

## PENDIDIKAN CINTA MENURUT AJARAN SUFISTIK JALALUDDIN RUMI DAN URGENSINYA DALAM PENDIDIKAN AGAMA ISLAM

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### Abstrak

Cinta sebagai puncak kosakata moral manusia ternyata secara mengejutkan tidak banyak dicantumkan dalam buku-buku akademis pendidikan dan pembelajaran. Penelitian ini bertujuan mengungkap ajaran sufistik Jalaluddin Rumi yang memuat pendidikan cinta dan menemukan urgensi pendidikan cinta Rumi terhadap Pendidikan Agama Islam. Penelitian ini menggunakan studi pustaka (*Library Research*) dengan pendekatan metode analisis isi (*content analysis*) untuk menghasilkan deskripsi yang objektif dan sistematis mengenai isi pemikiran Rumi. Teknik pengumpulan data diperoleh dari bahan-bahan yang koheren dengan objek penelitian yang dimaksud. Kemudian data dianalisis dengan cara reduksi data, penyajian data serta penarikan kesimpulan dan verifikasi. Hasil penelitian ini menunjukkan bahwa Pendidikan Cinta Rumi yaitu satu-satunya yang menjadi sumber pemahaman murid hanyalah Allah dan apabila ia berfikir hanya tentang Allah maka pikirannya tersucikan, dan di sinilah ia mendapati dirinya bersatu dengan Allah (*ittihad*) dan hubungannya dengan hal-hal lain terputus kecuali dengan Allah semata (*fana' fillah*). Pendidikan cinta Rumi dalam Pendidikan Islam menjadi sangat urgen/penting karena adanya sesuatu hal yang menjadi ciri khas di dalamnya yakni 'adanya penyampaian pendidikan cinta kepada anak/peserta didik yang didasari pada aspek *qalb, ruhaniyyah*' sehingga lebih mengena dan terasa, dan yang demikian hendaknya dibudayakan dan dikembangkan lebih luas pada ranah madrasah/sekolah di manapun berada.

**Kata kunci:** Ajaran sufistik, Pendidikan Cinta, Jalaluddin Rumi

## LOVE EDUCATION ACCORDING TO THE SUFISTIC TEACHINGS OF JALALUDDIN RUMI AND ITS URGENCY IN ISLAMIC RELIGIOUS EDUCATION

### Abstract

*Love which is at the summit of our moral vocabulary is surprisingly not widely included in educational and learning academic books. This study aims to reveal the Sufistic teachings of Jalaluddin Rumi which includes love education and discover urgency of Rumi's love education on Islamic religious education. This study uses a literature study (library research) with a content analysis method to produce an objective and systematic description of the content of Rumi's thoughts. Data collection techniques obtained from materials that are coherent with the object of research in question. Then the data is analyzed by means of data reduction, data presentation and drawing conclusions and verification. The results of this study indicate that Rumi's love education is the only source of the student's understanding is God and when he thinks only about God then his mind is purified, and this is where he finds himself united with God (ittihad) and his relationship with other things is severed except with God alone (fana' fillah). Love education in Islamic education becomes very urgent/important because there is something that is characteristic in it, namely 'the delivery of love education to children / students based on aspects of qalb, ruhaniyyah' so that it is more familiar and felt, and thus should be cultivated and developed more broadly in the realm of madrasahs/ schools wherever they are.*

**Keywords:** Sufistic Teaching, Love Education, Jalaluddin Rumi

## INTRODUCTION

One of the most unfortunate occurrences in the classroom is that many teachers seem to have considerable difficulty in how to address the needs of students in learning. In many cases they do not know how to do it simultaneously about how to understand and help the diverse needs of students. They often experience themselves as helpless, and do not have the skills, expertise, and knowledge needed to understand and help students demonstrate behavior problems (Weeks, 2000).

In line with the above, Jim Garrison and Daniel Liston revealed that recently teachers rarely touch students, they tend to ignore the life and psychology of students and teach only to pursue test material (Liston & Garrison, 2004). This kind of thing means that we are asked to deny our love, our love for learning, our desire to teach, our care and concern for students physically and mentally. In fact, in the process of learning and teaching should include mind and heart. It is time for academics to always bring the emotion, more specifically love, into our understanding and practice of education.

