

# SPIRITUAL DIMENSION OF ISLAMIC EDUCATION

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One's capacity is determined by the knowledge and experience gained from the various aspects from sensing, reasoning, and spiritual in which is collide in him. Enlightenment in spiritual aspects intuitively used to understand the essence of the meaning and validity of something that is revealed through the light of God, allowing a person to understand the interconnections between empirical, rational, and spiritual domains. Learning to acquire a religious spiritual experience is more likely based on the knowledge and experience of other aspects for each sensing, reasoning, and spiritual vision play another role in relation to all aspects of the personality. Perfection of one's knowledge and experience is achieved when it is supported by a wide range of domains and education on physical and psychological aspects is also important to support the development of spiritual education. The result can be a point of orientation of a person to live their lives. Education becomes a necessity and duty to create conditions conducive to the fulfillment of physical, psychological, and spiritual for the sake of comprehensive development of his personality.

**Keywords:** developing, spiritual dimension, Islamic education, within psycho-physical life.

## 1.Introduction

Right now, Islamic educational thought implements more to show the material properties and regard it as a cultural event; with a formula that is external -come from the outside of pupils, accidental, exist independently, and tend to stop at a special segment that can be achieved fragmented in particular steps. In this paradigm the education process - includes the Islamic education- interacts between students, teachers, and the environment. Islamic education is more emphasized on empirical experience, rational knowledge, and ethical behavior towards the separate and temporal objects. Theories of Islamic education do not adequately provide opportunities to students to see the relationship with himself as subject and object. In this connection there are values of education. Its conceptualization and operationalization more emphasized on physical development, reasoning, emotion, and sacrifice intuition.

Islamic education in order to function optimally and comprehensively-with the projections to imitate Prophet Muhammad as a model whom was full of experiential, empirical, rational knowledge and spiritual experiences<sup>1</sup>- need to balance

<sup>1</sup>Spiritual in Arabic term is *al-ruh* (الروح) /spirit, soul), *al-nafs* (النفس) /mind, soul, psyche, spirit), *al-qalb* (القلب) /mind, soul, spirit) dan *al-'aql* (العقل) /reason, insight, mind, intellect, intelligence). Hans Wehr, *A Dictionary of Modern Written Arabic* (London: McDonald, 1960), p. 365, 630, 784, dan 986. *al-Ghaza>li>* view that spiritual term as representative of *al-ruh* (الروح) /spirit) *al-qalb* (القلب) /heart), *al-nafs* (النفس) /soul), and *al-'aql* (العقل) /intellect). All of them are *al-awwal* (الأول) (Abu> H}amid

Muh}ammad bin Muh}ammad al-Ghaza>li>, *Ma'a>rij al-Quds fi Mada>rij Ma'rifah al-Nafs*, (Qa>hirah: Maktabah al-Jundi>, 1970), p. 19, *Mishka>h al-Anwa>r* (Qah}irah: Da>r al-Qudsiyah, 1969), p. 43; Sayyed Hossein Nasr, *An*

the proportional and adequate development, establishment and fulfillment in physical, psychological, and spiritual needs.

Immanent spiritual experience needs to be addressed so that students get the experience that rests on spiritual activities, namely "performative and direct experience or knowledge without the mediation of any mental representation or symbolism of language"<sup>2</sup>. One's absorption and reflection to himself as subject and object of education and experience in addition to the acquisition of a spiritual nature actually contains the value of education. By watching the potentials of pupils, as mentioned above, the Islamic education should be oriented towards physical, intellectual, and spiritual aspects as an integral unit.

The loss of spiritual experience sense means it suppresses one's innate intelligence and is harmful to the development of his moral and spiritual wealth. Appreciation of the human being, humanity and divinity reduced because Islamic education only orbits in its external trajectory, happens accidentally, and never touch its true nature. This spiritual drought is difficult to cultivate without opening access to its nature.

For a sober look at the nature of the universe as a whole and as a mirror of God's omnipotence, it is necessary to establish a leading and come from any source education. Material and spiritual education can be used as a way to gain spiritual experience, so all domains of one personality can work systemically and synergistically. The result will reduce lopsided personality which containing risks to the integrity of life.

## 2. Human Imagery

*Introduction to Islamic Ontological Doctrines*, (New York: State University, 1993), p. 200.

