



Vol 1 No 2 2024

INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND SOCIAL SCIENCES

Email: internationalislamicocial@gmail.com

Home Page: <https://jurnal.asrypersadaquality.com/index.php/ijiss>

THE IMPORTANT ROLE OF IMAL TASAWUF IN STUDENTS

M. Irgi Abdillah, Alwi Alamsyah

irgiabdila@gmail.com, alwialamsyahlubis@gmail.com

¹²³Universitas Islam Negeri Sumatera Utara, Indonesia

ABSTRACT

KEYWORDS

Role, Akhlaki
Sufism, Student

ARTICLE INFO

Accepted: 1 Juni 2024

Revised: 29 Juni 2024

Approved: 30 Juli 2024

This research explores the important role of moral Sufism for students in the context of higher education. The introduction discusses the challenges facing modern students and the need for character development and spiritual resilience. The aim of the research is to evaluate the impact of moral Sufism on emotional balance, positive character formation and spiritual resilience in students. The research method used is literature study, by analyzing relevant literature in the field of moral Sufism and higher education. The findings show that understanding the values of moral Sufism makes a significant contribution in creating students who are more emotionally balanced, have noble character, and have strong spiritual resilience, despite facing challenges in its implementation in the campus environment.

INTRODUCTION

Moral Sufism, which is also known as Sunni Sufism, has an important role in forming noble morals in individuals, including students. Moral Sufism is a combination of Sufism and moral science, which focuses on improving human morals through certain methods formulated by the Salaf al-Salih scholars. In the context of education, moral Sufism very relevant because it allows students to develop good and ethical character, so that they can become agents of positive change in society

In the modern era, students are faced with various challenges and pressures that can influence their behavior and activities. Therefore, it is important for them to have noble and ethical morals, so that they can be a good example for the surrounding community. Moral

Sufism can help students develop these morals through teachings such as takhalli (emptying oneself of despicable qualities), tahalli (filling and getting used to praiseworthy qualities), and tajalli (the revelation of the Divine Nur as the qualities disappear. negative humanity).

Research conducted by R. Mutiya shows that understanding moral Sufism material has a significant influence on avoiding shopaholic attitudes among students majoring in Islamic Religious Education class of 2016. This shows that moral Sufism can help students i In the educational context, moral Sufism is very important because it allows students to develop good and ethical character. Therefore, it is important for universities to integrate moral Sufism in the educational curriculum, so that students can develop noble and ethical morals. In this way, students can become agents of positive change in society and become good examples for the surrounding community.

In Islamic studies, Sufism is one of the spiritual dimensions of Islamic teachings. This is because Sufism requires deepening knowledge and is even a spiritual experience. However, some Muslims view the teachings of Sufism as outside the path of Islam, namely that Sufism is a teaching that is outside Islamic teachings. However, others view Sufism as an integral part of Islamic teachings and therefore needs to be studied carefully.

In the midst of a societal situation that tends to lead to moral decadence, the symptoms of which are starting to appear now and the negative consequences are starting to be felt in life, the problem of Sufism is starting to get attention and its role is required to be actively involved in overcoming these problems. The occurrence of forest fires with all their detrimental consequences, the practice of abortion, rape, murder, fraud, drug abuse, promiscuity which leads to sexual deviant behavior, hoarding of wealth with its impact leading to social inequality, wasted The waste of issues of justice and so on stems from the filth of the human soul, namely a soul that is far from God's guidance, because it never tries to approach Him.

To overcome this problem, Sufism has the potential and authority, because Sufism is intensively developed on ways so that a person always feels the presence of God within him. That way. He will be embarrassed to do it Moral Sufism, as one of the main branches of Sufism studies, has an important role in shaping the character and personality of students in the fast-paced and challenging modern era. Moral Sufism, which emphasizes the development of morality and spiritual ethics, can be a strong foundation for students in facing the complexities of campus life and society at large. In the context of higher education, students are often faced with academic, social and emotional pressures that can disrupt the balance of their lives.

Through learning and appreciating moral Sufism, students can obtain guidance to live a more balanced, harmonious and meaningful life. Values such as patience, sincerity, humility and compassion taught in moral Sufism can help students to develop positive attitudes and behavior, both in the academic environment and in their social interactions. Apart from that, moral Sufism also encourages students to always improve themselves and get closer to God, which in turn can increase their mental and spiritual resilience.

Thus, moral Sufism not only functions as a moral guideline but also as a source of inspiration and motivation for students to become better and more dignified individuals in their personal and professional lives. The integration of moral Sufism values in the higher education curriculum can also play a role in forming a young generation who is not only intellectually intelligent but also wise and has noble character, who is ready to contribute positively to the progress of society and the nation.

