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### Spirituality in Islamic Education in The Era of Globalization

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**Abstract:** The essential need for humans in their lives is spirituality. In the era of globalization, it seems that spirituality is growing rapidly. Because of the advancement of the digital era, it requires a high power of spirituality. The study of spirituality in Islamic Education is very relevant to be discussed in detail and in depth. Humanity in the era of globalization has been hit by drought dimensions of spirituality in general, and specifically for teachers in the world of Islamic Education. Using a literature survey, this article found that the study of spirituality in Islamic Education is a study of monotheism about the Nasiriyah spiritual potential (reason, qalb and lust) and the potential of ruhaniyah (spirit and fitrah). An educator in Islamic education ideally has a high nafsaniyah and ruhaniyah. Spiritual teachers sometimes become mu'allim, sometimes becoming murabbi, muaddib, mudarris and murshid. Spirituality Education in the Global Era has a significant role, among others: 1) Strengthening the function of Education, 2) fortifying the negative influence of globalization not in accordance with religious norms, 3) Detecting moral problems in the Modern era, 4) Spirituality of real solutions to moral problems in globalization era. Therefore, this article recommends conducting further research, specifically how Islamic education plans and strategies are designed to ground spirituality education in learning and habituation.

**Keywords:** *spirituality; islamic education; the era of globalization*

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#### A. Introduction

The essential need for humans in their lives is spirituality. In the era of globalization, it seems that spirituality is growing rapidly. Because of the advancement of the digital era, it requires a high strength of spirituality, to be able to balance the challenges of the times, if not, then humans will be crushed by the wheel of globalization. Mankind competes to have a strong spirituality. Various ways are taken to achieve spirituality, both the path of religion, prayer and personal development.

Modernization has a negative influence on the world of Sufism, because the reference is material, not the values of spirituality behind the material. Western culture dominates the minds of the younger generation of human beings, especially those with eastern cultures. Many feel a long disappointment, towards the hegemony of the Western world. Western intellectuals are in fact embarrassed to acknowledge the urgency of spirituality, as Islamic beliefs about the urgency of the world of Sufism, because human beings are physically and spiritually dimensional. And Islam does not only talk physically and spiritually, but also

develops the potential towards perfection of mind and soul.(Farid, 2011)

Western civilization has actually reached the peak of fantastic progress, but they actually seem to lose their direction in life and feel a tremendous saturation point, because spiritually they are dry from the values of spirituality. They differentiate and separate religion from life, as if religion is being used as a personal commodity and place of worship, not in the public sphere. It turns out they began to realize, the importance of spiritual values in life.

Humanity in general, through its small heart began to feel the importance of Sufism. Among the existing religions, only Islam is very perfect, to speak of Tasawuf or Tazkiyatunnufus, so as to achieve inner happiness. In developed countries, they want to get the pleasure of the soul by using drugs or learning peace of mind from the Eastern people. The presence of tazkiyatunnufus concepts seems to be the right solution for humans in the era of globalization. International congregations began to emerge, since the Western world failed to fulfill human spiritual needs. In developed countries such as Britain, America and others, many publishers of Sufism books are selling well, this shows that they need coolness and spiritual water to deal with the problems of modern humans.(Mubarok, 2000)

Concern for mankind, makes them always look for alternatives in reaching spirituality, in order to achieve a complete human personality, which is to return to human nature itself. In the development of science and technology in the era of globalization, humans are not only successful because of their high intellectual and intellectual potential, but also their spiritual potential, both as personal and teamwork.(Aburdene, 2006) Spirituality

gives values and norms in behaving according to religious teachings.

A person who has a high spirituality will have the power to be able to face various problems and crises and be sincere in accepting taqdir. Discussion about Education, it is not much different. This means that the dimensions of spirituality are very important in building human character so that someone is wise in acting, and respecting others. Spirituality in the world of Islamic education is a strategic step in giving birth to a generation of intellectuals and possessing good tazkiyatunnufus, thus achieving quality of life in all aspects.

Indeed, spirituality-based education must produce creativity, and inherit values and increase productivity. But most of the existing Education forgets the dimensions of Sufism or Tazkiyatunnufus, meaning dry from spiritual values.