Regarding love, Paulo Freire once wrote a sentence that will bring us back to the idea of love and its manifestations in education today. He wrote, "It's impossible to teach without the courage to love" (Freire, 2013). Love, after all, is at the summit of our moral vocabulary. Love is a very important component of education and learning.

Love as a form of individual emotion, this feeling can be present in various subjects and objects and situations. In the world of education, there is actually a sense of love, both experienced by teachers, students, and other people who are involved in the world of education. For example, for a teacher, as a manifestation of his professional attitude, besides being required to be able to have a sense of love for the work he does, a teacher is also important to be able to have a sense of love for his students. The feeling of love is very

important and is considered a major element in education.

Looking at the current developing conditions, it is undeniable that education leaves many very worrying phenomena related to character, ethics, morals and morals that seem to be lost in social life. We can see the failure of education at first in the scope of the classroom where there are many cases, for example students insulting and cursing their teachers, or vice versa, teachers beat their students without mercy, even recently there are teachers who open up shame on students in front of the class just because they cry because they don't can answer questions.

Education which is supposed to create friendly, compassionate, and gentle characters, has recently spawned a lot of emotional children, short axis, rigid, old-fashioned, narrow-minded, and hard-hearted, so that Islam is labeled as a religion full of hatred because its adherents leave the essence of Islam. his religious teachings, namely love, which in the end became a stigma that all this was caused by the failure of the world of Islamic education, not to mention the behavior of religious adherents who had deviated far from the essence of religious teachings. As a result, religion is transformed into a scary and scary figure. In fact, the core of religious teachings is love and compassion (Halpin, 2009).

The majority of literature that discusses Jalaluddin Rumi's thoughts is based on four analytical perspectives. First, analyze the impact of Jalaluddin Rumi's spiritual teachings on contemporary life (El-Zein, 2000; Este'lami, 2003; Kilicheva & Klicheva, 2021; Valerievna, 2014); the second analyzes the concept of love in Jalaluddin Rumi's poems (Alfi Jihad, 2015; Bashiri, 2008; Khan, 2018; Satria, 2019); the third analyzes the concept of education in Jalaluddin Rumi's thought in general (Abd Rahim, 2016; Valerievna et al., 2015; Wylie, 1998) (Abd Rahim, 2016; Valerievna, 2014a; Wylie, 1998), and the fourth concerns the concept of love education in Jalaluddin Rumi's works (Abid,

2021; Hisnuddin, 2020; Kumala, 2019). So, research on the love education in the sufistic teachings of Jalaluddin Rumi and its implications for Islamic religious education is still very lacking.

Therefore, this study aims to complement previous research. Furthermore, this research will explore and focus on 2 questions. First, how is love education according to the Sufism teachings of Jalaluddin Rumi? And secondly, what are the urgency of Rumi's love education for Islamic religious education?

One of the teachings that gave birth to the character of morality is Sufism. The essence of the teachings of Sufism itself is love, as Sufi scholars such as al-Ghazali, place *mahabbah* (love) as one of the highest levels that Sufis must pass (Al-Ghazali, 2001). Love can bring peace and tranquility, because it is a gift from Allah SWT to His servants who have a pure soul and are proven by good character, so that in social life it can be a blessing for others. Therefore, in the concept of love there are values of character education which theoretically are not stated in detail, but are practically manifested in everyday life. Rumi, through poems that are full of love values, opens new windows in the human heart and on mysteries that can only be revealed through inner vision. As another way of learning and understanding by which we can attain spiritual peace and contentment. The world today needs the spirit of love and Rumi comes with his works on love will be a very valuable contribution to education today especially on Islamic religious education.

## METHOD

This study uses a literature study (library research) with a content analysis method approach to produce an objective and systematic description of the content of Rumi's thoughts. Data collection techniques obtained from materials that are coherent with the object of research in question. The analysis technique carried out by the researcher uses content analysis, which describes regularly about the conception of

the character (Ahmad Charis Zubair, 1990). This technique is a scientific method for understanding the meaning of a text by conducting a qualitative analysis of a message (Neuendorf, 2001). It means that all ideas in Jalaluddin Rumi's thoughts regarding the concept of love and its relevance to education are presented as they are.