<sup>2</sup> Mehdi Ha'iri Yazdi, *Ilmu Hud}uri*, (Bandung: Mizan, 1994), p. 18.

Human existence is characterized by a physical, psychological, and spiritual form. Biologically/physically human consists of earth, water and air elements, but spiritually he is composed of light that have the angelic potential<sup>3</sup>. Since his creation a soul has blown into him, so his level is higher than other creatures.

Physical aspect as place where a psychological aspect implement impulses that form the soul naba>tiyah (النباتية / plants), such as the urge to eat, drink, live and breed. In the psychological aspect there are also urges which represent soul h}ayawa>niyah (الحيوانية / animal), such as moving, getting to know, and so forth. And the most important in view of idealism is the manifestation of the ability of the rational soul (الناطقة النفس). In this spirit there is a spiritual aspect as the highest level of the soul called (العقل المستفاد / acquired intellect). Intellectualism is given to every human by the active intellect (العقل الفعال) in addition to the perfection of his vegetative (plants) and his animal (animal) souls, so he has the actions which are done among the forms world (العالم المثال) and the material world.

With naba>tiyah lust a person can relate to and benefit from the natural material; while one h}aya>waniyah lust can move and know; and with his mind he is able to think of something from the concrete to the abstract. With the spiritual aspect he could recognize and report something of a celestial nature because it is a spiritual substance<sup>4</sup>, even spiritual aspects that can be related to God.<sup>5</sup>

The physical aspect is a vehicle for the implementation of the functions of psychic and spiritual in achieving life goals, but the physical and psychological function is also instrumental in supporting the functions of spiritual aspects. Thus, human beings are multi dimensional. The role of the physical, psychological, and spiritual can be used in such a manner in accordance with their respective capacities.

Knowledge gained through physical sensings, when something facts have access to the sensing. The fact it is something that is experienced when functioning as stimuli, and he contributed to the acquisition of the knowledge, but the sensory perception of the facts like a blind map, requires a pointer to where something must be traced. It is also a take-off field for the knowledge of others.

There is other knowledge which is based on reason. Reasoning power really is very spacious and can find an abstract object, but the extent can be considered logically. Thinking as reasoning power is a means to gain rational knowledge. Thinking externally guided by the truth of correspondence between the contents of the mind and the object under consideration, the results are correspondential truth. Thinking inter-

nally truth logically guided by the understanding of the process and the results of that thinking.

Most of the experience and more knowledge conceptualized by reason, because of reason as an instrument that has the ability to build knowledge through the premises can be conceived. Through reason someone moves from the known to the unknown direction and gain knowledge through inquiry and discovery. Reasoning has the ability to give meaning to the empirical facts, so that he could be rationalized and be logical. When reasoning logically looking at an object it creates knowledge tas}awwur (التصور / conceptual) with a build definition. Something became clear to reason when the definition is shown to be incomprehensible.

There is also another reasoning knowledge that is the tas}adiq (التصديق / confirmation) obtained by inference. Knowledge like this is usually drawn from the premises as found in silogism.

Reasoning also has the ability to give meaning to the non-empirical fact, when reason tries to hold introspection and bring unspeakable knowledge -that is knowledge that is not reflected by the reasoning strength- to the world of phenomena; by reformulating them logically, so that it can be delivered with a clear concept. When formulated like that then it is becoming more rational -conceptual knowledge and understandable-, and can be discussed in everyday language. With argumentative reasoning and through investigation of something that reason can become an instrument more rational knowledge.

Assuming that reach the most distant that can be achieved by the senses and reason certainly is not God then sensing and reasoning are not in touch with reality knowledge and spiritual experience. Actual reasoning can not assert something that is spiritual, but the reasoning was guessing and speculative. Reasoning can affirm the transcendent dimension of existence, but reasoning can not know the things that are closer to the reason itself, such reasoning can only know the existence of God but can not know Him.

The discovery on the primary source of God can increase or encourage the validity of the facts and the data and reasoning faculties. So a search for the source or origin of all knowledge and experience becomes important to know the nature of all the knowledge and experience of the pure form as an origin in respect of any particular form.

