

# Language Acquisition Through Sufism (A Case Study of Sufism Concept and Implementation of Learning English through Subconscious-Installing Method [LET-IM] in Kuantana Indonesia)

*by Suwito Suwito*

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### 3 Language Acquisition Through Sufism

#### (A Case Study of Sufism Concept and Implementation of Learning English through Subconscious-Installing Method [LET-IM] in Kuantana Indonesia)

Suwito,<sup>1</sup> Ah. Zakki Fuad,<sup>2</sup> Arif Hidayat,<sup>1</sup> Ida Novianti,<sup>1</sup> Muflifah,<sup>1</sup> Mazaya Conita Widaputri,<sup>3</sup>

<sup>1</sup>*Institut Agama Islam Negeri (IAIN) Purwokerto, 53126, Indonesia*

<sup>2</sup>*Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, 60237, Indonesia*

<sup>3</sup>*Universitas Islam Negeri (UIN) Maliki Malang, 56144, Indonesia*

#### 8 Abstract

The purpose of this paper is to prove that Sufism concepts can foster language acquisition, especially English. Sufism concepts used in language acquisition were explored and elaborated through phenomenological studies. The data collection methods were conducted through participant observation, interviews, and documentation techniques. The field research was conducted at an English course, Lembaga Pendidikan Bahasa Inggris - Kuantana Indonesia (LPB-KI), the main office of which was in Lamongan (East Java). The learning patterns in LPB-KI implemented spiritual approach with subconscious installing method. The learners were expected to be in the state of total obedience to God. English, as the subject that was being taught, was perceived as a creature (God's creation). The installers, learners, and sciences were perceived as creatures that should have been in harmony of the spiritual realm to maximize the synergy during the learning process. Learners were supposed to pose positive thoughts to the teacher and the science because negative thoughts could only become *hijab* (barrier) of the science in learning process. At this point, the learners did not need to memorize the materials, but it was very important for the learners to have pure heart while they were processing the knowledge in order to have unconscious memorization. The teacher as an installer often said, "Learn and forget it". The results were very significant. The learners' listening skill that was 5% for the pretest increased drastically to 75% for the post-test. Grammar mastery which was only 7% for the pre-test reached 95% for the post-test. Then, the speaking skill that was 9% increased to 80% during the learning process of weekly two-hour courses for about 6 months.

**Keywords:** *Sufism, language, English*

## **Introduction**

English mastery for most Indonesian people is still in trouble. Most Indonesian students still find it difficult to speak English. This is evident from the survey of the English Proficiency Index (EF EPI) in 2016, showing that English proficiency for Indonesians is at 32 world level from 37 countries, even under Vietnam. Low English mastery due to several factors, such as low learning motivation, students' learning strategy, and teachers' teaching methods. *Lembaga Pendidikan Bahasa Inggris-Kuanta Indonesia* (LPB-KI) tries to provide a unique English Learning Through Subconscious-Installing Method (LET-IM) solution. The concepts of Sufism are used in the optimization of the unconscious installation of learners. This article explores aspect of Sufism approach in English learning at LPB-KI.

## **2. Spirituality, Sufism, and Language Skills**

Spirituality is a deep (inner) aspect of human being, the existence of which becomes the center of life. Spirituality is usually contrasted with the surface aspect (outer or physical aspect). Classical Islamic literature explains that the inner aspects affect the outer or physical aspect (al-Bukhari, 1997; al-Sakandary, 1992; Prihatin, 2018). According to Zohar and Marshall (2000), spiritual intelligence is defined as the ability to answer fundamental questions in life. They say that if spiritual intelligence is high, then a person will become intelligent and his behavior becomes better, and the vice versa. Spiritual Intelligence can significantly accelerate the mastery of English (Azizi, 2013; Khodadady, 2015).

Meanwhile, King (2008) suggested that spiritual intelligence is a set of mental capacities which contribute to the awareness, integration, and adaptive application of the non-material and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of transcendent self, and mastery of spiritual states.