The fact is that education is more inclined to cognitive skills, education should see students who have integration between cognitive abilities and tarbiyyah ruhiyah. In this globalization era, it seems that the educational paradigm has begun to shift from its integration between cognitive and spiritual dimensions, into a dimension that emphasizes physical development. This means that educational institutions serve and become suppliers of labor ready to work in the industrial world. Then the change in the direction of education from values and norms to aspects of knowledge and skills alone can have a negative effect on the world of education.

To deal with the reality, a strategic step is needed that contains spiritual moral values in the souls of each student, which in turn they have a significant role in building the country in the future, because only with a spiritual approach, bring coolness in human life. The existence of spirituality in

Islamic education is very urgent to be developed in the soul of students with a normative approach and rules that are in accordance with the concept of Islamic education. Islamic education has a big goal, which is to form a perfect human (Roqib, 2009) or form a noble character. (Roqib, 2011) The concept of developing spiritual education based on Islamic epistemology with an approach to empiricism, logic and revelation. These are all products from Muslim scientists who hold that science is a match between the information of an object as it is. (Kartanegara, 2003).

Spiritual potential can be achieved based on the correct source of information, namely returning to revelation (the Qur'an and hadith) and learning from the thoughts of Islamic education leaders both classical and modern. In the concept of Islamic education, a teacher, before educating students, must have a high spirituality and realize that the task carried out is a sacred task, namely to instill sacred values and norms in the self. Talk to humans, then talk about the sanctity of the heart and draw closer to God. The teacher has an important task in educating knowledge and spiritual values. This role can only be carried out by teachers who have a good spirit.

The study of spirituality in Islamic Education is very relevant to be discussed in detail and in depth. Humanity in the era of globalization has been hit by drought dimensions of spirituality in general, and specifically for teachers in the world of Islamic Education. One of the main factors of the failure of Islamic education is that what runs in the world of education tends to transfer cognitive insights and underestimate the tazkiyatunnufus dimension. So the discussion of spirituality in Islamic Islamic law is mandatory and very relevant to the development of teacher personalities in the era of globalization.

## B. Spirituality In Islamic Education

### 1. Concept of Spirituality

Spiritual comes from the word spirit. If it is in the form of a noun, it means; soul and spirit. (Poerwadarminta, 2002) Spirituality in Arabic is known as ruhiyah. (Nasr, 2002) Spirituality is related to reality which is higher than material and psychological reality that is directly related to God. Imam Al-Ghazali argues that spirituality is represented by the dimensions ar-Ruh, al-Qalb, an-Nafs, and al-'Aql. (Al-Ghazali, 1970) The potential of one's spirituality can manage the values that motivate meaningful life. People who are religious adherents sometimes do not have high spirituality, if they still do not provide benefits to others, because the best of humans is the many benefits for others. In this case *hablun minallah* and *hablun minannas* must be integrated and cannot be separated.

Spirituality has a strategic role in education, so it needs to know various spiritual potentials in human education. From this concept, it is identified that the meaning of spirituality sometimes does not always mean religion. (Kartanegara, 2003) Spirituality means a psychological condition that has been processed so that it has a spirit and a good soul, which in turn has the principle of being right in accordance with the values and good with others

### 2. Spirituality in Islamic Education

In the study of Islamic epistemology, the ontological discussion is not limited to sensory objects, but also non-sensory objects. (Kartanegara, 2003) The basic basis of Islamic psychology epistemology is revelation in

constructing the concept of the spirituality of Islamic Education. Islam speaks emphatically that finding a truth, besides using the logic and empirical dimensions, also uses revelation (the Qur'an and hadith), intuition and inspiration. Humans have limitations in finding the truth if they only rely on logic and the five senses. Human beings are very unique and extraordinary, because they also have unique potentials from God.

Humans are creatures of God that consist of material that is physical and non-physical. Including non-physical categories are potential nafsaniyah (reason, qalb and lust) and potential ruhaniyah (spirit and fitrah). Human nature lies in the immaterial substance, which consists of al-al Aql, an-nafs, al-Ruh and al-Fitrah. It means that the study of spirituality in Islamic Education is a study of monotheism about the nafsaniyah spiritual potential (reason, qalb and lust) and the potential of ruhaniyah (spirit and fitrah). With the hope that the spiritual dimension is a strategy that is not forgotten in achieving the goals of Education which are not only the cognitive domain but also the domain of morals and the testing of souls (tazkiyattunufus).