Activities in the analysis include data reduction, data display as well as drawing conclusions and verification (Matthew B. Miles, 1994). Or in the first way, collect and record all finding data related to love education obtained from various text and literature sources from Rumi's work such as *Fihi Ma Fihi*, *Dīwān-i Shams-i Tabrīz*, *Mathnawī*; the second, collecting and integrating all findings; third, analyzing all data findings from various literature sources; fourth, criticizing and providing arguments and ideas on every discourse (poem) related to love education. (Halpin, 2009)

## RESULT AND DISCUSSIONS

### 1. Result

Jalaluddin Rumi's works and his ideas on love education are widely used as a reference source for any study of morals. However, love as the pinnacle of human moral vocabulary is surprisingly not widely included in educational and learning academic books. Rumi's love education is the only source of the student's understanding is God and when he thinks only about God then his mind is purified, and this is where he finds himself united with God (*ittihad*) and his relationship with other things is severed except with God alone (*fana' fillah*). Love education in Islamic education becomes very urgent/important because there is something that is characteristic in it, namely 'the delivery of love education to children/students based on aspects of *qalb*, *ruhaniyyah* 'so that it is more familiar and felt, and thus should be cultivated and developed more broadly in

the realm of madrasahs/schools wherever they are.

## 2. Discussion

### Biography and Intellectual Journey of Jalaluddin Rumi

Jalaluddin Muhammad bin Muhammad al-Balkhi al-Qunuwy otherwise known as Jalal al-Din Rumi (1207-1273 AD), was one of the highest spiritual teachers in Islam. Rumi was born on 6 Rabi'ul Awal in 604 Hijriyah or 1207 AD in Balkh which is one of the cities in Northern Persia, Khurasan Province. Rumi is known as a well-known Sufi figure in Islam regarding the various scientific fields that he has. In fact, Jalaluddin Rumi is the most famous and studied mystical intellectual in the West and Orientalists after al-Ghazali (Chittick, 2005).

Rumi was born into a religious family, especially his father, Baha'al Din Walad. His father was known as a scholar who was very skilled in fiqh, establishing laws or fatwas, and was also a teacher at a *tarekat* called *al-Kubrawiyah*. His name is Bahauddin Walad Muhammad bin Husein. So do not be surprised if Jalaluddin Rumi's ability to develop his knowledge in the field of Sufism was passed down from his father.

When his parents died, Rumi was twenty-five years old, he immediately took his father's place and continued his mission to teach his students. He is a cleric who leads a madrasah that has many students, namely a number of 4000 students. He is tasked with giving *fatwas* and the support of his people to ask questions and even complain about an existing problem. But in the year 634 H / 1236 AD Rumi returned to Konya after an odyssey to Damascus. And finally Rumi started teaching at *Madrasah-I Khudavandgar*. He is still very young, but he has studied many Islamic sciences including: *nahwu*, literature, al-Qur'an, Hadith, *Usul Fiqh*, *Tafsir*, History, Theology, Philosophy, Logic, Mathematics and science. Astronomy. So that by the time

his father died he had mastered all these scientific fields.

As for Rumi's teachers who were very influential in his Sufism thinking and introduced various understandings of the teachings of God, including:

#### 1. Bahauddin Walad

His full name is Baha' al-Din Sultan al-'Ulama' Walad bin Husayn Bin Ahmad Khatibi. He is a father, as well as the first person to contribute in teaching various fiqh sciences and various kinds of knowledge about Islam. His father taught how to purify oneself and attain spiritual perfection through certain disciplines. As for the book of Ma'arif (The Knowledge of the Spiritually Learned), a book on Sufism which was first written by his father and later used as his first book that teaches spiritual lessons.

#### 2. Burhan al-Din Muhaqqiq At-Tirmidzi

When Rumi succeeded his father, he already had a very mature knowledge ability. Since then he has had a hard time avoiding Sufism, in fact he has always been pushed in a direction that finally he formally plunged into Sufi life when Burhan al-Din Muhaqqiq At-Tirmidhi, who was his father's favorite student, came to Konya in 629 H / 1232 M, Rumi began to undergo spiritual disciplines under his guidance (Ismail, 2008).

