). Radicalism has been a threat to the world civilization and every country has deployed its effort to prevent radicalism especially in the educational sector. As one important factor enabling Islamophobia, radicalism has been a global issue endangering personal safety and public security. It is strongly associated with incorrect understanding of religious doctrines (Ade Dedi Rohayana and Muhammad Jauhari Sofi, 2021;163). Although violent religious extremism in Indonesian seems to be decreasing in terms of scale, it is indeed increasing in terms of scope (Muhammad Wildan and Ahmad Muttaqin, 2022;38). The measurement of tolerant views and practices towards the plurality of Indonesian society can be classified into two dimensions: socio-religious and socio-political (Muhlisin dkk, 2023;207). The key component of religious tolerance is tolerance, both within religions and between religious communities (Sumper Mulia Harahapı et al. 2023).

Every level of education including elementary school can be designed to prevent radicalism. Moreover, there is a tendency for ideas to clash between Islamic boarding school students and nationalists due to several extreme actions taken. In fact, Muslims, especially Islamic boarding school students and Islamic boarding schools, have long echoed nationalism and love of the country. According to Apud, the leadership of the kyai has played a role in internalizing a spirit of nationalism for the students (Apud et al., 2020;). However, as an educational institution that has rooted in the Indonesia Muslim communities, the majority of pesantren carry the spirit of religious

moderation. They have even produced many alumni promoting peaceful, tolerant, and democratic views of Islam (Irfan Abubakar and Idris Hemay, 2020).

There needs to be an effort to bring the Muslim community closer to a moderate understanding of Islam or also known as the wasathiyah concept. The Wasathiyah Islamic Preaching Movement offers a solution by facilitating a deep understanding of both concepts. (Abdul Syukur et al, 2024). Islamic Moderation is such a fundamental concept that without it understanding faith is inadequate at best (Mansoureh Ebrahimi et al., 2021) There is The typologies of religious moderation at first, integrative-interpolative, second, the application of symbolic-paradigmatic religious and third, the typology of religious (Nunu Burhanuddin and Darul Ilmi , 2022).

The whole Indonesian education system is affected by this problem, but Islamic education is currently a major source of worry. Soekarno and Muhammad Sa'id Ramadhan Al-Buthi are two well-known individuals recognized throughout the world for their positions as Muslim thinkers and nationalists.

Soekarno took a very critical stance toward his nation's educational system, which was firmly based in traditional values, (Syamsul Kurniawan, 2017). In contrast, Al-Buthi tended to support a balance between mu'asharah (modernity) and ashalah (authenticity), which is in line with the traditional idea that pesantren communities frequently adhere to:

المحافظة على القديم الصالح والأخذ بالجديد الأصح

Instilling the ideals of faith (iman) and piety (taqwa) profoundly in people's hearts and minds was Soekarno's aim for Islamic education at the time. The main goal of this goal was to help each individual develop a spiritual-cultural mindset. Islamic education, according to Soekarno, was important in influencing social conditions and acting as a catalyst for change within Muslim communities, in addition to being focused on personal growth. Instead of being a closed system that separates itself from outside influences, education should embrace an open system that promotes cultural discourse and satisfies society demands. Soekarno had a strong commitment to encouraging meaningful and contemplative interactions, placing a higher value on discussion than authoritarian customs that could make students feel anxious or distressed (Soekarno. 1964:186). Soekarno nationalist leader including founding father of Indonesian Republic. And hes nevertheless were and committed to an Indonesian nation with an inclusive social and religious identity (Saiful Mujani et al, 2023).

Soekarno said that the most important aspect of its implementation was education. Indeed, Muslims were able to overcome many obstacles thanks in large part to education. But because Islamic education frequently deviated much from objective reality, he was extremely worried about its normative character. He maintained that in order for Islamic education to advance, it must adopt the idea of rationalism—also referred to as the appreciation of reason and intellect—and adjust to modern trends. He believed that Islam was intrinsically associated with advancement and rejuvenation. Soekarno was adamant that without these fundamental components, progress could not be made (Soekarno, 1963).

Thus, Islamic education plays a significant role in shaping the moral character of Indonesian Muslims in the modern era while also fostering nationalism. It aims to develop a well-rounded human personality through mental training, intellectual reasoning, emotional sensitivity, and sensory perception.