### 3. Spiritual potential 'aql

The word al-'aql in the form of a noun is not found in the Qur'an. But in the form of verbs, many are mentioned in the verses of the Qur'an. The fraction of the word q aql in the form of the verb is mentioned 49 times.(Al-Baqi," 1981) Al-'Aql in the spiritual dimension can be seen in the Qur'an, as explained above, namely in the form of verbs, mentioned up to forty-nine times. In language, al-'Aql has several meanings, including: 1) holding back, 2) al-'aqil means people

who hold back and lust, 3) the wisdom of the opponent from weak minds, 4) get understanding and ability to understand.(Ismail, 1968)

Al-'aql as spiritual potential, has an urgent role in Islamic education. Al-'Aql is a non-material substance, but the potential activity of the mind is not separate from something material, then the mind becomes actual as well as a mind that is mindful. Al-Attas argues that basically al-'aql shows a type of inner bond and has the ability to bind objects of science with words.(Al-Attas, 1999) Therefore Muslim psychologists have a paradigm that the inner aspects are far more important than the external aspects. The aspect of the heart is more important than the physical aspect of someone's illness. A person who has a rational soul, humans can recognize right and wrong.

In general, humans have bodies, which are called outer aspects and have souls, which are called inner aspects or spirit dimensions. From the physical dimension, humans capture messages with the five senses, then convey them to the inner dimension to be understood by reason and finally become an understanding. Someone has a lot of potential, including: sensory hearing, sight, feeling, smell, touch and imagination. Including other potentials is reason and intuition. With reason, humans can argue, and draw conclusions. And with intuition, humans can capture the messages of inspiration. Then the potential for intelligence and will is a function of the self.

### 4. Spiritual potential of the nafs

The word al-Nafs and its fractions are mentioned in the Qur'an two

hundred and ninety eight times. Al-Nafs is an important discussion in Islamic psychology studies. why is that, because the word an-nafs is alluded to in the Qur'an and hadith. The Qur'an discusses many things about the nafs, among others: 1) Al-Nafs is a term for the human being who accepts the consequences for the actions he does. This means that good human deeds affect the nafs, so also if human actions are bad, it will have a negative impact on the nafs. One threat to the soul is loss of consciousness.(Jung, 2017) 2) All forms of ugliness originate from the human nafs, because the nafs is more inclined towards ugliness and interesting qalb to ugliness, while all goodness from Allah,(Al-Kalsyaniy, 1992) 3) Remembering Allah in the nafs with inferiority and fear, 4) Al-Nafs feels death with Allah's permission , 5) God knows what the nafs does.

In the Qur'an the human nafs is divided into three, namely: 1) Nafs ammarah bissu '. This nafs tends to be physical tabi'at, and brings qalb to a lower direction and follows desires that are contrary to the shari'ah. 2) lawwamah nafs. This nafs is in the position between the nafs ammarah bissu 'and the nafs muthma'innah. This nafs also sometimes leads to goodness, and sometimes engages in evil. Spirituality in this nafs, has gained the light of the heart, so that awareness arises to denounce its ugliness with repentance 3) Nafs muthma'innah. This type of soul is more inclined towards the actualization of goodness, and this nafs makes a person calm in obedience to God. A person who has this nafs can know his lust for good. Finally, always grateful and qona'ah.

Nafs with al-Hawa has a close relationship, because al-hawa has

meanings, among others: low, fall, desire and pleasure. Al-Hawa also has notions such as low desire, world lust and fulfillment of lust.(Al-Qardawi, 1992) The nafs is generally closer to lust. Indeed an-Nafs cannot be far from al-hawa, and hawa means bad lust. Spirituality will improve, if it follows the truth, and spirituality will be blunted, if it tends to lust.

The holy book (al-Qur'an) gives motivation to humans not to follow their own appetite. This means that God commands humans to adjust His will. Why is that, because by following the desires of lust, the spiritual potential in life will be blunt and damaged. Therefore, an-Nafs must be nurtured and educated with good habituation and Islamic norms, so that one can curb his desires.