*Tasawuf* (Sufism) is originally derived from the word *tashawwafa* meaning to clean or to clear (Suwito, 2011). It is also derived from the word *shuff*, meaning wool cloth (Antasari, 1983, Ernst, 1997), which symbolizes simplicity in life. Terminologically, *tasawuf* (*Sufism*), according to al-Anshari (Isa, 2005) is the way or method of cleaning the soul (*tazkiyat al-nafs*) and improve morality or character. Seen from different perspective, a person who practices tasawuf in his life is one who has a clean soul and follow the straight way. The concept of soul cleanliness can lead to the attachment of knowledge mastery as Ibn 'Arabi's understanding theophanic imagination.

Tasawuf or Sufism is spiritual dimension in Islam. Moslem can enhance spiritual capacities and qualities through Sufism, because it offers some methods for cleaning heart and spiritual diseases. It is called by *tazkiyat al-nafs*. This process can make more power for inside aspect like strengthening motivation and commitment, more respect to others, and more belief. Sufism is one kind of method for building good deed and behavior (Suwito, 2011; Ansari, 1983; Ersnt, 1997; Isa, 2005).

In al-Ghazali's perspective (d.1111), *qalb* is a great potential of humans. He also perceives that *qalb* is a spiritual and divinity-related soft potential (*lathifatun rabbaniyyah ruhaniyyah*). Through the *qalb*, a person can understand (*mudrik*), know (*alim*), and wise (*arif*). Further, Al-Ghazali argues that it is through the *qalb* that a human being is invited to speak to God (*mukhathab*), be tortured (*mu'aqab*), and be sued (*muthalab*) (Al-Ghazali, 2008. Akhmad Sodiq, 2008; Yedi Purwanto, 2006).

Dealing with the connection between knowledge and the *qalb*, al-Ghazali said that the place of knowledge is the *qalb*, not the brain, as it is commonly believed. *Qalb* is likened to a mirror, which has the characteristics of being able to reflect images of various objects (*shurah al-mutalawinat*). *Qalb* has the ability to capture various images from the five senses. Catches and preparations absorbed by the five senses are continued *qalb*. Thus, knowledge according to al-Ghazali is the ability of *qalb* to capture and describe totally various images (Al-Ghazali, 2008)

According to al-Ghazali, there are 5 five heart weaknesses as such a mirror has in the acquisition of knowledge. They are: 1) the heart / mirror that is still young (immature), which has not been completely able to capture objects , such as the heart of a child; 2) the dirty heart/mirror, which cannot reflect the object in total, 3) the un focused heart/ mirror, which is easily changed direction; 4) the heart / mirror covered in the curtain,

which is difficult to capture the object, 5) the misguided heart / mirror (Al-Ghazali, 2008, Akhmad Sodik, 2008)

Related to *qalb* as the locus and object of knowledge, al-Ghazali divides knowledge into 2 kinds, i.e. *ta'limi* and *ilhami*. *Ta'limi*, or *iktisabi*, is the kind of knowledge obtained through learning. To get this kind of knowledge requires interaction between teacher and student in the learning process. Meanwhile, *ilhami* is the kind of knowledge obtained without a learning process facilitated by a teacher, but through the purifying the *qalb* by *dzikir* (remembering Allah). This later has a more permanent position and a better level of confidence because it has been installed in the deep *qalb*.

To maximize the potential of the *qalb*, Sufism recommends the following methods: a) *takhalli*, namely the process of emptying the diseases / bad things in the liver, b) *tahalli*, namely the process of installing / filling noble qualities into the *qalb*, c) *tajalli*, namely the process of action or implementation in everyday life (Suwito, 2011).

Because *qalb* is a locus of knowledge, whose existence is like a mirror, al-Ghazali suggests ways to manage *qalb* to be more effective in acquiring knowledge, namely by 1) cleansing *qalb* (disposing of bad qualities), 2) focusing and strengthening intention (focus), 3) opening curtain (hijab), 4) decorating *qalb* with kindness (thankful, remember the giver of favor).

### **3. LPB-KI: New Paradigm about Knowledge and English Teaching Learning**

LPB-KI (*Lembaga Pendidikan Bahasa Inggris - Kuantia Indonesia*) or KI is an English course institution, founded by AM. Prayitno at 2008 in Gumining Rejo, Tikung, Lamongan, East Java, It is about 5 km from Lamongan City to the course location. The head office is in Lamongan and there are some branches offices in some cities around Indonesia, such as: Tuban, Surabaya, Jakarta, Semarang, Denpasar (Bali). There were 300 students from several social and education background. The solution offered by AM. Prayitno to solve the problems related to English acquisition is **Learning English Through Subconscious-Installing Method (LET-IM)**.