METHOD RESEARCH

Research methods include five parts, namely approaches and methods, types of data and data sources, data collection techniques, data analysis techniques, and time and place of research. This research uses qualitative methods by applying descriptive analysis methods. Internal sources for this research include Sufism, controversy and philosophical fasawuf in Indonesia. External sources, namely this research, include references related to the main topic sourced from articles, books and other research documents. Data collection techniques in this research were carried out through social media studies and literature studies. Research methods present as an effort to test as science Knowledge, such efforts by using the scientific method. In An order to keep science at a time of scientific cost Conducting research.1 Thus the research is a testing Science by scientific method procedure. In this study an examination of concepts And theories of various literature, journals and books. Building up a concept and Theory is the basis of library study or library study. Studies Library is an obligation in academically with a purpose to Developed out of both theoretical and practical aspects Sukardi (2013: 89)

RESULT AND DISCUSSION

RESULT

Moral Sufism emphasizes the development of qualities such as humility, discipline, a sense of responsibility, and compassion. Humility, for example, is a highly valued quality in Islam. The Prophet Muhammad SAW said, "No person will enter heaven in whose heart there

is pride the size of a mustard seed" (HR. Muslim). By developing humility, students learn to respect others, avoid arrogance, and be more open to constructive criticism, all of which are important in academic and professional environments. Discipline is another aspect taught in moral Sufism, which helps students to manage their time and tasks appropriately "For the sake of time. Indeed, humanity is truly in loss, except for those who believe and do righteous deeds and advise each other to the truth and advise each other to patience." This verse emphasizes the importance of filling time with good deeds and being disciplined in carrying out righteous deeds. A sense of responsibility is also a quality emphasized in moral Sufism. Students are taught to be responsible for their actions and decisions, both inside and outside the classroom. The Hadith of the Prophet Muhammad SAW stated, "Each of you is a leader, and each of you will be asked responsibility for those he leads" (HR. Bukhari and Muslim). Through this understanding, students become more aware of their roles and responsibilities in society, encouraging them to act with integrity and honesty.

Compassion and concern for others are also important values in moral Sufism. The Qur'an in Surah Al-Hujurat verse 13 states, "O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the most noble of people among you in the sight of Allah is the most pious of you. Indeed, Allah is All-Knowing, All-Knowing." This verse teaches the importance of compassion and respect for differences, as well as building harmonious relationships with fellow humans. By internalizing the teachings of moral Sufism, students not only become intelligent and academically skilled individuals, but also become individuals with noble and wise morals, ready to make a positive contribution to society. public. This positive character formation makes them more empathetic, tough and responsible, which is very necessary in building a better and more civilized civilization.

DISCUSSION

Implementation of Moral Sufism Values on Campus

Implementing moral Sufism values on campus involves various strategies and methods to improve students' morals and morals. The following are several implementations of moral Sufism values carried out on campus:

1. Habit of dhikr for fardhu prayers: Dhikr is done after lessons are finished, either daily or twice a week, depends the system. This dhikr helps students increase their awareness and perfection of soul and avoid despicable morals.

2. Uswatun khasanah or role models: Educators is expected to be a good example for students. They must have commendable qualities and practice them values Moral Sufism in everyday life.
3. Deepening Sufism through education: The education provided on campus includes material on aqidah, morals and psychological psychology. In this way, students can understand and apply the values of moral Sufism in everyday life.
4. Toriqoh: Toriqoh qodiriyah wanaksbandiyah is a program that can only be taken by students who meet the requirements. This Toriqoh helps students increase their awareness and perfection of soul and avoid despicable morals.
5. Mudhakarrah: This method is used in scientific discussions and to hone students' abilities. This Mudhakarrah helps students discuss and share experiences as well
6. increase awareness and perfection of the soul.
7. Developing a Sufism moral values program: This program includes formal Islamic school, Diniyah, learning informal, and toriqoh. This program helps students in improve morals and morals and avoid bad morals.
8. The implementation of moral Sufism values on campus aims to improve students' character and morals and avoid despicable morals. In this way, students can live better and be safe in this world and the afterlife.

Contribution to Student Spiritual Resilience

Moral Sufism has a significant contribution to the spiritual resilience of students, helping them face various life challenges with calm and deep confidence. Spiritual resilience, that is The hadith of the Prophet Muhammad SAW also strengthens this concept, as narrated by Muslim: "How amazing is the case of a believer. Indeed, all his things are good for him. If he finds pleasure, he is grateful, and that is good for him. If he is faced with difficulties, he is patient , and that was good for him."

Challenges in Implementing Moral Sufism

Moral Sufism, as part of Islamic education, has an important role in forming individuals who are intelligent, pious and have noble morals. However, the application of Akhlaki Sufism to students can face several challenges. Here are some commonly encountered challenges:

1. Lack of Awareness: Many students do not understand importance Moral Sufism in everyday life. They do not realize that Moral Sufism is not only about religious teachings, but also about how they can become better individuals and closer to Allah SWT.
2. Limited Facilities: Facilities available in the lecture environment, such as places of worship and Islamic books, can be supporting factors in implementing Akhlaki Sufism. However, limited facilities can be an obstacle
3. implementlearning Moral Sufism.
4. Lack of role for Student Activity Units (UKM): Lack of role for UKM in organizing activity-activities related to Akhlaki Sufism can be an obstacle in Develop moralsstudent. UKM can act as a mediator between lecturers and students in developing better morals.
5. Lack of Lecturer Awareness: Lecturers who do not understand the importance of Akhlaki Sufism in Islamic education can be an obstacle in development moralsstudent. Lecturers must have the awareness that Akhlaki Sufism is not only about religious teachings, but also about how they can become better individuals and closer to Allah SWT.