#### 5. Qalb spiritual potential.

The meaning of al-Qalb in language is to divert something in the other direction. Al-qalb also means something that is alternating. The word al-Qalb is mentioned 131 times in the Qur'an. Nineteen times in the singular, and one hundred and twelve times in the plural.(Al-Baqi," 1981) In general, al-qalb is interpreted as a heart, while al-Fu'ad is a small heart or sanu bari, but sometimes al-Qalb is also called al-Fu'ad.(Shihab, 1999)

Al-Fu'ad is usually set aside as a tool to capture knowledge and a strong awareness in uncovering a truth, both with hearing and vision. In Islam, taqlid culture is not known. When there is information, the truth must be checked. An information captured by the five senses, then understood by reason. After that, the mind will process the information well, a condition like this

means that aql has entered into the dimension of fuad and the result is the truth.

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The most dominant human being is his heart. This means that in humans there is a tool that can determine the direction of its activities. The tool is called qalb, if this tool is good, then the whole body will be good, and if it hurts, then the whole human body will feel pain. Al-Qalb is home to the nature of love and anxiety. There is a difference between qalb and nafs. Al-Qalb accepts the dimensions that the owner is aware of, while the nafs accepts all dimensions that are conscious or unconscious. Al-Qalb and an-nafs are both in human beings.

Indeed spirituality is centered in qalb. So the qalb position in Islam has a high position. All Muslim activities depend on the conditions of the qalb, sometimes upbeat and sometimes weak. By examining the discussion above, it can be concluded that qalb has functions, including: 1) Qalb directly becomes a bible for God's command. When Allah explains through His revelation about goodness and leaving evil, then qalb through his conscience (fu'ad) will feel confident because of getting inspiration. 2) Qalb is God's gift

with this tool that someone is open to something that has been closed. So that someone is stronger and more istiqamah in obedience to Allah.

#### 6. Ruh spiritual potential

The word al-Ruh is mentioned in the Qur'an as many as 21 times in various pemabahasan. (Muhammad Ismail, 1968) The word ruhaniyah in the Timuran study is understood as a spirituality in Islamic education. matters relating to spiritual divinity that are full of human wisdom and potential which become a reference in the discussion of Islamic psychology.

In the study of the Nabawi hadith it is stated that Allah established the spirit in the fetus in the mother's stomach when it was four months old. The potential of spirits in Islamic education, brings people to awareness in optimizing the potential of human beings to carry out their duties well and worship God. The potential for pious charity for a person can be developed well through Islamic Education. Many contents in Islamic education that contain aqidah, akhlak (mu'amalah) and worship. With the correct understanding of Islam, the spirit will lead someone to the truth to worship God. (Ismail, 1987)

#### 7. Spiritual potential of nature

The word fitrah has a meaning that is the origin of events, inherited from birth and human instincts. (Shihab, 1999) Educational experts' interpretations of revelation, that God gives certain abilities that are natural (tend to the natives). (Arifin M, 1994) Since birth, God has given basic abilities to human development. Then the potential develops thoroughly which brings aspects such as talent, instinct,

character and intuition, towards a certain direction that always changes according to the environment and the influence of Education.

Every child is born in a state of fitrah. But this fitrah can be influenced by environmental or biological factors. Education is one of the things that can affect one's nature. Good education, able to maintain the sanctity of nature and vice versa. Fitrah collaborates actively with one's development environment. (Langgulung, 1995) Human potential with the Qur'an and hadith in essence are closely related. This means that Islamic teachings are religions that are in accordance with human nature or human potential. In other languages, nature has a tendency to develop in a good direction. Humans in general prefer to goodness.

The nature of his nature has the potential to develop the attributes of God in human beings, and fitrah from the side of Islamic teachings means monotheism or dispiriting Allah. Talking about the concept of education, the nature of nature is always good, if educated with religious teaching norms. In Islamic education, an educator always strives to guide fitrah with good morals, because one's nature can change, if it is contaminated with a bad environment. Fitrah can be expressed by human potential or religious instincts. (Arifin M, 1994)

Fitrah can develop in accordance with the education process, because the education process is an environment or is the one who builds it. Fitrah is Islam or bertauhid to Allah. But this nature can come out of its habitat, if it is strongly affected by the environment or the education of parents or their families. This means that the family

environment that comes out of religious norms, can drag fitrah out of the divine potential. Furthermore fitrah is also understood as the potential power of reason that God gives to humans. (Bakar, 1997) Empirical factors through sensing and imagination provide information from the outside to the power of reason in compiling understanding and knowledge.

