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THE INFLUENCE OF TASAWUF IN IMPROVING STUDENTS' ACTIONS AND MORALS

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ABSTRACT

Sufism or what is also known as Sufism is a teaching about how to purify the soul, clear morals, and build the inner and outer body to be able to obtain eternal happiness. This article aims to determine the influence of Sufism in improving student morals and morals. The research method used is qualitative with library research and interviews. The results of this research are that students will be able to contribute progressively because the moral values of Sufism have formed good character. In this context, Islamic universities will be able to become agents of change in society, not only in the context of education and learning, but also character values originating from the Islamic dimension, namely Sufism.

INTRODUCTION

Human nature shows that humans have three main dimensions, namely body, mind and spirit. Education is all efforts to maintain and develop all human nature (insankamil). In the Islamic view, insankamil is broadly defined as the individual of the Muslim community, which is manifested in his or her relationship with God, with all humans, and with the surrounding environment in a good, positive and constructive manner. The Government of the Republic of Indonesia, in facing the era of globalization, has conceptually planned to improve the quality of human resources. This is stated in the 1998 GBHN which reads "Improving the quality of human resources as the main actors in development who have the ability utilise,develop and master science and technology and remain based on motivation and control,

faith and devotion to God Almighty. From this concept it can be seen that students not only prioritize moral education but also prioritizes healthy physical education, intelligent thinking, and quality spiritual education. Currently, the world of education seems to be increasingly trying to increase the potential of human intelligence. IQ has become an "absolute benchmark" in seeing the level of human progress.

Currently Indonesia is plunged into a crisis of character and morals, this can beseen in three aspects; first, an integrity crisis that gives rise to corrupt behavior; second, weak work ethic, creativity and national competitiveness; third, loss of social solidarity and politeness (Zubaedi, 2017: 47). In line with this, this character crisis also spread to students, for example a student (RS) who had the heart to kill his lecturer (NL) at a college in Medan, North Sumatra died in 2016 (news.detik.com, Monday 02/05/2016). Then in 2017, a student in Jakarta was arrested by the police because he was involved in a drug case whose initials were ABS and found 105 grams of crystal methamphetamine and 40 ecstasy pills (news.detik.com, Monday 21/08/2017). These cases are the tip of the iceberg which, if investigated, will reveal many other cases, for example, promiscuity, brawls and various other forms of criminal acts. However, these two cases indicate that it is necessary to develop Islamic character in students in the learning process.

Higher education as one of the educational environments is a place for the formation of student character, which can clearly be done by providing Sufism Moral learning as a course. Therefore, it is not an exaggeration when the Law on the national education system emphasizes the importance of character formation, namely that national education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop potential students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (National Education System Law, 2003)

Studies on moral education or character formation in higher education have not been carried out much but several authors have, for example Nugraha, (2015) who pushed the concept that it is appropriate for all subjects or courses taught at PTKIN to students, which in this case aremust becontains the content of noble moral education. Then Nugroho, (2017) who prefers a humanist-religious approach in the strategy for implementing character education

learning is carried out through emphasizing lecture socialization.Building harmonious, humanist and religious relationships, kinship, prioritizing compassion, positive habits, building a mindset student,meaningful learning, lecturers as the living model, and integration of Islamic teaching values.

Learning Sufism morals contributes to the ability to overcome problems or fighting power in achieving success (adversity quotient). This is proven by the formation of optimistic attitudes and behavior, self-confidence, being able to be big-hearted, being able to withstand reproach, having big dreams, accepting criticism and being able to achieve targets (Munawaroh, 2017). From the background above, research on the formation of student character through learning the Morals of Sufism in higher education becomes important. Because the material in the Morals of Sufism course contains concepts and good qualities that can be practiced in everyday life. Students who have studied the Morals of Sufism will be stimulated psychologically and will have their souls touched Andimplement these qualities in real life. Even further, this trait can be transmitted to other people and the wider community.

METHOD RESEARCH

This study uses a qualitative method . According to Sugiyono (2010:205) Qualitative research is research about research that is descriptive in nature and tends to use analysis. Process and meaning (subject perspective) are more demonstrated in qualitative research. The techniques used are interviews and using literary sources.