AM. Prayitno, as a founder, a high school graduate. He never studied at a pesantren (Islamic boarding school), but he was once a teacher at a school that was under the auspices of a pesantren. At the beginning of its establishment, KI was based in Gumining Rejo Village, Tikung District, Lamongan Regency, East Java, Indonesia. Some years later, the head office moved to Basuki Rakhmat Street, Cipinang Muara I / 50 East Jakarta, Indonesia.

LPB-KI is an educational institution focused on English learning. KI offers a unique easy

new way of mastering English for non-native speakers, especially speakers of Indonesian. LPB-KI is a phenomenon which has made a leap and a new breakthrough in English learning.

LPB-KI developed a learning method with a new approach to the acquisition of knowledge called the "installation" and "digitizing" process on knowledge at the energy level. The method developed by LPB-KI has been experimented with, and refined, both in the material and teaching techniques. The result is called the Kuantu Mastering English Level, which is intended to achieve KI's vision, namely "Realizing the abilities and skills of all students to be able to speak English actively properly and correctly, which leads to increased ability of students to succeed in international relations".

In this process, all of student was guided by installers, i.e. a unique term used for teachers. They obligate to motivate, drive, and convey materials and subject matter of English. According to Idrus (an installer) there are three classes: regular, intensive, and super intensive classes. In regular classes, there was one meeting in a week for six months. In intensive classes there were two meetings each week (on Saturday and Sunday). Meanwhile, in super intensive class, students must stay in the dormitory for six months.

#### **4. LPB-KI: Knowledge Philosophy and Concept of Consciousness**

The term "kuanta", in the name of this institution is the plural of the word "quantum". According to AM. Prayitno, "quantum" is the level of the smallest energy that cannot be divided. Thus, quantum is a symbol of an activity that only focuses on one energy object. However, "kuanta" has universal coverage that does not only focus on one energy object, but one focus of energy can attract mastery of other branches of knowledge besides English Language. There are some positive impacts of this method, which becomes unexpected bonuses other than English mastery, i.e. learners perform better behavior, more diligent in reading the scriptures, etc. These experiences are obtained individually by students of KI.

The education paradigm in LPB-KI is very different from that of other common institution. In general, the higher number of students in an institution will reduce the quality of students' knowledge mastery. This does not happen to KI, as it is stated by AM. Prayitno that the higher number of students in fact will increase the quality of the knowledge gained. The number of students in KI is various, ranging from 17 to 40 students in one class. This is compounded by the regulation of participants at all times.

AM. Prayitno divides the level of ability in the workings of the brain into four levels. The four levels are, a) Unconscious Incompetence, that is, someone does not understand that he has

no ability, b) Conscious Incompetence, that is, someone understands that he has no ability. This awareness encourages the learning process, c) Conscious Competence; people at this level know that they have the ability because of the learning process. They understand what must be done, but they still need concentration because there is a conscious involvement in carrying out their abilities, d) Unconscious Competence; at this level, they do not realize their ability to carry out their skills because their expertise or knowledge has been at an automatic level and has been stored in the subconscious brain.

In the learning process in LPB-KI, AM. Prayitno stated that knowledge (*ilmu*) is a creature. Like human, knowledge (*ilmu*) is a part of cosmos. As a creature, knowledge (*ilmu*) can be installed and transferred to human. There are interaction between human and knowledge. So, knowledge need good condition to be held permanently in by human being. Good condition, clean heart, free from spiritual diseases are fundamental for entering and installing knowledge.

For AM. Prayitno, English is a science that can be mastered by humans. What makes people difficult to speak English is the lack of practice in their daily life and the lack of understanding the nature of knowledge that comes from God. Through a clean soul and devotion to God, science can be learned and attached as the foundation of thinking in the dynamics of the universe. The world which is made up of microcosms and macrocosms will unite in a clean soul, without any other thoughts as prejudices. In this case, learning needs to neutralize reason. In practice, reason is often in the temptation of the devil to make presumption as if it already knows that causes a sense of pride in learning. Pride can cause laziness in learning because it feels already can so closed the door to knowledge entry.