#### 8. Spirituality of educators in Islam

The nafsaniyah and ruhaniyah dimensions are a spiritual dimension in Islamic education. The intended nafsaniyah is aql, qalb and nafs, while ruhaniyah is spirit and fitrah. An educator in Islamic education ideally has a high nafsaniyah and spiritual, so that it can give a positive aura to students. In a teacher, sometimes the dimensions of nafsaniyah and ruhaniyah are different, sometimes high and sometimes low, which in essence can produce different behaviors. (Baharudin, 2007).

Teachers in the Timuran concept have different names, from which the level of simple accountability is up to the totality in giving Education to their students in the Education environment. Teachers sometimes become mu'allim, sometimes becoming murabbi, muaddib, mudarris and murshid. Teachers who have high nafsaniyah and spiritual actualization in education and learning give birth to a high spirituality in their students. The spirituality of education is seen from the morality and ethics of one's religion. Religious teachings are a reference in a spirituality perspective. A person's spirituality will be good, if he has personalities with character.

### 9. Mu'allim/ustadz

The term mu'allim emphasizes more on teachers as instructors and the delivery of knowledge and knowledge. The term that is often used and has a broad and neutral meaning is Ustadz not Mu'allim, in Indonesian it is called a teacher. The character displayed by mu'allim in education is the ability to control the dimensions of aql. In the paradigm of Islamic education, aql is not a brain, but the power to understand science and pay attention to nature. The Qur'an motivates its people to use aql and denounce people who do not discriminate their brains.

Mu'allim is a professional person and a commitment to quality and work results. Spirituality mu'allim can be observed from the effort in deepening knowledge, so that faith in the verses of Allah and make learning innovations to give birth to the output of quality tang Education. For a mu'allim, al-Aql seeks to restrain lust, from which he gains control in understanding and thinking, so that he can distinguish between truth and evil. A mu'allim plays a role in developing the potential of students' minds, so that by getting good aql, students know the knowledge e of their teacher. Because mu'allim is a person who gives knowledge to students.(Djamarah, 2000) The spirituality of a mu'allim as a teacher is to have the knowledge of Allah Maha Alim.

### 10. Mudarris

Mudarris is a person who has intellectual sensitivity and continuous development of knowledge and seeks to educate students so that they train students' skills according to their talents (academic and non-

academic)(Jahya, 2013) and their abilities. Mudarris as a teacher, hopes that he can develop a variety of potential students, because God has equipped humans with various fitrah instruments such as aql, qalb, and nafs. These three God-given tools will grow with the touch and role of mudarris.

Allah gave revelations to the Prophets, then delivered to humans, so that it would become a life manhaj for mudarris in educating human nature to be in line with what God expected. Thus, students become dignified beings by bringing the potential of a straightforward fitrah and becoming the caliph of the Prophet. Humans as caliphs who take care of this nature, are required to be able to organize the orderly and neat nature. The reality is that humans are unconscious and have an ego so that natural sustainability is lost and damaged, and the one that pails the essence is an environmental crisis, because humans are far from God.(Suwito. N.S, 2011) Mudarris as the Caliph of Allah Fil ardh, must have a noble moral and moral attitude in carrying out as khalifah fil ardh.

Mudarris has been provided by God with nature, with this nature mudarris has various skills that develop according to his position as a teacher. Feelings and thoughts are components of fitrah. Therefore a mudarris must develop his nature, especially in the world of education. Mudarris spirituality as a teacher, can be observed from the learning process for students by developing various skills and creativity. So that the main characteristic for mudarris in Islamic Education is the ability and control of the nature of students.

### 11. Murabbi

Murabbi comes from the word *rabba*, *yurabbi*. The meaning of Murabbi is nurturing, educating and nurturing. (Ibn Manzur, 1992) Murabbi is an educator who gives birth to creative and beneficial students for all. The form of murabbi spirituality as a teacher is an imaginative trust and creative attitude in nurturing, educating and nurturing students. *Akhlaq amanah* is a mandatory character (Danim, 2011) for murabbi in the world of Islamic education, because teachers are very instrumental in educating and developing devoted and responsible students.