Spiritual form of spiritual reality is only His idea.<sup>6</sup> This idea is a reflection of absolute being that His presence can be seen in the phenomenon: for it is a reflection of Him; in the sense that everything is there for the light of his presence. Spiritual aspect is the strongest element and the origin or source of all animate beings.<sup>7</sup> Its strength is superior to the power of

<sup>3</sup> Hossen Nasr, *Introduction....*, p. 259.

<sup>4</sup> Ibrahi>m Madku>r, *Fi> Falsafah al-Islamiyah*, (Mis}ra: Da>r al-Ma'a>rif, ), p. 231.

<sup>5</sup> Abu> H}ami>d Muh}ammad bin Muh}ammad al-Ghaza>li>, *Ihya>'Ulu>midin*, III, (Bi>rut: Da>r al Fikr, 1980), p. 143.

<sup>6</sup> Mir Valiudin, *Tasawuf dalam Qur'an*, terj. Pustaka Firdaus, (Jakarta: Pustaka Firdaus, 1993), p. 134.

<sup>7</sup> Umar Muh}ammad al Tu>mi al Shaybani>, *Falsafah al Tarbiyah*, (Mis}ra: Da>r al Ma'a>rif, [tt]), p. 58.

reason (ratio). When it separated from his physical nature it gets back into its place.<sup>8</sup>

Spiritual substance can perceive and understand the meaning of pure reality, the essence of which is released from its external aspects, while reality itself remains as the core. It is a substance that can recognize things that are rational and universal meaning. The essence of this aspect is sacred and can capture something that can potentially illogical independently.<sup>9</sup> Even though it has a sense of self apart from the material world, so that it can know the object is not limited.

The spiritual aspect of natural origin on the net whenever tend to go back to its origin. Therefore, this aspect can rise to the level of the angelic nature and operate in dimensions supranatural that is beyond the boundaries of space and time. As the light of the God, it can catch knowledges that were upon Him. By means of his spiritualism can acquire real knowledge.

Spiritual potential in relation to the invisible nature - according to Sufism view- called also with the heart. Heart is not only regarded as a body organ in terms of its terminology, but in it there is a reason. He mediates and becomes a centre of opening to all knowledge and experience. Hearts as spiritual flavors separate from the body because it is fixed while the body changes,<sup>10</sup> then it is more important than the body, either when associated with a body or not. Inwardly there is nature or divine light force to achieve meaning that is can not achieved by the senses and logic.<sup>11</sup> It has the ability to know something abstract which are beyond the ability of the senses and reason because it got a splash of water from the supernatural realm.<sup>12</sup> It is like a mirror that reflects what is pictured in the Lawh Mahfu>z} ( لوح المحفوظ / saved board), so that he can obtain al-'ilm al yaqi>ni> ( العلم اليقيني / knowledge truly believed). With the heart of all nature understood, lived, felt its existence, and with it also the highest knowledge and experience can be achieved. Hearts lead someone back to Him. When the heart is associated with Him, it can perceive a wide range of knowledge.

The elements mentioned above are the human structure from the lowest to the highest occasionally in term of physical, psychological, and spiritual. Thus, the functions of the physical, psychological, and spiritual is an instrument to capture the knowledge and experience that are empirical, rational and spiritual.

### 3. Spiritual Experience Achievement

Islamic education is an accumulation of all the activi-

<sup>8</sup>Simuh, *Tasawuf dan Perkembangannya dalam Islam*, (Jakarta: Radar Jaya, 1997), p. 65.

<sup>9</sup>Sayyed Hosen Nasr, *An Introduction ...*, p. 2002.

<sup>10</sup>Ibrahim Madku>r, *Fi> Falsafah.....*, p. 235.

<sup>11</sup>Abu> H}amid Muh}ammad bin Muh}ammad al Ghaza>l>i, *Cinta dan Bahagia*, translate. Abdullah bin Nuh, (Jakarta: Tinta Mas, 1992), p. 8.

<sup>12</sup>Abu> H}amid Muh}ammad bin Muh}ammad al Ghaza>l>i, *Mishkah....*, p. 67.

ties that produce physical, psychological, and spiritual knowledge and experience. The educational model like this can lead to dynamic changes, but balanced personality with operating the role of the physical, psychological, and spiritual aspects according to the character and capacities of each learner. It is intended to get exposure to the reality that looked at various aspects. Physical and psychological aspects are instrumental for a spiritual aspect to achieve conditions that are not affordable and beyond sensory acuity and reasoning for the sake of perfection. Even the spiritual experience can justify the truth related to the physical aspect as well as reasoning.