According to AM Prayitno, human being processed knowledge by accepting anything cleanly, without prejudice. Science as a living thing needs a comfortable place to live, that is, clean of anything. Brain, as a clean creature, will be synergistic with new knowledge in order to stick quickly. There are three steps on Sufism. First, *takhalli* (scanning and deleting process). Second, *tahalli* (installing or fulfilling process), Third, *tajalli* process (values manifestation or implementation process) (Afifudin, 2017; Zaini, 2013; Ismail, 2014, Asmaran, 2014; Suyudi & Rahmatullah, 2014, Omar, 2007; Craig, 2010; Kaba, 2011; Tamara, 2005)

Scanning, identifying, and knowing all of spiritual/heart diseases (arrogant, unvy, unrespect, angry, lazy, up set, pessimist, hopeless, ets). This is muhasabah process. In the first step, *Salik* of sufism (person who following the tasawuf) must identify, know all of spiritual/heart diseases (arrogant, unvy, unrespect, angry, lazy, up set, pessimist, hopeless, ets). This is *muhasabah* process, and then they must delete and throw away any spiritual diseases.

Sufi make commitment to be clean from any spiritual diseases, like arrogant, unvy, unrespect, angry etc with their conscious. This is process of *taubah* and *wara* (selective).

In the second, *tahalli* is installing and fulfilling good values process to their soul and heart. Any values must be installed in the soul, like: respect to class mate, to installers (teachers), *tawadhu'* (polite) to everyone, diligent, optimist, etc. And, the third, in the *tajalli* process, *Salik* must realize all of good values installed in the soul be realized in any aspects of life. By the process, *Salik* can achieve high spiritual level and closer to Allah.

Spiritually, there is a connectivity between one being and another. Theoretically, this theory is evidenced by Becker who emphasizes a conducive environment in learning for science transfer.

### 5. LPB-KI's Teaching and Learning: Subconscious-Installing Method Model

LPB-KI uses the method of learning English by activating the subconscious mind (Learning English Through Subconscious-Installing Method). Teachers at LPB-KI are called installers. The LPB-KI installers are children who have just first graduates of high school / vocational / junior high school / elementary school, who handle the learning process for students, lecturers, officers, entrepreneurs and others. The task of the LPB-KI installers is to help optimize the use of the subconscious brain of the students.

For AM. Prayitno, the subconscious is the largest component of the brain (88%) which plays a very important role. However, it is often forgotten in the learning process. This is where the permanent memory function is and is a special location where the expertise / knowledge at the automatic level is stored, which is the ultimate goal of all learning (mastery of a science at the automatic level).

Technically, this method is based on the activation of alpha waves in the brain that place a student in the most optimal condition (super learner) to master a science. In this condition, it is the subconscious brain that has the most dominant duty to absorb all information genially and intact without being interrupted by critical and analytical thoughts which deliberately minimizes its function at this stage. The effect is that students will learn very relaxed, focused, without burden, and fun, as little children learn something without involving the conscious mind (critical-analytical).

Without realizing it, students will experience the phenomenon of subconscious installation which has an impact on the absorption and very high mastery of the information provided. Because the process is subconscious, students are often found themselves so amazed



when they discover the fact that they are able to produce <sup>1</sup> such good output in a high degree of mastery of everything they learn. They can suddenly / be able to master it without a heavy learning process and burden of mind.

In the process, Learning English through the Subconscious-Installing Method (science) does 7 very basic things for students, namely: a) providing English-language insight and intelligence, b) opening up self-awareness of English language abilities and understanding, c) arising enthusiasm and motivation to speak English and to understand its shortcomings, d) generating self-awareness and willingness to learn English, e) awakening students' creativity to appear automatically, f) driving students to produce and maintain their sustainable creativity, g) providing a process to understand English as a whole, <sup>1</sup> which includes oral and written English in forms of vocabulary, listening, speaking, reading, and writing (Sukirman, 2018).