#### 3. Syams al-Din At-Tabrizi

After the death of At-Tirmidzi, he continued to wander in search of knowledge until he met a *Darwish*, a wandering saint from Tabriz. His name was Muhammad bin Ali bin Malik Daad who was better known as Shams al-Din At-Tabrizi (d. 642 H / 1247 AD). He was a very disheveled Sufi about forty years or twenty years older than Rumi. At-Tabrizi's scientific charm has influenced Rumi's view, even finding his identity and being able to feel the nature of love. So that his arrival also played a very important role in the life of Rumi. This is

what so captivated Rumi's heart, he seemed to have found something that he had been searching for so long in the dervish and in the end the Sufistic life became more stable. This one character was present when Rumi experienced anxiety, and in the end inspired Rumi a lot to behave as a Sufi.

### Works of Jalaluddin Rumi

Regarding the work that has been produced by Jalaluddin Rumi, he is classified as one of the most prolific Sufi figures. Rumi's works, especially in the field of literature, are in the form of prose and some are in the form of *nazam* (J. Rumi, 2015). So there are three major works and three minor works, as for these works:

*Mathnawī*, a poem of 25,700 verses, contains a large number of stories and anecdotes of various styles interspersed with digressions in which Rumi usually explains the story's relevance to spiritual life. The various passages of *Mathnawī* seem to follow each other in no order, but actually the subtle relationships and transitions do lead from one theme to another. Moreover, the symbolic and metaphorical methods of presenting the Sufi doctrines found in the *Mathnawī* are in most cases the best way to convey them to aspirants on the spiritual path.

*Mathnawī*, because it is the main work of Rumi contains the main teachings of Rumi's Sufism which are very deep. Rumi's followers regard it as revealing the inner meaning of the *al-Qur'an*. He conveyed this work in creative poetic language through apologies, anecdotes and legends. *Masnawī-i-Ma'nawī* or *Mathnawī* is often referred to as the *al-Qur'an* with Persian tongues. This means that the deepest meanings or secrets of the religious teachings of the *Mathnawī* book itself have been translated into various languages including Indonesian, which was translated by Abdul Hadi W.M from the original title *The Mathnawī* of Jalaluddin Rumi Vol.I to the title of the book *Mathnawī* humming the eternal love of Jalaluddin Rumi. *Mathnawī* according to Afzal Iqbal in

his book *Life and works of Rumi* (1956) mentions that this book consists of 25,000 verses of lyrical prose, while the *Encyclopaedia Britannica* (vol..XIX,1952) mentions that it consists of 40,000 verses (W.M & Abdul, 2013). Each volume of *Mathnawī* discusses various themes related to humans, the world and the hereafter and is more like historical narrative.

Rumi's second most famous work is *Dīwān-i Shams-i Tabrīz*, totaling about 40,000 verses, which is a collection of poems describing mystical states and expounding various points of Sufi doctrine. While *Mathnawī* tends towards a didactic approach, *Dīwān* is more of a collection of uplifting phrases. This work is mostly written in *ghazal* form. It is well known that most of the *ghazals* (or "love lyric poems") of the *Diwān* were composed spontaneously by Mawlānā during the *samā'* or "mystical dance." This dance, which came to be known as the "dance of the whirling dervishes," was an additional means of spiritual concentration a means which, it is said, originated with Rumi himself. In this work, Rumi describes his experiences and ideas about transcendental love that he got on the path of Sufism.

The third work, *Fīhi mā fīhi*, translated by Arberry as Rumi's discourses, is a collection of Rumi's discourses and conversations recorded by some of his students (Arberry, 2004). *Fīhi mā fīhi* is a collection of conversations by Rumi with his friends and students, which discusses social and religious issues asked by his students. *Fīhi mā fīhi* with the original title, *Signs of The Unseen: The Discourses of Jalaluddin Rumi* by Anwar Holid.

*Al-Majalis as-Sab'ah*, It is a collection of Rumi's sermons in various mosques and religious assemblies. The contents are the result of Rumi's life odyssey that brought him together with the teacher, Syamsuddin al-Tabrizi (Djamaluddin, 2015a).