The epistemic basis is that if a person has been liberated from something completely phenomenal and rational then he entered the territory of the absolute, he will find an introduction to the God who is above the reach of the senses and of reason. The potential get almost on every person when he is trained to approach and knew his inner vision. The result was a foregone conclusion that relies on the experience of divine light. Such an argument is quite rule out any positive reason for the possibility of a spiritual experience into knowledge and experience representational empirical or rational.<sup>13</sup>

Spiritual experiences are silent, but deep and do not rely on sensing and reasoning. The impressions received by the spiritual aspect of the outermost to innermost are the impression that has been filtered and free of phenomenal aspect. This subjective experience is actually privately owned, although difficult to be communicated to the other party with language expression indicating the multiplicity of 'ego'. Subjective experience witnessed only by those who experienced it, can not be transferred, transformed through tested, and verified linguistic symbol. The underlying assumption that symbol represents something that is not present. A symbol of the strength can not connect with the reality of the mystery of human existential awareness. Submission of a spiritual experience in the form of language experience possible reduction and distortion of meaning, so understanding the two sides are communicating is not always exactly the same.

It is not something that rarely happens that the doubts about the message conveyed orally and in writing the substance causing the desired message not be achieved, because until now there is no guarantee that the message conveyed verbally and in writing exactly acceptable. It is logical that assumptions and reasons can not express its spiritual experience in the form of any language. The phrase that comes out of a person in a spiritual experience must conceal and not disseminated.<sup>14</sup>

The totality of spiritual experience is far more extensive than what can be photographed (recorded) by the head and were expressed with language. The complexity of the person's life experiences and imagination could not have poured

<sup>13</sup> Sayyed Hossein Nasr, *Islamic Studies*, (Beirut: Du Liban, 1967), p. 164.

<sup>14</sup> Mehdi Ha'iri Yazdi, *Ilmu.....*, p. 263.

everything in descriptive language and analyzed with logical positivism. In addition, an understanding of the language - especially religious language more-based on experience, such as object information and talk about God and the last day as a source of theological doctrine may not be enclosed with a series of words and semiotic semantics, so it is necessary to have metaphor language and creative interpretation imagination. When someone speaks of God's absolute, absoluteness can not be conceptualized with the language as such would only limit the absoluteness extent that they can be presented with the meanings of words are expressed. "That is absolutely reduced absoluteness when described with words and conceptualized with language". Spiritual experience as a special experience simultaneously in the present context, so that the deepest meaning of that expression can not be understood by simply simplifying the logic, grammar and its semantical meaning composition alone, but must be seen against the true meaning behind the phrase.

Communication with God will be more meaningful when audience speak directly even without verbal communication. Therefore, descriptive language sometimes is far from the usual standard communication language, as if it is becoming imperative to understand evidence-based intuitive to be met with the same intuitive abilities.

Spiritual experience, including the experience of unspeakable, is the translation within the scope of the object. It thus is different from the experience gained by empirical and rational knowledge (external language or languages of birth), both of which can be communicated to other parties with the mediation of language that can be understood together.

Spiritual experience is known empirically and logically prior investigation and can serve as the basis for the elaboration of knowledge and experience of others. Knowledge and experience derived from and is oriented on the experience of the meaning and its legitimation in the light of the wisdom that lies above the realm of sensing and reasoning.<sup>15</sup> The experience was truly leading a person on the most obvious clue.

#### **4. Collaboration between Inter Various Knowledge and Experiences**

Spiritual experience is a purely objective reality in its presence, although it did not show itself. Substantively it does not have any connective connotation to show itself, the experience was different from empirical experience and rational knowledge. But the experience was able to capture the essence of empirical experience and rational knowledge because it comes from the source of all knowledge.

But that experience can be objectified into rational knowledge. If the experience was thought logically and introspectively then experience can be arranged, conceptualized and understood by reason. If the nature of things in order to be spiritual is objectified by sensing and reasoning then the

description are analogous to the confirmation of information based on both. Conception and description of the experience was just a discourse in narrative form and its objectification is reducing substance into rational knowledge. Thus, at the level of certain forms of knowledge and experience sensory, rational, and spiritual have in common descriptive nature, which gives information about the objective reality.