Soekarno is also known as one of the basic formulators of the Pancasila state which the Muhammadiyah organization refers to as “Dār al-‘Ahd wa al-Shahādah (the state of consensus and witness)(Hasnan Bachtiar, 2020). It is very important to study his nationalistic thinking. Moreover, the discourse about Islam and nationalism in Indonesia is always experiencing dynamics and development. Harmonization efforts are continuously carried out. Because the compatibility of Islam and Pancasila, the Indonesia’s national philosophy, is still interesting to elaborate even though there have been numerous discussions on the theme (Badrun et al. 2023).

Likewise, there are quite a few efforts to criticize nationalism and the country’s foundations. In Indonesia, one of them comes from the Hizbut Tahrir Indonesia group. Indonesia is a multiethnic and religious state anchored in the five state principles, Pancasila and the 1945 Constitution. However, its stability has recently been disrupted by the emergence of khilāfah propagated by the banned Islamic organization, the Hizb al-Tahrir Indonesia (HTI) (Musawar and Gatot Suhirman, 2021; 317).

This type of education must be in line with current cultural trends and promote human development in all spheres spiritual, intellectual, creative, physical, and beyond. Furthermore, Islamic education promotes these aspects of excellence and the achievement of a person’s overall life fulfillment (Hisyam Alaiwan dan Fadi Al-Ghawsy, 2012).

From a different angle, Muhammad Sa’id Ramadlân Al-Bûthî is acknowledged as a thinker who can balance the uniqueness of traditional thought with responsiveness to modern realities (*yajma’a baina al-ashâlah wa al-mu’âsharah*) through a number of his works, including *Syarh al-Hikam Ibn ‘Atha’illah*, *Hadza Walidi*, *al-Madkhal Ila Fahm al-Judzur*, *min al-Fikr wa al-Qalb*, *al-Islam Maladza Kulli al-Mujtama’at*, and *al-Hubb fi al-Qur’an wa Daur al-Hubbi fi Hayat al-Insan*. He argued that moral education was a major problem and the solution to modern humanity’s rebirth.

Prominent Ahlus Sunnah scholar al-Bûthî had extensive knowledge of Islamic culture and da’wah (*tsaqafah Islamiyah*). Using Al-Shafi’i as his school of thought (*madhhab*), Al-Ash’ari as his theological basis, and Al-Ghazali as his main source of inspiration and reference, he followed in the footsteps of his highly revered predecessors. It is not surprising that the International Organization for Qur’anic Studies (*Jâizah Dabbi Al-Dauliyah Lil Qurân Al-Karîm*) named him Syakhsiyyatul ‘Alam Al-Islami (a prominent figure of the Islamic world) in 2005 given his eloquence and intellectual acuity (Hisyam Alaiwan dan Fadi Al-Ghawsy. 2012).

Al-Bûthî’s ability to combine the rigorous scholarship of ancient Islamic scholars with the intellectual significance of modern thinkers was the reason for this recognition. He was able to turn the richness of the classical Islamic legacy into a strong basis for tackling the problems of the present day. Al-Bûthî was awarded another distinguished honor by the Islamic Studies Center in Jordan (*Markaz Al-Islamî Al-Milky Li Dirasat Islamiyah*) in 2009 for his extensive knowledge and holistic perspective. Out of 500 prominent Islamic personalities globally, he was listed as one of the 22 most significant academics. (Hisyam Alaiwan dan Fadi Al-Ghawsy, 2012:20). He authored 60 works across various fields of knowledge, including education, history, Sufism, philosophy, jurisprudence (*fiqh*), Islamic preaching (*dakwah*), and other disciplines. (www.ar.wikipedia.org:2013) Al-Bûthî possessed an extraordinary intellectual legacy across various Islamic disciplines, demonstrating his profound scholarship and multidisciplinary expertise (Hisyam Alaiwan dan Fadi Al-Ghawsy, 2012:20).

These two thinkers are also considered figures who are capable of harmonization and integration between religious and cultural values. Because the integration of religion and culture can be felt harmoniously by minority groups if the local government provides opportunities and freedom to embrace religion according to their respective beliefs (Muhammad Darwis Dasopang et al., 2022).

B. METHOD

The research methodology is a methodical approach that explains the sequential steps involved in conducting a study, including the instruments employed and the protocols followed to ensure successful research (Moh. Nazir, 2014). Generally speaking, a rational and methodical approach must be used in order for research to be categorized as scientific. The operational process is commonly known as the research procedure in the world of research. This study uses a qualitative research methodology, which aims to gain a thorough understanding of phenomena by gathering detailed data and offering descriptive analysis. Because it emphasizes data collection over merely depending on statistical figures, the qualitative technique is recommended for this study.