*Majmu'ah min ar-Rasa'il*, a collection of letters written by Rumi to his friends and family (Djamaluddin, 2015b). Also known

as *Makatib*, the book contains a collection of Rumi's letters to his close friends, especially Syalahuddin Zarkub and his daughter-in-law. It also contains Rumi's advice to his students regarding practical matters in Sufism.

*Rubaiyat* which was translated into English under the title *The Rubais of Rumi-Insani With Love* by Nevit O Ergin and Will Johnson which was later translated into Indonesian by Bakdi Soemanto. *Rubaiyat*, although not as famous as *Mastnawi* and *Divan-i* in this book there are 1,659 verses whose wazan is in the form of *Rubai* (consisting of four lines) (J. Rumi, 2017). This Potpourri consists of 3,318 verses of poetry. Through his book Rumi further proves that he is not only a Sufi but also as one of the great lyric poets, not only in the history of Persian literature, but also in the history of world literature that knows no race or religion.

### **The Sufistic Teachings of Jalaluddin Rumi**

Regarding the teachings of Sufism brought by Jalaluddin Rumi, the discussion in it is of course very thick with Islamic creed, marifat, and of course *Syari'ah* (Islamic law). In Islamic civilization, Rumi represents Sufism (Sufi). At the other end of the spectrum one finds theologians, interpreters, and jurists. Like other Sufis, Rumi emphasized sincerity. Rumi writes that, "everything that is beautiful reflects the glory of God." Sufism offers an intuitive approach to Islam, as opposed to doctrinal methods. Where *Syari'ah* governs external behavior, Sufis concentrate on the experience of spirituality. In this way, Sufism serves to moderate the vibrant appearance of Islam. .

Jalaluddin Rumi himself is a person who adheres to philosophical Sufism, in the sense that he tries to combine a mystical vision with a rational vision. In addition, he assumes that in this world there is nothing tangible other than Allah SWT. So everything in this world is God, which he does not have the assumption that God

resides above the '*Arsy* (throne). This is also followed by other Sufism experts, namely with several groups, namely *Hulul*, *al-Wujud*, *insan Kamil*, and absolute form.

Regarding the thoughts of Jalaluddin Rumi's Sufism, he expressed it in his work, namely the *Matsnawi* book where Sufism is not a frightening science. Precisely with Sufism, humans will know more deeply the essence of themselves, other people, and even their creators.

Jalaluddin Rumi integrates elements of Sufism with Theology, so that the pattern of his thinking can be categorized into Philosophical Sufism which makes poetry (literature) a medium to convey his ideas or in other words it can be called poetic Sufism.

### **Love Education**

Education is a means to produce awareness and restore humanizing human. It has important elements including; students, educators, educational interactions and materials.

Education has the following characteristics:

- a. Deliberate and hopeful. It is learning set out to make it happen in the belief that people can 'become more'. Education fosters a hopeful environment and relationship for always learning.
- b. Informed, respectful and wise. A process of seeking the truth must be accompanied by always respecting and upholding wisdom.
- c. Grounded in a desire that at all may flourish and share in life. It is a cooperative activity that looks to help people live their lives to the best of their ability (Dewey, 1963).

While love is a deep emotion towards something that makes someone who is in love become happy when he meets the one he loves. Love is a story that can reflect a person's personality, interests and feelings towards a relationship. Love is described as an experience consisting of tenderness and affection with full of joy, happiness,

satisfaction, pride and even overflowing feelings. There is a tendency to be close, to have more intimate contact, to care and embrace loved ones, and to miss them (Maslow, 2010).

The word "love" is used to denote extraordinary situations that describe the behavior, emotions and attitudes of people and things. The positive impact of love on learning has been briefly described by Cho who argues that "love is a power that can inspire students to know knowledge and with love teachers and students work together to inspire knowledge". Love of learning empowers students to face progress and encourages students to reach their summit point (Cho, 2005).

Thus love education is about being willing to go beyond oneself as a teacher to nurture students in all important ways, including emotionally, intellectually and spiritually. Education of love with love on which it is philosophically based, needs to consider how best to help students acquire the intelligence, skills and dedication needed to manifest, sustain, and nurture it in their lives.