Lack of AwarenessStudents Themselves: Students who do not understand the importance of Moral Sufism in everyday life can become an obstacle in developing morals themselves. They must have the awareness that Akhlaki Sufism is not only about religious teachings, but also about how they can become better individuals and closer to Allah SWT. may face several challenges. However, with awareness and an active role from lecturers, students and the community, the application of Akhlaki Sufism can be more effective in forming individuals who are intelligent, pious and have noble morals.

The application of moral Sufism to students faces various complex challenges, both from an internal and external perspective. One of the main challenges is the lack of understanding and awareness of the importance of moral Sufism among students themselves. Many students may consider Sufism as something ancient or irrelevant to modern, fast-paced and pragmatic life. This is exacerbated by the tendency of some students to focus more on academic and career achievements without considering importancespiritual and moral development. In addition, resistance from some teaching staff and educational institutions is also an obstacle, especially if they do not see the direct value or practical benefits of integrating moral Sufism into

Another challenge is limited resources and institutional support. Implementation of programs that focus on teaching Sufism moral requires competent and experienced teaching staff in this field, as well as teaching materials that are appropriate and interesting for students. However, educational institutions often do not have enough resources or do not give sufficient priority to the development of such programs. Apart from that, there are also challenges in adapting moral Sufism teaching methods to the needs and characteristics of today's young generation. An approach that is too theoretical or rigid may be less effective in attracting the interest of students who are more accustomed to practical and interactive approaches. The social and cultural environment also plays an important role in this challenge. Students live in a society that is often The rapid development of technology and information also presents its own challenges. On the one hand, technology can be used as a tool to spread the teachings of moral Sufism more widely and effectively, for example through social media, applications or online learning platforms. However, on the other hand, easy access to information also makes students more vulnerable to negative influences that can divert their attention from spiritual and moral values. Overall, the challenges in applying moral Sufism to students require a holistic and holistic approach collaborative. Efforts are needed from various parties, including educational institutions, teaching staff, students and communities, to create an environment that supports spiritual and moral development. This can be done through providing interesting training programs and workshops, integrating Sufism values in various aspects of campus life, as well as promoting these values through various media and activities that are close to student life. Thus, even though the challenges faced are quite large, through cooperation and strong commitment, the application of moral Sufism can make a significant contribution in forming the character of students who have noble morals and have strong spiritual resilience.

CONCLUSION

The conclusion from these results and discussion confirms the important role of moral Sufism in forming character and spiritual resilience student. Through understanding the values of moral Sufism, students can achieve better emotional balance, which helps them manage academic and social stress and pressure more effectively. Values such as patience, sincerity, humility and discipline, which are taught in moral Sufism, have been proven to be able to shape students' positive character, making them more responsible, empathetic and with high integrity.

Implementing these values in campus life, despite facing various challenges such as lack of institutional support and resistance from some students and staff, can have a significant impact in creating a highly moral and inclusive academic culture. Moral Sufism also makes a major contribution to students' spiritual resilience. Teachings about closeness to God, self-introspection, and controlling desires help students to remain strong and steadfast in facing various life trials. The spiritual practices taught in Sufism, such as dhikr and evening prayers, strengthen their relationship with God and increase their sense of calm and optimism in living their lives. Moral Sufism provides a strong foundation for students' self-development, making them individuals who are not only intellectually intelligent but also emotionally and spiritually mature. Therefore, efforts to integrate the teachings of moral Sufism in higher education need to continue to be encouraged and developed, even though the challenges that exist are quite large. Through solid cooperation between various parties, the values of moral Sufism can be more effectively instilled in the lives of students, producing a generation that has noble character, is tough, and is ready to contribute positively to society and the nation.

REFERENCES

- Fitri Rahmawati, AHmad Shofiyul Himami. "Sufism as a Therapy for the Problems of Modern Society." *Irsyaduna:JournalStudies Student Affairs*1, no. 2 (2021):
- Fuady, Rifa Hazim Rustam. "Islamic Education, Sufism, and the Challenges of the Society 5.0 Era." *BESTARI Journal of Islamic Education Studies* 18, no. 2 (2021):
- Kurniawan, Asep. "The Role of Sufism in Moral Development in the World of Education in the Midst of the Spirituality Crisis in Modern Society." *Yaqzhan* 2, no. 01 (2016):
- Lubis, Dwi Muthia Ridha. "The Concept of Akhlaqi Sufism Thought." *Islam & Contemporary Issues* 1, no. 2 (2021):
- Mannan, that's it. "The Essence of Moral Sufism in the Era of Modernization." *Aqidah-ta: Journal of Aqidah Science* 4, no. 1 (2018).
- Muttaqin, Muhammad. "The Urgency of Sufism in the Study of Islamic Education." *Journal of Islamic Studies Vol 3 No.1*, no. 01 (2022):

Sufism Values in the Moral Development of Santri at the Miftahul Huda Islamic Boarding School in Gading Malang." *Al-Musannif* 2, no. 1 (2020):