This study employed a literature review as its research methodology. In order to build a theoretical foundation, a literature review is a technique for gathering data that include looking for material from books, classic texts, journals, newspapers, and other literary sources (Arikunto, 2017). The key legal sources for this study are books and legislation that explain Soekarno and Muhammad Sa'id Ramadhan Al-Bûthî's ideas on Islamic education, a literature review approach was chosen.

The researcher uses the documentary approach to get the required data. Written documentation of a variety of historical acts or occurrences is a component of documentary research (W. Gulo200, 4). Since there is a wealth of written data pertaining to this study, the documentary method will be the main strategy used to gather data. Information from books and written materials from mass media sources, including newspapers, magazines, journals, and the internet, will be gathered using this method. This will include works written by Soekarno and Al-Buthi as well as other pertinent individuals associated with this study.

C. RESULT AND DISCUSSION

Soekarno's Ideas On The Development Of Islamic Education In The Modern Era

Islamic education is a powerful instrument for influencing a society's social reality. Soekarno thought that Muslim communities might be changed by education. According to him, Islamic education serves as a forum for information inquiry, honing critical thinking skills, and promoting intellectual development, much like general education. Soekarno is right when he says that the resurgence of respect for common sense is the main factor behind the reevaluation of Islam.

As a knowledgeable scholar, Soekarno was particularly worried about the situation of Muslims, who were falling far short of the West in terms of science and technology. He offered his thoughts on how Muslims should better themselves, especially through Islamic educational institutions. Among his most important notions and concepts are:

1. The Revival of Respect for Human Reason.

As a rationalist who always regarded reason as the most important factor in all areas, Soekarno firmly held that people need to have a variety of information in order to fully comprehend Islam. A careful and methodical investigation is necessary to comprehend the social aspects of Islam. In contrast to human inquiry into the world at large, the rational examination of the Qur'an and the Sunnah to discover their genuine core is carried out within a larger framework. Soekarno's approach to analyzing and comprehending the Qur'an is exemplified by his thoughts on subjects like the hijab, Prophet Muhammad's miraculous night journey, and other related issues. Soekarno emphasized that the conservative, unyielding, traditionalist, and unyielding people who still promote faith in a strict way are the reason Islam struggles to advance (Soekarno, 1964).

According to Soekarno, one should seek out what is good and true rather than accepting anything at face value. Whereas the latter results in apathy, which breeds ignorance, the former promotes a spirit of energy and inventiveness (Soekarno, 1964).

According to this viewpoint, Soekarno promoted a return to reason since it is the only way to assess the veracity of all knowledge. However, Muhaimin shares Soekarno's views, arguing that Islamic education will advance if critical thinking and empirical reasoning are given substantial weight.

2. Eliminating the Dichotomy of Knowledge

According to Muhaimin, Islam does not, in fact, embrace a dichotomous view of knowledge or distinguish between religious and general knowledge. But in actual history, religious sciences have received more attention than general sciences. For Islamic education to flourish and catch up with developments in other subjects, this mismatch needs to be corrected (Soekarno, 1964).

Soekarno also thought that the Qur'an and Hadith, which contain the teachings of Islam, could only be fully and thoroughly grasped by broad knowledge (Soekarno, 1964).

It is clear from Soekarno's aforementioned comment that he was adamantly against the division between general knowledge and religion. Since the general sciences and religion are intrinsically complementary and should not be separated, he believes that all types of knowledge should be given equal weight.

According to Soekarno, education is a place to develop intelligence and sharpen the mind. He called this the "pedagogy of the Renaissance," highlighting education as a tool for fostering development. He constantly emphasized the value of reason in all facets of human existence in this perspective. He believed that advancements in science and technology were essential to the eventual resurgence of Islam. He was adamant that a revitalized respect for reason was the main force behind the reexamination of Islam. Humanity may embrace the future in a more creative and dynamic manner by applying reason (Soekarno, 1964).

Soekarno proved that the ultimate objective of general knowledge and religion is the same. In essence, depending on how it is used and approached, every field of knowledge has unique capabilities. He brashly claimed that Muslims could advance if they broke free from binary thinking and continuously positioned scientific and theological knowledge on an equal basis.