### **Love Education in Rumi's Sufistic teachings**

Basically, Rumi's concept of Sufism is *taraqqi ilallah* (climbing towards Allah). Rumi is of the view that to know (makrifah) Allah must be pursued by the path of love (mahabbah). Reading Rumi is indeed complicated if not with the heart, Rumi always leads to revelations of understanding of secrets that are basically very real before the eyes but are often overlooked by sight because of the thick dust that covers the heart.

Jalaluddin Rumi's masterpiece, *Mathnawi* is known as a sea of endless meanings laden with pearls of wisdom for the *salik* (student) who longs for God (Jabir, 2018). The *Mathnawi* is an ocean with endless depths, unlimited meanings, and countless secret contents. Through various stories, poems, and spiritual issues that are difficult to understand, it can fill the depths

of the hearts of those who read them. Of the various literary works created by Rumi, many of which express his love for God, he uses many metaphors. For example, the most frequently mentioned is the bamboo flute. Almost all interpreters symbolize the *nei* or bamboo flute as a perfect human being. It is said that the flute feels sad at being separated from its bamboo grove. So that it is a symbol of the spirit realm. So that after the stanza was continued

*"because I have been separated from the bamboo grove, so that in my heart, men and women answered.* (J. ad-D. M. Rumi, 1973)

Thus, in the first stanza of the poem, *nei* is explained as a symbol of perfect human beings. And also the bamboo grove which is interpreted as the origin of humans, which in the past humans were understood as one essence. and then man experiences separation. That is when humans are in a bamboo clump so that all human nature is still one or there is no separation. That's why there is no separation so that in the afterlife, there is no language of suffering and suffering of existence. One of the poems in the Masnawi book which reads:

*Beloved!*

*The life of lovers in death!*

*You will not get the heart other than in surrender* (Rūmī, 2000).

The meaning of the verse, he states that everything is a lover, and the lover dies. So it can be concluded that there are 3 relationships in love, namely: Love, Lover and Beloved and will culminate in the beauty of the lover. The levels in the nature of love, including: *Hubb*, *'Asyaqa* and *Muhayyamah*. Love in the meaning of *hubb* is love that still has a distance between lovers and lovers. As for *'Asyaqa*, it is love that has been unified, but duality is still visible between lovers and lovers. Whereas *muhayyamah* leaves only one reality, namely the lover because the existence of the lover has been taken away by the lover. Therefore the life of lovers in death because of their love has reached *muhayyamah* love.

He also explained the characteristics of muhayyamah love with:

*"you will not get a heart other than in submission"* (Rūmī, 2000).

The concept of love is at the core of almost all Sufi, mystical poets. Love is an instinct or basic expression of one's inner self. Through this expression of love, human beings live in coherence and accept each other in a coexistence system because for the Sufis there is no difference in belief, caste; they only believe in love. Rumi expressed these feelings in the following lines:

*Come, come, whoever you are.  
Traveler, devotee, disappointed lover,  
no problem.*

*We are not a caravan of despair.  
Come here, even if you have broken  
your promise a thousand times.  
Come, come here again* (Rumi, 2004).

A heart that has been able to become a container for the divine certainly has a broad heart. Nothing else will be able to influence him because his love is only for Allah. And at that time, they will become conduits of Divine grace, inviting anyone to return to the throne of infinite divine grace. Maulana Rumi is one of those who has an infinite heart, his poems scream softly so that people have a longing to return to their original, eternal and true home.

True love is love that can nurture what is loved, and can change it for the better, Jalaluddin Rumi said,

*"Truly, love can change what is bitter  
into sweet, dust into gold, cloudiness into  
clarity, pain into healing, prison into a  
well, suffering into goodness, and anger  
into love."* (An-Nadwi, 1997)

Love is a gift from God to his creatures. Jalaluddin Arrumi, a poet and Sufi, describes love in his poems, among others,

*"love is an endless ocean. The sky is  
just a fragment of evidence.  
Know that the sky revolves on the  
waves of love. If there is no love, the world  
will freeze."*

*Because of love, thorns turn into  
roses, vinegar into fresh grapes, misfortune  
turns into luck, hard rocks turn into soft  
like butter, sadness turns into joy, ghosts  
turn into angels, lions become fearless like  
rats, sickness turns into health, anger turns  
into kindness."* (Zare-Behtash, 2017)

Rumi describes love as a kind of wings that can carry people carrying heavy loads to outer space, from the depths to the heights, and then from the earth to the star *tsurayyah* (*kejora*).