The knowledge and experience that is based on spiritual experiences can use discursive analysis by placing it on the posterior analytical system testing; such as sensory knowledge derived from empirical data and continue on the formation of concepts. Proof of that is based on a rational analysis is also the basis of scientific knowledge discursive. With a discursive analysis one can prove a spiritual experience as a science and scientific nature. These results provide certainty as good compared to empirical experience and rational knowledge, so that spiritual experiences such as knowledge and experience of more emphatic and informative.

Through a variety of spiritual experience and by using the means of linguistics, Ibn 'Arabi delivered it in teachings of Unity Being (وحدة الوجود), or in the theosophy of al-Halla served in the term al-Ittihād (union with God). They put forward the broad outlines, principles, problems and consequences of discourse that can be understood, so that through contemplation they can give evidence of objective truth as a spiritual experience science theory or philosophy. The combination of intuitive spiritual experience and knowledge discursive rational and empirical experience that is both sensual determine the perfection of the scientists.

#### **5. Towards a Spiritual Experience**

Review of the study should not be limited to the nature of the phenomenon, but the study in conjunction with noumena (real nature). The knowledge and experience that can connect aspects of the phenomenon with its aspect noumena it reaches a higher validity of the knowledge and experience that can only be supported by empirical domain and or rationality alone. So all knowledge of nature should be directed and aimed to know the essence in relation to the origin of the sacredness. Furthermore, when one has seen that the noumenon is the essence and the center that can connect with the pure form. Therefore, knowing the origin and nature of the source of all that exists is very important because at the end of all being returned to Him by recognizing His own being and oneness significantly.

Perception built through sensing and reasoning as the first step in preparing the spiritual aspects gain spiritual experience. Physical and psychological aspects of the exercise inwardly and outwardly function as the means of training to do the testing and evaluation of critical judgment in the acquisition of spiritual experience.

The theory of ittihad (الاتصال / conjoined) al-Fa'rabi said that the natural pure hearts cross the senses to the intrinsic nature and see the supernatural realm. It also trust their

<sup>15</sup> Hosen Nasr, *An Introduction* ....p. 234.

knowledge and experience through the emanation of the active intellect (العقل الفعال / active intellect/ angel Gabriel), when the mind is separate from the material through exercises performed. While Ibn Bajjah at the same theory says that states that by using reason, the human ability to keep in touch and immerse itself in the active intellect.

The urge for spiritual experience has been granted to a person because in him there is a potential, readiness and ability to know God. The introductions of such are the demands of nature, so that he could participate in that world.

Spiritual experience is a melting form of the inner self-cleaning substance to become holy. Then taqarrub (التقرب/approach) and create conditions depend entirely to Him is an effort so that someone is always present with the Lord through his enlightenment; and the presence of God can be realized when consciousness does not contain the other. He can feel the presence of God in his mind (immanensi) because he was created to meet His light.<sup>16</sup> This occurs when the loss of bulkhead humanity with God, so that he knew him from up close.

With its freedom from the material world, the sanctity and perfection of himself, one can increase his dignity; maintain a relationship with Him through his taste, so he can manifest His names and attributes in him. Divinity contained in himself causing him to catch the vision of divinity. Therefore, the nature and character as a reflection of the divine nature as gain insight into form the true God.

The liberation of the spiritual aspect of phenomenal consciousness at the stage of very intense contemplative thinking allows one to achieve the clarity and excellent sensitivity. In such sensitivity that it can hold contacts with higher intellectual intermediaries. As a result he is able to capture the light of divinity. This can happen when aql mustafa>d becomes actual. As a result he was ready to capture the meanings of common sense in the perspective of active sense. In this conjunction with the active direct sense, one can receive divine light through the enlightenment. Conditions like these cause the inner consciousness, the consciousness that can be felt alone though can not be communicated to others. With this consciousness and cause the nature of things can be understood, internalized, and the perceived existence.

The attribution of active sense to aql mustafa>d is like the attribution of sun to the eye. The forms outsmart stored in the active sense will emanate from the soul, so he got the knowledge and experience that are easily understood. He can get the intuition that the Lord in his heart to reveal all the secrets as the overflow of His knowledge.

