



The Role of Sufism in Moral Development of Students

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ABSTRACT

learning for students (humans), the aim of which is to educate and mature these students. The aim of this research is to gain an in-depth understanding of the role of Sufism in the moral development of school children. This research uses library search. The results of this research discussion show that Sufism is not only a way to bring people closer to Allah SWT, but Sufism in the world of education also makes people have pious character and good and noble behavior. This research concludes that the role of Sufism in the moral development of school children is considered very necessary. The Sufism education model emphasizes the role of ihsan in action which then leads to good behavior.

INTRODUCTION

Human perfection requires a process to make it happen. One of the ideals can be achieved through education. Education is the whole effort to preserve and develop human nature as a whole (*insan kamil*). According to the Islamic approach, human beings are broadly formed as Muslim individuals who manifest themselves in a good, positive and constructive relationship with God, all humans and nature (Hanani and Hamidi 2019).

In connection with the era of globalization, the government of the Republic of Indonesia plans conceptual improvement of the quality of human resources. This is stated in GBHN (1998) which states: "Improving the quality of human resources as the main factor of development with the ability to use, develop and manage science and technology and remain based on motivation and trust and commitment of the leadership of the Almighty. (Muttaqin 2020)

This concept shows that education is not only moral education, but also prioritizes healthy physical education, intelligent reason, and high-quality spirituality. With this concept, it can form a quality student personality. (H. Rajab 2021)

The role of Sufism that is no less important in the world of modern education is a psychological problem. Namely psychology in the process of distributing knowledge between teachers and students which greatly affects one's success in obtaining knowledge (competence). Proficient in mastery which includes cognitive, affective and psychomotor aspects. This means that a person knows how to use his knowledge to evaluate it well and apply it in everyday life. (Nafi'a, Naufal, and Gumiandari 2022)

Education in a broad sense can be interpreted as learning about students (humans), whose purpose is to educate and mature these students. In this context, it is certain that education is not only growing, but developing towards the ultimate goal. (Muttaqin 2020)

However, it is not just an ongoing process, but a process that moves towards its goal. Meanwhile, Islamic education is the science of education based on Islam. Islam is the name of the religion brought by Prophet Muhammad SAW. Islam contains a set of teachings about human life, these teachings are formulated on the basis and sourced from the Qur'an and Hadith. (Gani 2020)

Although the above concept is very clear, the purpose of education is the development of humanity as a whole, consisting of physical and spiritual, physical and spiritual. Its meaning, concept and execution are inconsistent. Moreover, the intellectual progress of education seems to be moving further away from the educational life of this country. (Wati and Hasanah 2021)

In the culture of secular materialism, education is increasingly hegemonized, thus undermining the integrity of humanity. So the existence of Sufism is the solution to the problem. In other words, the presence of Sufism in the world of education is an effort to find a way out of various worldly greed. Sufism in all its dimensions is part of Islamic teachings that have their own style. Therefore, the purpose of this study is to know and understand the role of Sufism in the moral development of schoolchildren. (H. Rajab 2021)

METHODOLOGY

The research method used in this study is Library Search. The author's activity is to collect magazines and articles on Sufism.

RESULT AND DISCUSSION

a. The Essence of Sufism in Education

The spiritual values referred to in this article are Sufism. Because Sufism leads to moral improvement (ihsan) which is the central theme of education. (Kurniawan 2020) To understand the nature of Sufism itself, it is necessary to explain its meaning both in terms of etymology and terminology, as stated below:

Etymologically, scholars differ on the origin of the word Sufism, among others: Suffah (sitting portico), which is the portico of the Prophet's Mosque in Medina, which is intended for the homeless and the muhajireen. The time of the Prophet, may God bless him and grant him peace. They are commonly called Ahli suffah (porch owners) because they take shelter in the foyer of the mosque. Saf (line), because Sufis have strong faith, a pure soul, sincerity, and always choose the front line in congregational prayer or holy war. Safa: clean or clear. Sufanah : Pronunciation of the name of a tree that grows in the desert. Suf (fleece) comes from the fact that Sufis usually wear clothes made from raw fleece. (Abdul Wahab Syakhrani 2023)

Sufis at that time used feathers in their clothes as a symbol of humility and simplicity, people who wore sheep's clothing were called mutasawwif, and their behavior was called Sufism. The term Sufi is thus given to anyone who is able to maintain a balance in life, meaning that it is not far from the understanding of Sufism as a practitioner of Sufism. (Kahf et al. 2023)