*When this love walks on a solid  
mountain, then the mountain will dance  
and sway while lounging happily.* (An-Nadwi, 1997)

Rumi sees love as the only way to get rid of various mental ailments, such as pride and too much pride (*ujub*). Love can also heal all self-deficiencies. Love is like a fire that is ready to ignite and burn everything except the loved one. Monotheism is a sword which, when waved by its owner, can cut everything, apart from Allah SWT. Rumi not only invites people to the path of love, through his works invites people to be brothers with fellow humans (*ukhuwah basyariyyah*) regardless of ethnicity, nation, religion, and skin color. As in the verse, Rumi said:

*"Surely you still worshiped idols  
when you were imprisoned by forms.  
Take off the form, see the nature  
behind it.*

*If you are going to go on hajj then  
find a friend on this hajj path, it doesn't  
matter if he is hindi, turkish or arabi.  
You don't have to look at the shape or  
color of the skin, but look at the  
determination and goals."* (Djamaluddin,  
2015)

True education must discover the nature of knowledge itself, Rumi sings:

*"Without being thrilled by meaning,  
knowledge is just a form. Every science  
basically has the potential to/after going*

*through a long spiritual journey process becomes essential knowledge, religious knowledge (spiritual, 'adyan") (Rumi, 2017)*

In the verse above, Rumi gives a will to educational practitioners, that we must discover the nature of knowledge, namely through a long spiritual journey that ultimately leads to God. The emphasis is on meaning, not the form or mention of a science. The meaning in some of Rumi's poems does connote the true or essential meaning. Often contrasted with form, accidental opposite of substance. In this era, modern humans are more busy taking care of the form by improving the appearance, but the contents are empty without the weight of their essential meaning, dry because they lack the touch of akhlakul karimah.

Unlike other Sufis whose souls are radiant within themselves, Rumi's soul invites many people to celebrate the greatness of spirituality which creates a balanced relationship vertically with God *habl min al-Allah* and horizontally with the people of *Habl min al-nas*. Rumi's concept which places more emphasis on morality as a means to reach the beloved and as an indication of the attainment of spiritual perfection is very important in building a better relationship not only between spiritual travelers and God, but also between spiritual travelers and fellow humans and non-humans (Zinira, 2016). Akhlak which means knowing limits or knowing self-control and loving other creatures gives space to be in harmony with all the particles in the universe. Indeed, to reach a state where all we see is God and love is not easy. As part of human life where desires and passions overflow, we tend to put ourselves first before others. Therefore, it is not surprising that the world is often chaotic because many of us are undisciplined, meaning we have no self-control. Then the benefits of spiritual perfection are not at all for the merits of heaven, but indeed, for harmonious living among beings.

The cultivation of love will give birth to students who have a Sufi mentality, namely someone who is moderate, open, *tasamuh*, *tawazun*, and friendly towards others. Sufism is the spirit of Islamic life, Sufism is action and realization which is a process of purifying the soul that fosters love as a way to God. The entire goal of human pursuit is that priceless gift that is in the body. In the body of every human being, according to Rumi, there is an invaluable gift of unity as a driving force of awareness toward the divine.

Rumi's love education state that the only source of the student's understanding is Allah and if he thinks only about Allah then his mind is purified, and this is where he finds himself united with Allah (*ittihad*) and his relationship with other things is cut off except with Allah alone (*fana' fillah*). With this awareness, students are invited to try to find valuable gifts stored in their bodies so that they are able to achieve unification, then are able to manifest divine nature within themselves in order to create a learning process that has implications for good morals, morals, character in social, national and religious life. Because, the ultimate goal in the life of a Sufi is to realize God's morals to become his own morals and be used to interact with His creatures.