Furthermore, AM. Prayitno calls this as a quanta level technology. This technology relies on the process of digitizing and transforming knowledge at the energy level. This technology is built from several basic paradigm elements. First: the fact that in the quantum worldview, the element of all objects in this world is energy that vibrates with a certain frequency. The higher the vibration, the more difficult it can be captured by the five senses. Conversely, the lower the vibration, the more visible and easier to be captured by the five senses. In this paradigm, AM. Prayitno categorizes knowledge as "objects" and at the same time a creature that also has highly vibrating energy as its constituent elements. Knowledge is *nur* or light that is able to illuminate the person who gets the emanation from the owner of that knowledge, Allah SWT (God the Almighty). Because the nature of *nur* / light can be reflected, the recipient of the *nur* / light can transmit it to others, like the moon which reflects sunlight to illuminate the earth at night.

Second: brain technology: the brain works in a very specific and natural way. All information, in this case knowledge, is processed and stored in certain ways. As a consequence, attention to the workings of the brain greatly determines the success of a learning process, especially the attention to the potential of the extraordinary part of the brain, the subconscious brain. This is where all information at the level is automatically saved. The ultimate purpose of learning knowledge is the automatic level of knowledge mastery, which is the function of the subconscious brain. Therefore, a correct understanding of how the subconscious brain works is needed for the success of the learning process. What is meant by

the unconscious brain, according to Mr. AM. Prayitno, is the human conscience, while the conscious brain is the human mind.

According to AM. Prayitno there are six basic things stored in the subconscious brain of learners, i.e. memory (memory from childhood to present time/memory bank), self-image, personality, habit, conviction/ firm belief, and skill / science / language.

Third: Computer technology. The way the brain works has many similarities to how computers work. However, the brain works in a much more sophisticated and faster way. The separation between the process of recording and utilizing data or information is very decisive for the success of the learning process, because different stages mean different treatments. This cannot be confused because it will only produce difficulties in the learning process which will result in low learning success.

AM. Prayitno states that knowledge can be installed because it is *nur*/light that can be transmitted to anyone. In this case AM. Prayitno utilizes the subconscious brain of students to capture the beam of knowledge. For the success of the installation process, he set three main requirements for students, namely a) good intention, b) conviction / firm belief, and c) sincerity. i.e. sincerity in obeying the rules that have been made KI.

#### Implementation of Learning

There are 3 learning programs in KI, namely: a) intensive programs, b) special intensive programs, and c) super intensive programs. The intensive program is carried out for 6 months, which lasts for 1,056 hours, in which students must stay in a dormitory at a cost of Rp. 47 million. A special intensive program is conducted for 6 months, which lasts for 1,056 hours, in which students are willing to live in a dormitory of at least 1, 2, or 3 months and continue with learning at least 8 hours once a week at a cost of 47 million. The super intensive program is carried out for 6 months, which lasts for 1,104 hours with students required to live in a dormitory at a cost of 57 million. In addition, there is also a regular class with an education fee of Rp 7.5 million for the program. Learning is carried out in 4 sessions, a) session 1 (07.45-10.45), b) session 2 (13.00-14.30), c) session 3 (15.30-17.00), d) session 4 (19.00-21.30). Special learning is done on Sunday. Session 1 was held at 05.00-07.00 and session 2 was held at 08.00-11.00.

The rules are stipulated by KI to succeed the implementation of the subconscious-installing method, the pattern of which is very different from the others. There are seven aspects of the rules in KI that must be obeyed. If not, the installing process will fail. The seven aspects of the rule are as follows.

1. At the very beginning, students must have a commitment to have genuine intentions, beliefs, or strong beliefs and sincerity to follow the rules of this program.
2. During the learning process, students must not use their analytical and critical thoughts too seriously. If students do not understand the material being taught, they must forget it. This is because the process of installing needed clarity of mind, in this case they should surrender to God with what He will give. This is the same as the process of reinstalling a computer. All data / programs must be clean.
3. Students are not allowed to write while the class is in progress. Writing practice is done by students outside the formal class. However, they will get the output to be able to write English well and accurately. This is also done as a measure / evaluation of the learning process that has been carried out.
4. Students are not allowed to memorize lessons. They must forget what they learned. However, they can absorb material that is taught optimally in the end. That is because the memorizing process includes an action that imposes a conscious mind that will interfere with the role of the subconscious brain. In this concept, the subconscious mind (*qalb*) must affect the conscious brain of students, not the other way around.
5. The students will not get the same material which is repeated many times. They will learn other materials that will be developed.
6. During the learning process, students are not allowed to ask questions, but their questions will finally get the answers without any detail explanation. The students can ask questions when the installer has given time to ask after the learning process is complete.
7. Students do not need to have intensive conversations. However, the results of this method indicate that students can demonstrate the ability of free English conversation automatically without arranging the previous dialogue. They will get scientific jumps or accelerations that are very fast and accurate, and will make automatic results for themselves, especially students who have English difficulty learning. Learning English will now be easy, efficient and effective.