In order to obtain a comprehensive and practical comprehension of Islamic teachings provided in the Qur'an and Hadith, Soekarno understood the need of using

broad knowledge (A. Susanto, 2009). Scholars categorized Eastern education as religious knowledge and Western education as general knowledge in this context. The idea that religious knowledge is distinct from general knowledge was not endorsed by either Soekarno or Natsir. By building an intellectual framework, Islamic education seeks to foster critical and creative thinking abilities. This framework gives students the theoretical knowledge and mental readiness they need to function in a world that is always changing.

Islamic education serves as a crucial social institution that is intricately linked to its society, claim Linear and Kuntowijoyo. As a center for diverse types of intellect, its main function is to protect and strengthen the community's value system. The task of fostering and expanding knowledge in accordance with societal principles, ethics, and values has been placed on Islamic education (Kuntowijoyo, 2008).

3. Islamic Education Should Be Accessible to Everyone.

With ideas and viewpoints on Islamic education that were much ahead of their time, Soekarno was renowned for having a progressive outlook. He highlighted the value of democracy in Islamic education during his time. He called this the "spirit of the people" or "the principle of democracy in education," emphasizing the interconnectedness of teachers and students and their mutual respect and cooperation. Because of its propensity for dogmatic teachings, Soekarno also disapproved of the conventional Islamic religious education system. His opinions on Islamic education were based on his rejection of dogmatic instruction and support for a more dynamic, transparent, and logical method of training.

4. The Concept of Defending Women's Right to Education.

How Soekarno fought for women's rights in school was described in the previous discussion. In a time when patriarchal society was still prevalent and inclined to be hegemonic, Soekarno's ideas were surprising, daring, and revolutionary like a thunderbolt in the dry season.

Soekarno was a strong proponent of men and women having equal rights and duties. Women should be given the same opportunity to be involved in the country's development movement as men, if males were given the chance to do so in every way. Women play an essentially equal role to men. Instead of existing independently, the stories of men's and women's lives need to enhance one another. An imbalance will unavoidably arise if one is either privileged or excluded, resulting in social and developmental inequities.

The patriarchal system instills feminine norms that are associated with women, such as passive nurturing, caregiving, and being the recipient. Because of this system, women are continuously oppressed because men are positioned above them in the social structure. Soekarno continuously fought for women's rights in this setting and worked to free them from customary restrictions that limited their freedom of movement.

Muhammad Said Ramadhan Al-Buthi's Ideas On The Development Of Islamic Education In The Modern Era

The ideas of renowned Islamic scholar Muhammad Said Ramadhan Al-Buthi regarding Islamic education are still applicable today. In order to prevent Islamic education from stagnating in the face of modern difficulties, his theories place a strong emphasis on the merging of religious and intellectual sciences.

1. Harmonization of Religious and Scientific Knowledge

Al-Buthi promoted an educational system that combines contemporary scientific discoveries with Islamic precepts, rejecting the division between the general and religious sciences. True knowledge, in his opinion, ought to support both intellectual and spiritual growth.

2. Strengthening Moral and Ethical Foundations

According to Al-Buthi, Islamic education must inculcate strong moral and ethical principles in addition to academic brilliance. He underlined the significance of raising people who respect Islamic values while interacting with contemporary society.

3. Preserving Classical Islamic Thought While Embracing Innovation

He maintained that classical Islamic study should not be abandoned in favor of modern education. Rather, it ought to combine conventional methods with new teaching strategies to create well-rounded students who can tackle today's problems.

4. The Role of Islamic Education in Society

Al-Buthi believed that one of the most important tools for social change was Islamic education. He thought that the creation of decent and moral leaders who make a beneficial impact on the world might result from a solid educational foundation based on Islamic principles.

Finally, Muhammad said that Ramadan Al-Buthi's goals for Islamic education in the modern day center on maintaining Islamic legacy, fostering moral character, harmonizing religious knowledge with modern sciences, and making sure education is a vehicle for societal advancement. His theories continue to have an impact on Islamic education, which is both firmly grounded in tradition and flexible enough to accommodate contemporary developments.

The following explanation expands on the aforementioned idea: Al-Bûthî commonly employed a number of phrases, such as *tazkiyah* (purification), *tahdzib al-nufus* (refinement of the spirit), and *ta'lim* (instruction), to refer to "education" in its different forms. But in Al-Bûthî, "education" is most frequently referred to as *tarbiyah*, as in *tarbiyah kafiyyah* (sufficient education) and *tarbiyah sahihah* (right education).