If according to the terminology of Sufi scholars among others interpret Sufis in a different way, namely the Sufi figure according to Junaid al-Baghdadi, then Sufism cleanses the heart of what disturbs the emotions of most beings, strives for the height of character, sweeps. it came out. the weakness of our human nature, shun everything that tempts the shahwat, yearn for the holy spiritual qualities and rely on the sciences of reality, wear more important and durable clothes, exhort others, keep promises to Allah in all things and the example of the Prophet Muhammad (peace be upon him) throughout the Shariah. (Paradise 2020)

According to al-Ghazali, Sufism is morality. Whoever gives you moral precepts, means that he gives you food in Sufism, then the soul of a servant can (command) to do shaleh charity, because it actually closes part of his morals, because it is full of mere (enlightened) faith. (Rozi, Muhammad, and Susandi 2022)

According to Hamka, Sufism is a deep appreciation of esoteric religion, but does not necessarily lead to self-isolation ('uzlah). Sufism emphasizes the need to contribute to society and develop a positive attitude towards life. (Hidayat 2020)

The explanation above the author illustrates as in the picture of the house building below:

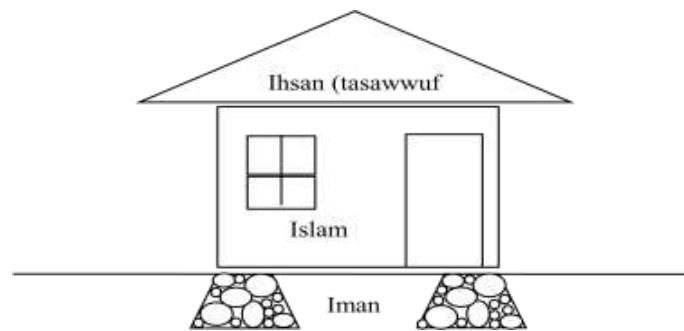


Figure 1. Description of the relationship of faith, Islam and Ihsan

From the picture above, faith is the foundation on which the building stands. The stronger the faith, the stronger the building on it, namely Islam and Ihsan. Islam is the part of the house that is between the roof and the foundation, such as walls, doors, windows, and others. Without an Islamic roof, Islam as a building and its contents can be damaged by sunlight, rainwater and other objects. Similarly, faith without ihsan means losing the essence of a house, because a house without a roof cannot be called a house. This means that the two are balanced, interconnected and inseparable. (Triana et al. 2023)

So in introducing the values of Sufism in education, especially religious education, it should not only be limited to religious and Islamic education, but requires spiritual education, namely knowing the presence of God in all areas of life. This can be done with tafakkur programs, mabit, spiritual bathing or intensive dhikr practices, and others. (ILALLAH, ALI, and FAKIH 2022)

However, the task of Sufism in education is to transform students into individuals of piety, good and noble morals and quality worship. The results of education are in the form of results needed to become honest people, istiqamah and tawadh. All of that is seen in the person of the Prophet Muhammad SAW which is essentially manifested in his daily life. (H. R. Rajab 2020)

Especially in his adolescence, Prophet Muhammad SAW was known as a figure called al-Amin, Siddiq, Fatanah, Tabligh, Sabar, Tawakal, Zuhud, which is to do good to enemies and enemies that do no harm or can be uprooted. the right path. The behavior of Prophet Muhammad (peace be upon him) in his life history is a practical form of the Sufi way of life. So the main purpose of Sufism in education is the birth of students with noble morals who will become useful people for others. (Nasrudin 2023)

Based on the above, it can be concluded that the introduction of Sufi values in education, especially religious education, should not only be limited to religious and Islamic education, but requires spiritual education, namely knowledge of the presence of God. in all spheres of life. The main goal of Sufism in education is to produce well-educated learners so that they become useful human beings for others.

b. The State of Education in Indonesia

The ideal expectation of the quality of education is not followed by the simultaneous achievement of the actual quality of educational products. It seems that there is still a deep gap between the ideal and the real. Until now, there are still big problems in the world of education. Mulyasana identified and explained that the biggest challenges faced by the world of education so far are:

- a) The quality of graduates is still low, (b) education has not been able to answer the demands of change and future challenges, (c) education has not been able to prepare students well, (d) education has not been designed to produce true, honest, and professional people, (e) governance is still low, and (f) educator culture and performance are not optimal. (Gani 2020)