The knowledge and experience is the cause of rational, expresses itself in the form of light, is a certainty, a direct understanding of reality. Knowledge based on the direct in-

<sup>16</sup> Abu> H}ami>d Muh}ammad bin Muh}ammad al Ghaza>li>, *Kimiya>' al Sa'a>dah*, (Qa>hirah: Da>r al-Fahm, 1964), p. 59.

roduction exclusively into the heart. The introduction of such a nature outwardly overcome spiritual experience and provide self-awareness to lead to immaterial life through His light because of the nature and substance of the heart as the light of Him.

Al-Ghazali stated that the spiritual aspects of it can figure out who was behind al-h}ija>b (الحجاب / curtain) and even can know God. When the Lord lift the veil and give him inspiration similar to the light that radiates into the heart of the pure, clean, and soft enough there will be revealed hidden secrets in power following his intent. When someone is having al-Kashf (الكشف / openness) everything becomes visible. This illustrates the individual's relationship with the nature of divinity is the source of spiritual experience.

The introduction through heart or kashf (الكشف / exposed) and ilh>am obtained from natural divinity (العالم الربانية / secret knowledge), 'ilm ladunni ( العلم لدني / knowledge imparted directly by God through mystic intuition), ma'rifah (المعرفة / gnosis), ilha> m (الالهام / inspiration).

Ma'rifah is basically the introduction towards God through the supersenses and superrational ability. Ma'rifah is the condition where the heart is manifesting the greatness of God assertion statement that can not be understood and can not be felt, because ma'rifah is the opposite of something that is revealed in the feelings, thoughts, and sensations. Ma'rifah is essentially the introduction to something that can not be achieved with any tool, due to the nature of God that can not be penetrated and divinity is impossible to understand.<sup>17</sup> If God wanted someone to be ma'rifah, He showed knowledge in him, because God has made man able to recognize him by the led to the knowledge of Himself through Himself, so ma'rifah appear after ma'rifah taught by Him. Humans do not know about ma'rifah from its humanitarian aspects, but reaches ma'rifah through all aspects of Him. Therefore, the nature of ma'rifah eliminate human attributes; i.e. when God looks without his creatures, so ma'rifah is the actual experience of God which can be distinguished by the knowledge of God in the form of experience itself.<sup>18</sup> Then the actual intelligence can only be obtained with a spiritual experience because of his ability was a gift of Him. People who have given intelligence have indeed doubled by virtue.

## 6. Spiritual Education Process

Man as subject and object of education of both himself and beyond himself. As a subject he educate himself in various ways and means while as an object he received an education from himself or from outside himself. The experience and knowledge gained from him and from outside him is an integral part of who helped build his capability and capacity.

<sup>17</sup> Abu> Bakr Muh}ammad bin Ish}a>q al Kala>baz}i, *al Ta'arruf li Maz}hab Ahl al Tas}awwuf*, (Bi>rut, Da>r al Kutub al Ilmiyah, 1993), p. 77-78.

<sup>18</sup> Abu> Bakr Muh}ammad bin Ish}a>q al Kala>baz}i, *al Ta'arruf* .....p. 91-94.

The knowledge and experience gained by him and of him was the knowledge and experience in mental representations and performative without any linguistic symbolism. Therefore, the development of self-building and this imminent helped encourage someone to dive himself to his deepest and establish itself as an object by himself. There is no separation at him as a subject and as object because the subject is the object of education. While the knowledge and experience gained from outside him is an adaptation of himself with outside of himself and beyond himself or building and the environment in accordance with the ideals of the ideal. Thus, education is moving from the outer -as physical and social environment that is external- to the deepest nature immanent in him. Although outermost to innermost factors move at each level but very functional on him, so that he could build on the knowledge and experiences from different levels and tiers. This kind of education is a comprehensive education that touches the physical, psychological, and spiritual.

The form of the physical, psychological, and spiritual is always in interactive relationships. The spiritual aspect is able to organize and direct the overall personality to one goal. This aspect is an integral unity of his personality. Physical experience as a first step to acquire the knowledge that is reason and both are preparing to capture the information and messages that identify problems and spiritual objects. To achieve spiritual experience could be through the senses, mind, and supported by a variety of exercises the mind in prayer so that God bestowed His gifts that are Rabbani> (الرباني / divinity) in intensive hope. In addition, someone fixed worship intensify and strengthen their faith as a manifestation of his desire to always be close to Him in order to vent love for Him. This is necessary in order to achieve the purity of soul. His motion moves toward the show excellence.