To succeed in learning, KI applies several principles, namely: 1) not presenting student guardians in all forums, 2) not creating an alumni group using the name "Kuantas Indonesia", may create groups but without any connection with "Kuantas Indonesia", 3) not allowing to ask for donations.

In the learning process, the installer must submit all material in English. However, when classroom learning is complete, there is no compulsory demand for installers / students to

always speak English. In addition, the installer is not permitted to explain learning material with modern stationery or learning media to students. The use of this conventional method is considered capable of smoothing the process of installing science through the subconscious brain because it is more natural.

According to AM Prayitno, the knowledge of English acquired by students through the Subconscious-Installing Method is referred to as "given knowledge", i.e. knowledge that no one knows to whom and how much it will be given. For this reason, in KI it is forbidden to look down on other students because it is possible for this person to be given the highest level of knowledge by God (Allah). This is of course based on the strength of good intentions, the strength of faith, and the strength of sincere students themselves. If a student looks down on other students, he will be hindered from getting the knowledge because it violates the rules and will automatically be excluded from KI. The success of mastering English through the Subconscious-Installing Method also does not burden students with practice or special prayers.

There is a close relationship between acquiring knowledge and charity. To get the success of mastering English through the Subconscious-Installing Method requires strong commitment that is implemented by the students through deeds by fulfilling the three main requirements set by KI.

In the learning process, students impose the impression that the implementation of learning takes place very quickly. Time is running out quickly. That is because there is a leap in the level of ability in the workings of the brain of the students, that is, from level I directly reaches level IV. Level II and Level III are covered in a short time so the learning process becomes pleasant and enjoyable. As a result, learning activities that are generally considered uncomfortable, difficult, exert a lot of energy, mind, and concentration are transformed into a fun and enjoyable process that becomes a necessity. Learning does not have to be done hard but it is enough to be done calmly, in relaxed and fun situation because knowledge is strength, pleasure, and enthusiasm. Knowledge is not a heavy burden to bear. It must strengthen, not burden, not boring, or not even tiring.

LPB-KI used subconscious installing methods as a strategy, it's called as a newest paradigm teaching and learning. The clues gaining the success in learning English through subconscious-installing methods (LETS-IM) are: 1) being active in attending in class, 2) Carrying out the orders that are determined by the program, namely: a) it is commanded not to be late, b) examining the other is not allowed, c) It is not permitted to switch on mobile the

learning process is being done, d) communicating with the other learners while the class is going on is forbidden, e) Having negative thought is not recommended, f) Putting questions is not permitted, asking questions is allowed after learning or at the space for questions and answers given by the installer, g) criticizing is not allowed, h) attending the program in the purpose of surveying only is forbidden, h) It's not permitted to eat any sort of food in the classroom while the session is being held.

In its learning process, this program has got different paradigm in certain aspects compared to the ones that are applied by educators in this time, the aspects are: 1) from the first the learners must have commitment to have serious intention, conviction or firm belief and sincerity to follow the rules of this program. They have to realize these, as they are going to learn through the different paradigm. It's a must, 2) During in the learning process the students may not use their analytical and critical thought too seriously. In sort, students may not optimize the mind hard. If the learners do not understand the materials taught, they must forget them, 3) The learners may not write while the class is being held, but they will get the output to be able to write English well and accurately, 4) The learners are not permitted to memorize the lesson, they must forget what they learn, however, they are able to absorb the materials taught optimally in the end, 5) the learners do not get the same materials repeated many times. They learn material that are developed, 6) The learners are forbidden to put questions, but the questions of the learners will be answered without being explained in detail, or they are answered without being explained, 7) the learners need not have intensive conversation, however, the output of the learners will be able to produce free English conversation competence automatically.