The exaggeration of the problems of the world of education is still large, among others, showing the phenomenon of extraordinary cruelty and suffering from creatures who claim or claim to be modern humans, who are actually scholars. This phenomenon is exacerbated by popular exploitation of others, alienation, mutual affirmation of religious truth, misuse of technology for group interests, exploitation of nature by popular rulers which leads to the destruction of ecosystems. (Muttaqin 2020)

Socio-cultural changes also cause current social problems that are increasing day by day both qualitatively and quantitatively. Contemporary social issues that become special problems in the world of education include democratization, justice, human rights, pluralism and multiculturalism, gender issues, poverty, racial issues, national morality (morals) etc. These social problems are inevitably closely related to religious aspects taught or implied in existing religions, especially Islam. (Nafi'a, Naufal, and Gumiandari 2022)

Global problems that attract the attention of all parties, as well as social phenomena that arise in the form of crime, fraud, and vandalism are problems that must be found solutions. Religion with its various dimensions, spiritual and theological values and doctrinal teachings, is an alternative solution to the problem. This means that the role of religion in dealing with these problems is a very strategic and decisive force. (Elvira 2021).

Based on the explanation above, it can be concluded that the development of state education is not only emphasized on the development of the physical, material fields, but more on the development of mental and spiritual fields that are usually realized. In the form of educational development oriented towards achieving common goals. In other words, Sufism values are a systematization of solving educational problems that do not have nuances of spirituality. *The Role of Sufism in Education*

So far, we understand that Sufism is only a way for humans to get closer to Allah SWT through all kinds of worship rhythms such as repentance, dhikr, sincerity, zuhud and others. People view Sufism more simply to seek peace, tranquility, and happiness of true humanity in the midst of worldly life that does not have a specific direction and purpose. Sufism is very important because it is the foundation of education that aims to achieve happiness in the world and the hereafter. (Kurniawan 2020)

The task of Sufism in education is to transform humans into pious individuals with good and noble morals and quality worship. The results of education are the results required of a simple, honest, firm and humble person. All of this is seen in the person of the Prophet Sallallahu 'alaihi wa sallam which is essentially manifested in his daily life. (Asnawi 2022)

Sufism views that are no less important to be realized in the world of education are problems of psychology, civility and morality. Psychology conveys knowledge between teachers and students, this greatly affects one's success in mastering science. This means that with the help of knowledge, a person can evaluate his knowledge well and apply his knowledge in everyday life. (Taufiqur Rahman 2019)

Sufism wants balance in life, including in the world of education. The orientation of education must be balanced, not only in the pursuit of worldly material superiority, but also in the attainment of spiritual things outside of it. Education should avoid dichotomizing the knowledge it teaches, which means a balance between eternal knowledge and acquired knowledge, because everything is integral and comes from the All-Knowing. In addition, education must also pay attention to the areas developed by students, not only in the cognitive area, but also in the psychomotor area and especially in the affective or self-esteem area. Because man is a perfect being outwardly and inwardly. (Asnawi 2022)

Thus, the purpose of education is not much different from the concept of Sufism, namely the creation of two main dimensions of human self. It is the dimension of vertical submission to the Creator and the dimension of horizontal dialectics to others and their environment. Therefore, the realization of educational goals requires material content and educational processes that help develop human potential (fitrah) (students) in order to express all their potential.

CONCLUSIONS AND RECOMMENDATIONS

The role of Sufism in the moral development of schoolchildren is considered indispensable. The results of studies and discussions show that Sufism is not just a means to bring people closer to Allah SWT. Even Sufism wants balance in life, including education. The orientation of education must be balanced, not only in the pursuit of worldly material superiority, but also in the attainment of spiritual things outside of it. Education should avoid dichotomizing the knowledge it teaches, which means a balance between eternal knowledge and acquired knowledge, because everything is integral and comes from the All-Knowing.

The Sufism education model emphasizes the role of *ihsan* in actions that then create good morals. Sufism that reaches an esoteric level gives birth to morality as a tool of psychological and social control of the educated. Without this educational model, the world of education will be inhabited by a group of "animals" who do not understand the nature of the meaning of life itself. In this regard, noble moral values should be embodied in education, especially in the midst of the current climate of spiritual drought.

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