From this explanation, it can be understood that education, according to Al-Bûthî, encompasses *tazkiyah*, *tahdzib al-nafs*, and *ta'lim*, all of which are integral components of *tarbiyah* (Al-Buthi, 2009).

The Definition of *Tarbiyah* (Sufi Education) According to Al-Bûthî

Al-Bûthî defines *tarbiyah* or Sufi education as: "A conscious and Shariah-based effort to align emotions ('athifah) with reason and faith, leading to the development of noble moral character."

The Foundations of Sufi Education According to Al-Bûthî

Al-Bûthî asserts that the Qur'an, Hadith, and scholarly consensus (*ijma*) are the primary sources of Sufi education (Al-Buthi, 1995).

Al-Bûthî's educational philosophy, then, combines religious knowledge, intellectual development, and spiritual purity to provide a comprehensive method of character development within an Islamic framework (Al-Buthi, 2009).

meanwhile, its theological foundation is represented by the following two verses:

Higher education in Indonesia is founded on Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika* (Unity in Diversity), as can be seen if we examine the

fundamental ideas of higher education as previously described. The first principle of Pancasila, the belief in a single supreme god, ought to be the central idea that motivates and influences every other principle.

Ahmad Tafsir contends that this fundamental principle must be incorporated into the 1945 Constitution, expressed further in the National Education System Law (UUSPN), followed by Ministerial Decrees (SKM), Government Regulations, and Technical Guidelines.

The core of Pancasila is Belief in One Supreme God, which signifies that faith in God is the fundamental essence of Pancasila. In other words, "a faithful human being" is the core of Pancasila, forming the foundation upon which all other aspects of national education and policy should be built. (Ahmad Tafsir, 2012). The position of the Pancasila image can be seen in the following Pancasila image:



The preceding image's placement does not accurately represent the Pancasila symbols' structure. "Belief in One Supreme God," symbolized by the star, is positioned as the main axis and the basis for the other principles in the proper configuration, as seen in Figure 1.1. This framework highlights how the first principle functions as the central value, directing and impacting the application of the other four Pancasila principles.

Through this explanation, the objective of Sufi education according to Al-Bûthî can be formulated as follows:

To become a "Muhsin" individual, whose intellect is rooted in faith and whose emotions ('athifah) are filled with love (hubb), ultimately shaping noble character (akhlaq karimah) (Al-Buthi, 1988).

Higher education institutions in Indonesia are based on Pancasila and uphold nine essential concepts, which include scientific truth, honesty, fairness, benefit, virtue, and responsibility, according to the prior debate of higher education in the country.

Among their duties are the development of capacities, the advancement of science and technology, and the dignified shaping of national character and civilization for the purpose of educating the country. Fostering students' potential to become people with faith and devotion to God Almighty, noble character, good health, knowledge acquisition, competence, creativity, independence, and cultural awareness for the good of the country is one of their main goals. The production of scientific knowledge and technology that advances civilization, the welfare of humanity, and national advancement is another objective.

This explanation makes it clear that there is a close relationship and congruence between tasawuf (Islamic mysticism) and higher education in terms of their foundation, guiding principles, roles, and goals.

The belief in God Almighty is at the heart of the Pancasila-based theistic foundation, which suggests that Allah, the Almighty, is the ultimate source of everything in the nation, especially in higher education. As a result, Allah SWT must be the foundation, focus, and ultimate reference point for the creation, conceptualization, academic culture, and application of the higher education Tridharma (three pillars: education, research, and community service). This viewpoint and tasawuf, which holds that Allah is the origin of all existence, are quite complementary and harmonious.

Furthermore, the ethical ideals and behavior formed by the process of tazkiyah al-nafs (self-purification) also include the principles of scientific truth, honesty, fairness, benefit, virtue, and responsibility. Before moving on to higher stages in tasawuf, a salik (spiritual seeker) must first experience *Al-yaqîn al-‘ilmî* (scientific certainty). Meanwhile, riyâdlah (spiritual training) and mujâhadah (spiritual striving), two of tasawuf's main goals, continuously foster the noble traits of honesty, justice, benefit, virtue, and responsibility. In a same vein, the process of tazkiyah includes the development of skills and the formation of character (Al-Buthi, 2000: 12).