### **The Urgency of Love Education in Islamic Religious Education**

In the realm of Islamic Educational Psychology (Bower, 2012) which is closely related to the world of the child's soul (students), love education is a symbol that cannot be removed and cannot be eliminated, because it has high values or high values that become a strong grip on actions, especially for children/participants. If love education is not implemented, it will "walk lamely" which will cause an "affective crisis" so that it will further distance it from the concept of "*barakah, mawaddah and rahmah*" in the relationship between children and parents or teachers and their students (Moh. Toriqul Chaer, 2016).

The most important thing is that what is used as a reference and '*uswah hasanah*' in Islamic Educational Psychology studies regarding educating children with love is the Qur'an and Sunnah, things that are far different from modern Educational Psychology studies where the reference is human rationality, thus eliminating the spiritual aspect. As a result, the approach used for children/students is a ratio-cognitive approach, an approach that only touches on the scientific-reasoning realm, but minimal spiritual touch. Even though the truth is different, love education for children/students is thick with spiritual nuances with dry love education with spiritual nuances and thick ratio-cognitive nuances (Meindl, Quirk dan Graham, 2018).

The difference lies in the *atsar* (former) felt by the child/student, besides that it also lies in the *sense*. The love education that is colored with spiritual nuances will be felt *atsar* in everyday life, not entering the realm of 'camouflastic' or 'manipulative' but truly able to change children/students from the deepest recesses of the heart, on the other hand, a sense of what is experienced is a sense of peace, comfort and self-enlightenment in children/students.

As stated in the book *Personality in Islamic Psychology* by Abdul Mujib, it is explained that spiritual touches of the soul (which are close to divine) need to be emphasized to students to help "change irresponsible habits", "change bad behavior", because touch a spiritualist soul is more direct and striking which is expected to be "lasting for children" (Mujib, 2006) This statement was also confirmed by the results of Sayekti's dissertation which stated that the religious approach and spiritual values greatly influence the success of healing troubled children/students, especially religious values that are spread within the family (Rahmatullah, 2014).

Muhammad Tholchah Hasan provides the assumption that an atmosphere that is full of religious-spiritual helps stabilize the

heart and leads to peace and tranquility of the soul and behavior (Hasan, 2000). From the several statements above it can be seen that love education that is thick with religious-religious nuances that is soulful in nature will more functional and active for children/students. It's another case when the approach to love is dry with religious-religious nuances and only focuses on the cognitive domain, what happens is that children will change at the conceptual-reasoning-cognitive level only but psychologically they experience dryness, so the behavior that emerges is camouflage-behavior, which is not hit and don't last for students. That is why love education in Rumi's Sufistic teachings becomes very urgent/important because there is something that is characteristic in it, namely 'the delivery of love education to children/students based on the *qalb*, spiritual aspects' so that it is more striking and felt, and this should be cultivated and developed more broadly in the realm of madrasahs/schools wherever they are.

## CLOSING

### 1. Conclusion

Love is a power that can inspire students to seek knowledge and face progress and encourage students to reach the pinnacle of humanity. Love education is a willingness to go beyond oneself as a teacher to nurture students emotionally, intellectually and spiritually. Love education according to Jalaluddin Rumi makes the only source of student understanding only Allah and if he thinks only about Allah then his mind is purified, and this is where he finds himself united with Allah (*ittihad*) and his relationship with other things is cut off except with Allah only (*fana' fillah*). Rumi's love education in Islamic education becomes very urgent/important because there is something that is characteristic in it, namely 'the delivery of love education to children/students based on *qalb*, spiritual aspects' so that it is more striking and felt, and that should be cultivated and developed

more broadly in the realm of madrasahs/schools wherever they are.

## 2. Suggestion/Recommendation

This research is expected to be a new perspective to be applied in education today. Love education has implications that are very close to Islamic religious education, because it has a high value as a guide in action. Love education in Rumi's teachings needs to be implemented in every class and any lesson so that students walk in a balanced way and stay away from 'affective crisis' because it focuses on improving the heart and soul, which in turn will bring closer to the concept of "*barakah, mawaddah and rahmah*" in the relationship between students and parents or teachers and students.

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