If the physical barriers and the reason has disappeared: and when sensing and reasoning does not work then in silence silent spiritual aspects driven to movement and ascent to obtain perfection. Even when he no longer questioned the existence of himself as absorbed in his form then he is in God's control. He really tajabbur (التجبر) / predistination) in his will, so the veil that prevents a relationship with God is revealed. When the heart is ready to accept a similar direct experience with inspiration, even all the knowledge that comes from God introduced to him through the grace bestowed without effort. Hearts were clean and clear that an abundance of light in a row to reach the divine light. When it was his experience of light disclosure then it is called also the abstract soul.<sup>19</sup>

Spiritual experience becomes important because a unique manifestation is a manifestation that is capable of receiving His light in every level. Within this experience there are resources that allow it to be expressed as transphenomen-

al, but also a statement transcendent human existence open to him.<sup>20</sup>

## 7. Implications of Spiritual Education

Empirical experience and rational knowledge is important and can not be ruled out in supporting the development of one's personality. It could be a preparation for the experience and knowledge that is higher, that is to know the ultimate reality. Its value depends on its meaning for reapprochement and recognition to him. A person who has reached the highest degree of knowledge or experience then he may know something that is empirical and rational. Even enlightened spiritual aspects derived from divine light because he knows well about the degree and position of the light.<sup>21</sup> Therefore, one can get access to the knowledge and experience that come from different aspects of his personality. The accumulation of knowledge and experience allows changes and developments in him because of the influence of the material world and the spiritual work in inclusive and synergistic. Changes and developments in all aspects of personality that is more meaningful to him than personal growth that only comes from and to one direction.

Knowledge and spiritual experience-as a blue print for all-there allows one to know of all reality; can obtain a wide range of knowledge and experience of a superior nature. It results to more comprehensive knowledge and experience. Knowledge and experiences which demonstrate the quality of his personality as well as his understanding of himself and beyond himself can not be separated from the overall character, attitudes, and actions.

One should learn a variety of knowledge and discipline themselves to freed of the veil that covered her eyes so that she gained the knowledge and experience of the various dimensions of his personality in order to achieve the highest degree of personality can transform itself into aql mustafa>d. Achievement degrees aql mustafa>d signifies the perfection of knowledge and experience. The experience and knowledge achieved through aql mustafa>d is a direct relationship with the invisible object, so he can get the joy of seeing everything through his spiritual aspect.<sup>22</sup>

Very meaningful spiritual experiences and contributions towards knowledge and enlightenment to one's faith because of his personality as a whole allow someone to feel the integration between its various aspects. Besides, faith is built upon introduction to him and not just cognitive knowledge.

Faith as a priority in Islamic educational goals discussed at the level of empirical and logical need to obtain approval of a spiritual experience in the form of the mu-

<sup>20</sup> Ibrahi>m Madku>r, *Fi> Falsafah*,..., p. 140.

<sup>21</sup> Abu> H}ami>d Muh}ammad bin Muh}ammad al Ghaza>li>, *Mishka>h* ..., p. 60.

<sup>22</sup> Ah}mad Fua>d al Ahwa>ni>, *fi> Filsafah al Isla>miyah*, (Mis}ra: Maktabah al Thaqafah, 1962), p. 101.

<sup>19</sup> Ibrahi>m Madku>r, *Fi> Falsafah*,..., p. 80.

ka>shafah (المكاشفة / revelation), ma'rifah (المعرفة / introduction to God), and musha>hadah (المشاهدة / witness God), so that faith will never experience erosion and abrasion. If God wanted someone to receive ma'rifah, He will appear in his knowledge. He gave him the knowledge of Him, and He puts His ma'rifah which makes him not feel fear, hope, misery for all the goal is God and God is far from all of it. Then a clue to God is God himself.<sup>23</sup> Religious images like this are true because of the destination and source of knowledge and experience are God. Things like this also play a significant role in a person's life as well as providing knowledge and experience to convince.