RESULT AND DISCUSSION

RESULT

The results of the interview conducted by researchers with one of the UIN-North Sumatra students were: Interview Researcher Regarding the Influence of Sufism Student Morals and Morals: This research aims to understand influence of Sufism improving student morals and morals. First, can you explain what you understand about Sufism? Student: Sufism, as I understand it, is the science of purifying the human soul and heart to achieve closeness with Allah SWT. Sufism teaches us to live simply, ascetic, patient, and always grateful to Allah.

Student: I am interested in Sufism Because want toimprove the quality of my life, both spiritually and morally. I want to be a better person and closer to Allah. Researcher: In your opinion, how does Sufism help improve your character and morals Student: Sufism helps

me to be more introspective and recognize my shortcomings.Sufism also taught me to always be grateful for what I have and to be more patient in facing life's trials. Apart from that, Sufism also helps me to be more disciplined and responsible in carrying out my worship and daily activities.

Researcher: Can you tell me a concrete example of how Sufism helps you in your daily life Student: I used to get angry and offended easily. However, after studying Sufism, I learned to better control my emotions and be patient in facing difficult situations. Sufism also helps me to focus more on studying and completing my assignments. Researcher: In your opinion, what are the benefits of studying Sufism for other students? Student: I believe that Sufism can benefit everyone, including students. Sufism can help students to improve their morals and morals, so that they can become better individuals and be more useful to society. Researcher: Accept ontime and information Student: You're welcome.

DISCUSSION

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Sufism can benefit everyone, including students. Sufism can help students to improve their morals and morals, so that they can become better individuals and be more useful to society. Researcher: Accept ontime and information Student: You're welcome.From the interview above, it can be seen that Sufism not only teaches religious rituals, but also equips students with spiritual values that can form noble morals. Through purifying their souls, approaching themselves to Allah SWT, and controlling their desires, students can become moral individuals and contribute positively to society.

Sufism and morals have a close relationship and complement each other. Sufism is a spiritual foundation for the development of noble morals, while morals are a manifestation of the purity of the soul achieved through Sufism. The application of Sufism teachings through education, practice and spiritual guidance can help individuals

The Role of Sufism in Fostering Student Morals

Students as the nation's next generation have a responsibility to build a moral and civilized civilization. In facing increasingly complex moral challenges, Sufism offers solutions through moral development. This paper reviews the important role of Sufism in forming the character of students with noble morals, including:

1. Purification of the Soul: Cleansing Oneself from Disgraceful Characteristics and Cultivating Praiseworthy Characteristics
2. Sufism emphasizethe importance of purifying the soul (tazkiyatun nafs). This means cleansing oneself of despicable qualities such as pride, greed, and envy. This process is carried out through:
3. Muhasabah: Self-Introspection to Recognize Weaknesses and Weaknesses Muhasabah means self-introspection or self-reflection Alone. This practice is carried out by examining oneself, examining shortcomings and weaknesses, and evaluating the actions that have been carried out. Muhasabah can be done periodically, such as every day, every week, or every month. Benefits of muhasabah:
    a. Increase self-awareness
    b. Recognize lack Andpersonal weakness
    c. Motivating self Forto be better
    d. Strengthen feelings of gratitude for the blessings of Allah SWT
4. Muraqabah: Protecting oneself from actions that Allah SWT has forbidden, even

though no one is watching

Muraqabah means protecting yourself from actions that are prohibited by Allah SWT, even though no one is watching. This practice is based on the awareness that Allah SWT always watches over every human action. Muraqabah helps people to always behave well and avoid committing sins. Benefits of muraqabah:

a. flavorAfraidto Allah SWT
b. Strengthen faith and piety
c. Avoid self fromsinful act
d. Grow flavorEmbarras sedto Allah SWT

Sufism encourages students to build a close relationship with Allah SWT. This can be achieved through various practices, including:

1. Dhikr: Remembering Allah SWT All Day Long

Zikr literally means "remembering." In the context of human relations with Allah SWT, dhikr means remembering Allah SWT continuously, both verbally and in the heart. Remembrance can be done in various forms, including: Say the sentence of monotheism: La ilaha illallahMuhammadur Rasulullah (There is no god but Allah and Muhammad is the messenger of Allah)

a. Say sentence: Subhan Allah(Glory be to Allah), Alhamdulillah (Praise be to Allah), and Allahu Akbar (Allah is Greatest)
b. Read the Koran and pray
c. Remembering the infinite blessings of Allah SWT

Zikr has many benefits, including:

a. Calms the heart and soul
b. Give strengthface life's challenges
c. Strengthen faith and piety
d. Get closer toAllah SWT

5. Contemplation: PonderThe Greatness of Allah SWT. Contemplation (tadabbur) means contemplating and thinking something in depth. In the context of human relationship with Allah SWT, contemplation means contemplating the greatness and majesty of Allah SWT, His creation, and the meaning of life. Contemplation

can be done by:

a. Think about Andcontemplating the creation of Allah SWT which spreads widely in the universe
b. Reflect on the meaning behind events that occur in life
c. Meditate on the verses of the Koran and look for wisdom in them

Contemplation will bring humans to a deeper awareness and understanding of the greatness of Allah SWT. This will bring humans closer to Allah SWT and increase feelings of gratitude for all the blessings given.

In the context of human relations with Allah SWT, mujahadah means struggling spiritually to always obey Allah SWT and stay away from His prohibitions. Mujahadah can be done by:

a. Carry out worship sincerely and earnestly
b. Stay away prohibition AllahSWT, even though it's heavy
c. Train yourself to have noble character
d. Withhold weather lust AndSatan's temptation

Mujahadah is a lifelong struggle life Whichrequires and sincerity. However, with mujahadah, humans can achieve victory and happiness in this world and the hereafter. By getting closer to Allah SWT, students will always feel watched over and looked after by Him. This will be a strong motivation to behave well and have noble character. Controlling Lust: Achieving Peace of Mind and Commendable Morals

Uncontrolled lust can encourage someone to commit acts that are detrimental to themselves and others. Sufism teaches how to control lust through:

1. Riyadhah: Training Yourself to Achieve Spiritual Perfection Riyadhah means training oneself to achieve spiritual perfection. This is done in various ways, such as:
    a. Fasting: Refraining from eating and drinking, as well as other desires, to improve obedienceto Allah SWT and practice patience.
    b. Sunnah prayers: Perform sunnah prayers in addition to the obligatory prayers to increase closeness to Allah SWT.
    c. Dhikr: Remembering Allah SWT continuously with your tongue and heartsoothes the soul and strengthens faith.
    d. Read Al-Qur'an:Study and understand the verses of the Koran to

get guidance and guidance in life.

2. Qana'ah: Accepting and being grateful for all the blessings of Allah SWT

   Qana'ah means accepting and being grateful for all the blessings of Allah SWT, both small and many. People who are qana'ah never feel Whichit jealous or envious of other people, and always feel they are enough What has. Benefits of qana'ah:

   a. Eliminate feelings of envy and envy
   b. Grow flavor I'm gratefuland content
   c. Feel peace of mind and happiness
   d. Strengthenconnectionwith Allah SWT

3. Zuhud: Not Bound to the World

   Zuhud means not being tied to the world and prioritizing the afterlife. People who are ascetic do not pursue worldly possessions and pleasures excessively, and always remember that the life of this world is only temporary. Benefits of asceticism:

   a. Eliminate feelings of love and attachment to the world
   b. Focus self onthe true purpose of life
   c. Makes it easierself Fordo good deeds
   d. Acquire happinessthe real thing

By controlling lust, students will achieve peace of mind and avoid harmful actions. This condition will make it easier for them to have noble character in all situations.

CONCLUSION

Based on the discussion above, it can be concluded that Sufism not only teaches religious rituals, but also equips students with spiritual values that can form noble morals. Through purifying their souls, approaching themselves to Allah SWT, and controlling their desires, students can become moral individuals and contribute positively to society Sufism and morals have a close relationship and complement each other. Sufism is a spiritual foundation for the development of noble morals, while morals are a manifestation of the purity of the soul achieved through Sufism. The application of Sufism teachings through education, practice and spiritual guidance can help individuals develop noble morals and achieve spiritual perfection

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