<b>Sufism Process</b>	<b>Teaching Role &amp; Process at LPB-KI</b>
<i>Takhalli</i> (Scanning, identifying, emptying spiritual diseases in learning English) ie:	<ol style="list-style-type: none"> <li>1. It is commanded not to be late (undisciplined)</li> <li>2. Examining the other is not allowed (negative thinking/under estimate)</li> <li>3. It is not permitted to switch on mobile the learning process is being done (deconcentrated).</li> <li>4. Communicating with the other learners while the class is going on is forbidden (deconcentrated and unrespect to installers),</li> <li>5. Having negative thought is not recommended (negative thinking)</li> </ol>

	<ol style="list-style-type: none"> <li>6. Putting questions is not permitted, asking questions is allowed after learning or at the space for questions and answers given by the installer (annoying, debating)</li> <li>7. Criticizing is not allowed (using more rationality)</li> <li>8. Attending the program in the purpose of surveying only is forbidden (less committmen for learning)</li> <li>9. It's not permitted to eat any sort of food in the classroom while the session is being held (unfocussed).</li> </ol>
<p><i>Tahalli</i> (installing or fulfilling process) ie:</p>	<ol style="list-style-type: none"> <li>1. Materials were given by installer not in order.</li> <li>2. The learners must have commitment to have serious intention.</li> <li>3. The learners must belief and sincerity to follow the rules of this program.</li> <li>4. The learners must use heart and don't use their analytical and critical thought too seriously. If the learners do not understand the materials taught, they must forget them.</li> <li>5. The learners may not write while the class is being held, but they will get the output <sup>6</sup> to be able to write English well and accurately,</li> <li>6. The learners are not permitted to memorize the lesson, they must forget what the learn, however, they are able to absorb the materials taught optimally in the end,</li> <li>7. The learners do not get the same materials repeated many times. They learn material that are developed,</li> <li>8. The learners need not have intensive conversation, however, the output of the learners will be able to produce free English conversation competence automatically.</li> </ol>
<p>Tajalli (Values manifestation or implementation process).</p>	<p>Ms Lyndia as an installer started the lesson by reciting al-Fatihah and then open the MEL Book and give instruction to the leaners for opening page 21 (about past tense). She asked to the learners that it was our <i>rizki</i>. "Our <i>rizki</i>, now in page 21". In other lesson, she installed with random (unchronological page).</p>

	<p>In once time Ms Lyndia entered class with the new installers, the young girl, her name is Fatimah. She was 19 year old and still young (alumni Vocational high school/SMK). But she was an installer LPB-KI. Lyndia gave opportunity to Fatimah for delivering some materials. The learners must sincerity to follow and must respect to the installer.</p> <p>In any cases, if the leaners look like understand material taught, the installer usually said, “Don’t worry, forget it and forget it”.</p>
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There is a meeting point between al-Ghazali's perspective and the science installation process at KI. Science, in al-Ghazali's perspective, is like an object reflected by a mirror. *Qalb* is the place of knowledge. As required by KI, the *qalb* of a student must be a) sure, 2) clear and free from bad prejudice, and 3) sincere. These points are the conditions suggested by al-Ghazali in *Ihya 'Ulum al-Din*. According to al-Ghazali, *qalb* will be very optimal when it is a) mature, not childish, b) clear (free from liver impurities, envy, pain, and other liver diseases), c) focus, d) no barrier, e) not misdirected.

## CONCLUSION

Learning English Through Subconscious-Installing Method KI uses a combination of processes in the acquisition of knowledge, namely *ilhami* and *iktisabi/taklimi*. The installer's teaching activity is a form of *taklimi/iktisabi* process with strict boundaries, and the rest, KI tries to invite students to polish the *qalb* to stimulate the coming of knowledge in the form of emanations (*ilhami*) of English language skills and other benefits.

There are strong relation in the world such as in the learning process. The installers, learners, and sciences were perceived as creatures that should have been in harmony of the spiritual realm to maximize the synergy during the learning process. Learners were supposed to pose positive thoughts to the teacher and the science because negative thoughts could only become *hijab* (barrier) of the science in learning process.

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