Maybe intensive communication between man and God in some form could happen, but in a spiritual experience God is not recognized in names and titles, but through the introduction and testimony. In this position a person finds ecstasy is accompanied by the acquisition of an amazing experience because he knows the secret of the Lord as a result of its proximity to Him. The more he is close to Him more and more knowledge and experience gained. When the experience as it was widespread and dominated his life so that experience could be a vital clue, the spiritual impulse from within, so that he may know something that can be illogical and transparent symbols of the spiritual world.<sup>24</sup>

The knowledge and experience gained by learning to get his heart when the validity of the enlightenment gained experience by way of inspiration. By the light of inspiration bestowed God allows anyway he knows all the secrets and or with a light that also causes everything open for him. Thus, the approach to the realities of the world and which are located behind it can be done in various ways including through the approach of spiritual experience. Then there is knowledge or experience that is aligned with the empirical and rational knowledge is a kind of spiritual experience can sometimes be introspected by reason and sometimes by feelings.

By contemplating the spiritual experience, someone can give witness to the truth of knowledge and more experience, although not necessarily to convert it into a visual experience and perception of empirical reasoning because the experience was not the same as knowledge of science and philosophy, but he can testify to the truth -justification- science and philosophy, Spiritual experience as a condition that is always moving dynamic content of thought provides a quality of personal experience is not limited. Although it was not a product of mind, it inspires the minds of the superrational world. Power perception and understanding that power is sustained by the spiritual experience far beyond the capabilities and reach of the senses and the ordinary mind. A person with a spiritual experience is more likely to understand the interrelations between the domains of life today and here; and achieve meaning in it. The more he understands the intercon-

nectedness of all that exists then everything that is faced can be understood more comprehensively and more integral. Knowledge and experience that comes to him from various domains of personality contributes to the understanding of something being present and facing someone.

With the spiritual experience religion as a source of moral teachings and values are not used to confer legitimacy to the understanding and temperament formally alone. Attitude, understanding, and adapting their behavior and adopt ethical values which is good because without such would interfere with his spiritual journey. With spiritual experience also allows the creation of values that correspond to human nature is the deepest. Spiritual experience that can only be achieved with probity; and he gave way to reduce crime to the fullest.

Experience gained from the spiritual aspects can be implemented in the phenomenal world to orient actions and thoughts on the outcome of that experience. Spiritual experience can be interpreted representational through narrative language and logical analysis, but an expression derived from experience it is a representation to talk about something that happened. Although the use of various means that are likely to present the truth of spiritual experience. People who want to participate and experience it must discover its own path.

## 8. Conclusion

Islamic education provides a way for the totality of a person's growth in all its aspects by aiming at the realization of religious objectives, such as the implementation of intensive worship, morals noble appearance, deep appreciation of aqidah to achieve ma'rifah. Education is only oriented to the external dimensions and reduce formal acuity and spiritual vision of the effect can not generate values that emanated from esoteric aspects and load dimensions in depth appreciation of divinity. It will only release a person from immediate needs and could lead to dehumanization.

Introduction to God will never be achieved by simply relying on sensing and reasoning abilities. Even the universe disappears when someone headed on the absence of existential form and ends with ma'rifah. But the knowledge and experience attained by sensing and reasoning contribute to the acquisition of ma'rifah, so ma'rifah is the accumulation of all potential humanitarian outward and spirit. Then the empirical experience and rational knowledge provides a way for the ascent, so there is a reciprocity that is circular between the spiritual aspect and the physical aspect.

Empirical experience and logical reasoning as a first step to capture messages containing the identity, problems, objects of spiritual, and as a preparation for understanding the level of experience is higher, because the functions of the physical, psychological, and spiritual not always stand alone, but at some point require collaboration between each other.

Someone who has religious experience allows gaining knowledge and experience that transcends the experience and

<sup>23</sup> Abu> Bakr Muh}ammad bin Ish}a>q al Kala>baz}i, *al Ta'arruf* ....., p. 91.

<sup>24</sup> Hosen Nasr, *An Introduction* ....p. 202.

knowledge gained through the senses and the intellect. But spiritual experiences are included in the dimensions of the empirical and logic is able to provide information about the world of empirical and rational, so that the knowledge and experience that exist in the guide spiritual experience.

Education of faith is discussed in the perspective of sensory knowledge and reasoning, its descriptive nature of each experience and empirical knowledge and rational. But if it vicariously, then the substance is different from the objects of empirical and rational.

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