Murabbi absolutely must have Rabbani qualities so that he can display as a wise teacher in *tarbiyyah*. An important character for Murabbi is the ability to control *qalb* in every educational process. *Qalb* has the most urgent position in murabbi spirituality studies. *Al-Qalb* according to its meaning is always changing, then *qalb* undergoes a process that is not a single situation, depending on someone treating the *qalb*, whether to accept truth or evil. Then the spiritual law of a murabbi depends on the condition of his heart. And a deeper level of heart is called *fu'ad* (small heart) and the deepest is *lubb* (conscience) (Frager, 2002)

### 12. Mu'addib

Mu'addib comes from the word *addaba-yuaddibu*, which means people who educate *adab* into students, and of course people who provide education to students are civilized people. Mu'addib also comes from the word *adab*, which has moral, *adab* and ethical meaning and advances in inner and outer

intelligence. (Bakran, 2006) The term *mu'addib* emphasizes more on the teacher as the builder of morality and morality of students with *qudwah*. The spirituality of *Muaddib* can be reflected in the performance of the *adab*. The main characteristic that appears to a *muaddib* in *tarbiyah* is to be able to subdue his *nafs* (soul) to revelation.

Mu'addib has the duty to cultivate morality in the process of forming discipline. Discipline with *adab* are two things that are interconnected. A *mu'addib* must be disciplined, in the dimension of Islamic Education, meaning *mu'addib* is a very disciplined teacher. *Mu'addib* has a significant role in carrying out even the toughest jobs. Why is that, because *mu'addib* has noble character, and is tasked with educating mind and body in accordance with the potential of noble character

### 13. Mursyid

Murshid comes from the word *arsyada-yursyidu*, which has the meaning of giving instructions. *Mursyid* is an expert who gives guidance on the spiritual field. *Murshid* also has the meaning of a person who oversees spiritual training gradually with the practice of *dhikr*, *muraqabah* and *takhalli*, *tahalli*, and *tajalli* processes. *Murshid* is a teacher in the tradition of the *tarekat* which shapes the character of the student according to the intended one. (Siregar, 1999)

*Murshid* is responsible for leading the disciples on a spiritual journey to God in the end of the *Sufiyah* order. A *murshid* must have high qualifications, both spiritual and spiritual. *Murshid* can be a *qudwah* and spiritual consultant for students in Islamic education. Characteristics and

indicators that are typical of murshids are the ability to control tarbiyah ruhiyah. Ruhiyah is a human psychological dimension that is spiritual and transcendental.

Ruhaniyah is the potential of the basic nature in humans. Murshid spirituality as a teacher by means of spiritual worship in the experience, one of them with certain tariqat. A murshid guides students to be close to God, while at the same time instilling moral values and norms in learning activities.

### **C. Spirituality Education in the Global Era**

1. Spiritual education strengthens the function of Education

Spiritual education plays a significant role in strengthening the function of Education. The National Education Function states that National Education functions to develop capabilities and shape national character and civilization in order to educate the life of the nation. The point is to develop the potential of students to become human beings who are faithful and devoted, and have noble character.

However, if we look at the condition of Education in Indonesia in the current era (global era) it turns out that it is still not in accordance with what has been planned. The journey of the Education process has not yet fully produced positive characters, the more we get, the orientation of Education is more inclined to cognitive abilities rather than to the development of the soul (tazkiyatunnufus). So from that spirituality education is very much needed, especially in this era of globalization. If spirituality education is weak, then education has failed in building character. Many people are

smart and smart, but weak in mentality and Sufism. The Education Process should keep people faithful and obedient to God and noble.(Hasan, 2006)

One way out for effective moral education is to implement spirituality education at every level of education from elementary to tertiary levels. Because spiritual education teaches spiritual values and tazkiyatunnufus which are greatly needed in the modern era which is arid with the spirit of Sufism.