The following goals of Sufi education are highly aligned with the goal of becoming a person of faith (iman) and piety (taqwa) towards the Almighty God, having noble character, and advancing knowledge and technology for the benefit of civilization, human well-being, and national progress: to develop noble character (*akhlâq*) by becoming a muhsin a person whose intellect is grounded in religion and whose emotions (*‘ârifah*) are infused with ḥubb (divine love).

From an educational perspective, this framework offers a new meaning, emphasizing that education is not merely about knowledge and intelligence, academic achievement, cognitive competence, problem solving, or examination performance. Beyond these aspects, in the Sufi understanding, education is seen as a process of nurturing emotions (*‘ârifah*) so that they are filled with divine love (*ḥubb*) for Allah Swt, leading to submission to the guidance of a believing intellect. This, in turn, produces noble character (*akhlâq*). In this context, cognitive aspects, intelligence, academic achievement, and scientific knowledge must first be grounded in faith (*īmān*), while affective aspects and behavior are reflections of an emotional drive (*‘ârifah*) filled with love for Allah Swt. The foundation of all beliefs and deeds must be sincerity (*ikhhlâş*), which relates to the inner dimension and is developed in the second and third stages through riyâdah (spiritual discipline) and mujâhadah (spiritual striving).

In conclusion, the integration of Sufism in higher education, including Islamic universities, will have a fundamental impact on the conceptual framework of education.

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while affective aspects and behavior are reflections of an emotional drive (*‘āṭifah*) filled with love for Allah Swt (Al-Buthi, 1993).

Regarding the objectives of education, *iḥsān* is positioned as the core of educational development and implementation. The current educational process often neglects this dimension. Most educational systems, including Islamic education, focus predominantly on the rational-formal and exoteric dimensions while overlooking the esoteric and spiritual aspects. Even when *iḥsān* is incorporated, it is often treated as merely one parallel stage alongside *Islām* (outward practice) and *īmān* (faith). In contrast, Sufism places *iḥsān* at the very core of its educational objectives, making the degree of *iḥsān* implementation the primary benchmark for evaluating the success of an educational system. This principle serves as the foundation for curriculum design, methodology, and assessment frameworks (Al-Buthi, n.d).

Lastly, the foundation for examining higher education holistically—from institutional structures, inputs and outputs, to the information shared within universities—is the idea of *waḥdat al-shuhūd* (unity of witnessing), which is a fundamental paradigm for experiencing reality. A deeper meaning is revealed when *waḥdat al-shuhūd* is used as the basis for knowledge and technology development. Knowledge and technology are tools for achieving divine pleasure (*riḍā Allāh*), helping humanity fulfill its purpose of stewardship (*khilāfah*) and servitude (*‘ubūdiyyah*) on earth as a means of preparing for the Hereafter. Technology and science have a good purpose; they are not value-neutral. This paradigm makes it possible to completely accomplish the goal of using knowledge and technology to advance civilization, promote nations, and improve human well-being.

D. CONCLUSION

The ideas of Muhammad Sa'id Ramadan Al-Buthi and Soekarno are examined in this study in relation to the advancement of Islamic education. Based on the two primary pillars of sociology and epistemology, Soekarno saw Islamic education as an inclusive institution that adjusts to the demands of society. In addition to being a catalyst for social change within Muslim communities, he underlined that Islamic education should develop the heart and mind, with faith (*īmān*) and piety (*taqwā*) acting as the cornerstones of personal growth. Al-Buthi's Sufi viewpoint, on the other hand, emphasizes the paradigm, meaning, and goal of *taṣawwuf*. Using the three ideas of *taḥīr* (cleansing), *tajmī‘* (strengthening), and *taḥliyah* (adornment), he considered *taṣawwuf* as a method of spiritual purification (*tazkiyat al-naḥs*). Understanding life, institutions, and the evolution of knowledge in higher education is based on his integral paradigm, *waḥdat al-shuhūd* (unity of witnessing). Al-Buthi also positioned the idea of *iḥsān* at the center of Islamic education, claiming that the degree to which *iḥsān* ideals are integrated into the curriculum, methodology, and assessment procedures should be used to gauge how successful an educational system is. The combination of Soekarno's and Al-Buthi's ideas provides a complementary viewpoint for creating an Islamic educational system that is both forward-thinking and firmly grounded in spiritual principles, guaranteeing its applicability in meeting the demands of the contemporary world.

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