2. Spirituality education fortifies the negative influence of globalization not in accordance with religious norms.

In the era of advances in science and technology, the world of Islamic Education is faced with complex problems. In one perspective, it must indeed reform Education, because the digital era is real and society follows the pattern of the times. But on the other hand, must remain istiqamah in safeguarding and preserving the culture of Islamic moral education. That is, that the strategy of forming a reliable Muslim person is by instilling morals in human beings. Modernization in the global era hit the community, especially students in the world of Education. Everyone knows that, the impact of globalization has made significant changes without the slightest compromise.

In the era of globalization and cyberspace, resulting in a crisis of morals and morals. Everyone can easily access the internet anywhere and anytime, without any significant obstacles. Humans can fall into moral abuse, just because it starts with an online process. The swift flow of

hedonistic culture causes moral deviations and lustful pleasures. Spiritual education provides enlightenment in achieving the goals and meaning of life. The spiritual process begins with the strength of the relationship with God, which then gives birth to changes in divine values in him and manifests in reality. (Aliyah, 2006)

### 3. Spirituality education detects moral problems in the Modern era

Spiritual education can detect problems in the era of globalization, among others: 1) fragile mental spiritual man. Because the ruler of the world is capitalism. The biggest shareholders will be policy makers in all fields by putting aside the values of spiritualism. Truth is not in the heart or morals, but the truth is to follow rulers who have great material. People have the largest capital and shares, so it becomes more influential in the course of a company. (Witteveen, H.J, 2004)

2) The nature of mind and spirituality and social values are getting weaker. The social sense in the age of globalization also declined. Lately communicating with gadgets tends to be more familiar than interacting directly, whether with friends, relatives or anyone. All digital, the world becomes quiet from physical meetings without cellphones. The digital age keeps the near and far away. This is where the spiritual role in Islamic Education plays a significant role in stemming the flow of globalization. The attitude of the ego in a person becomes more real because it is facilitated by technology, they feel they don't need another person, even though humans are social beings. Humans are not separated from parts of society. (Elly, 2011)

### 4. Spirituality education is a real solution to moral problems in the era of globalization

In the Islamic paradigm, spirituality education has strong ties to technological progress. That is, to achieve the goals of Education, the spirituality of legal education is obliged to guard against the progress of the times. Education in the present era must be repaired or modernized related to the times, but must be integrated with Islam or tarbiyah ruhiyah. In the digital era there was a shift from knowledge to orientation to certificates or diplomas, while motivation to seek knowledge became number. (Wahid, 2008)

Students in the millennial era must be clever to fortify themselves from the negative effects of globalization. There are also many students involved in brawls, thefts, and even murder. The right solution is to multiply the duration of religious studies and improve the quality of spiritual education for students in the learning process.

## D. Conclusion

The essential need for humans in their lives is spirituality. In the era of globalization, it seems that spirituality is growing rapidly. Because of the advancement of the digital era, it requires a high power of spirituality. Modernization has a negative influence on the world of Sufism, because the reference is material, not the values of spirituality behind the material.

Western civilization has actually reached the peak of fantastic progress, but they actually seem to lose their direction in life and feel a tremendous saturation point, because spiritually they are dry from the values of spirituality. The study of spirituality in Islamic Education is very

relevant to be discussed in detail and in depth. Humanity in the era of globalization has been hit by drought dimensions of spirituality in general, and specifically for teachers in the world of Islamic Education.

The concept of spirituality in Arabic is known as the spiritual term. Spirituality is related to reality which is higher than material and psychological reality that is directly related to God. Spirituality is represented by the dimensions ar-Ruh, al-Qalb, an-Nafs, and al-qAql. The basic basis of Islamic psychology epistemology is revelation in constructing the concept of the spirituality of Islamic Education. The study of spirituality in Islamic Education is a study of monotheism about the nafsanayah spiritual potential (reason, qalb and lust) and the potential of ruhaniyah (spirit and fitrah).

An educator in Islamic education ideally has a high nafsanayah and ruhaniyah. Spiritual teachers sometimes become mu'allim, sometimes becoming murabbi, muaddib, mudarris and murshid. Spirituality Education in the Global Era has a significant role, among others: 1) Strengthening the function of Education, 2) fortifying the negative influence of globalization not in accordance with religious norms, 3) Detecting moral problems in the Modern era, 4) Spirituality of real solutions to moral

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