

THE ANALYSIS OF SUFISM MORALS COURSE EFFECT ON THE ATTITUDE OF THE STUDENTS IN THE ISLAMIC ENGLISH EDUCATION STUDY PROGRAM

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ABSTRACT

This study aims to analyze the influence of Sufism morals (Akhlak Tasawuf) courses on students' attitudes in the Islamic English Education Study Program. This research uses a qualitative approach and analyzes data from library sources. The results show that Sufism morals attitude courses positively influence student attitudes, increasing spiritual awareness and sensitivity to moral values. This finding highlights the importance of integrating Sufism morals and moral education into the curriculum to strengthen students' character and morality. Overall, this study provides a deep understanding of the role of Sufism morals attitude courses in shaping students' attitudes and values in the context of Islamic English education.

Keywords: Sufism morals Attitude, Student Attitude, English prospective teacher

Received: 05-05-2024	Revised: 15-07-2024	Accepted: 04-09-2024
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INTRODUCTION

This research aims to explore the influence of the Sufism morals course on the attitude development of students enrolled in the English Language Education study program as future educators. Attitude in the educational context is becoming increasingly important, given teachers' role not only as transmitters of material but also as examples and moral guides for students. Today, there is increasing awareness of the importance of morality and attitude values in education. However, studies that specifically explore the influence of Sufism moral teachings on the attitude of prospective teacher students are still limited.

Previous studies often highlight the influence of religious teachings in shaping individual character and morals, but research focusing on Sufi morals and education remains relatively limited. Therefore, more in-depth research is needed

to understand how Sufi moral principles can influence attitudes in educational contexts. This research can provide new insights into the importance of integrating Sufi moral teachings into the educational curriculum to develop prospective educators who are more attitude-aware. Thus, this research aims to contribute to the holistic development of future generations of educators

METHOD

This study uses a qualitative approach with a literature review analysis. Data were collected by analyzing library resources relevant to the research topic. Inclusion criteria are set to select the most relevant and high-quality sources for understanding the influence of Sufism moral courses on student attitudes. The data were then analyzed thematically to identify emerging patterns and themes. The conclusions and implications of the findings are obtained by synthesizing the results of the analysis. This research approach was chosen because it allows the researcher to gain a comprehensive understanding of the phenomenon being studied by exploring extensive and reliable sources.

RESULTS AND DISCUSSION

This study found significant results related to the effect of the Sufism morals course on students' attitudes in the Islamic English Education Study Program. Analysis of the research data shows a significant increase in spiritual awareness and sensitivity to attitude values among students who follow Sufism morals courses. This shows that Sufism moral education plays an important role in shaping students' attitudes and values in the context of Islamic English education.

The discussion of this study's results highlights the important implications of integrating Sufism moral education into the Islamic English Education Study Program curriculum. By strengthening students' character and morality, Sufism moral education can help create a conducive learning environment and support students' holistic development. The practical implications of this study also emphasize the need to develop a comprehensive, structured Islamic English education course program that addresses students' moral and spiritual development. Thus, it can be concluded that the Sufism morals course makes an important contribution to building students' attitudes and values in the context of Islamic English education.

1. Improving discipline

The development of spirituality and morality also emphasizes the importance of self-discipline. Discipline is also connected to the character, while the character is a comprehensive (universal) human attitude values covering all human activities, both to God, as well as with himself, with the

people around him, and even with his environment, which is sourced from thoughts, feelings, attitudes, words, and actions based on religious norms, laws, culture, manners, and customs. Discipline is a reflection of noble morals, while morals, according to language, refer to universal human traits, temperament, character, habits, and regularity of both praiseworthy and despicable traits.

Sufi teachings on morals also help students build daily discipline habits such as fasting, dhikr, praying on time, and others. Adherence to class schedules, doing assignments on time, and regularity in learning are reflections of discipline. Students who internalize these values tend to improve their academic productivity and the quality of their work. In Sufi morals, discipline begins with self-control (*mujahadah*). *Mujahadah* involves an earnest effort to fight against negative desires and habits that can hinder spiritual development. This process includes practices such as fasting, dhikr, and performing regular acts of worship. For example, fasting teaches individuals to control desires and cravings, while dhikr directs the mind and heart to Allah, thereby increasing awareness and concentration in every action.

In addition, Sufi morals also emphasize the importance of time and regularity (*intizam*). In the life of a Sufi, time is considered a trust that must be well guarded. Therefore, a Sufi will try to use time well through useful and meaningful activities. The habit of performing worship at predetermined times, such as the five daily prayers, helps individuals form an organized and disciplined lifestyle. The discipline developed through Sufi morals also includes obedience to rules and social responsibility. A Sufi is taught always to do good and maintain trust, both in relationships with Allah and with fellow humans. In education, a teacher who adheres to Sufi moral values will carry out their duties and responsibilities with dedication and integrity. They will arrive on time, prepare teaching materials well, and carry out the learning process with full seriousness.

Furthermore, Sufi morals teach the importance of sincere intentions in every action. Discipline built on sincere intentions will be stronger and last longer, because it is done not merely to gain praise or reward, but as an act of devotion to God. Thus, every act of discipline becomes part of worship and a means of approaching Him.

Overall, the development of discipline from the perspective of Sufi morals involves self-control, regularity, obedience, and sincere intentions. Through this approach, discipline becomes not only a beneficial habit but also a means of achieving closeness to Allah and improving oneself. Discipline is also essential in the teaching profession because being a role model for students allows for an organized and conducive learning environment. In an effective

teaching and learning process, discipline is also an important skill that helps teachers manage the classroom.

2. Development of empathy and tolerance.

Tasawuf morals teach compassion, respect for others, and the importance of building harmonious relationships. Students who study and apply these teachings tend to have higher levels of empathy and tolerance. They become more sensitive to others' feelings and needs and are better able to understand and appreciate differences. Furthermore, implementing structured character education programs plays a crucial role in instilling tolerance among learners (Hermawan & Azizah, 2023). In the teaching profession, empathy and tolerance are very important. According to Sarwono, attitude reflects a person's feelings of pleasure, displeasure, or neutral (mediocre) feelings toward something. Something can be an object, event, situation, person, or group. If what arises against something is a feeling of pleasure, it is called a positive attitude, while if something is a feeling of displeasure, it is called a negative attitude. If no feelings arise, the attitude is neutral.

Sarwono in Erpinna Sipahutar, Debora Paulina Lumbantobing, Hotlinar Gultom, and Arip Surpi Sitompul (2023) stated that in attitude there are three ABC domains, namely Affection, Attitude, and Cognition. Affect is the feeling that arises (happy, unhappy), Attitude is the attitude that follows the feeling (approach, avoid), and Cognition is the evaluation of the attitude object (good, bad). Empathy in Sufism begins with the purification of the heart (*tazkiyatun nafs*), which is the process of cleaning the heart of negative qualities such as hatred, envy, and selfishness. With a clean heart, individuals are better able to feel others' suffering and happiness. This process also involves *dhikr* (remembering God) and *muhasabah* (self-introspection), which helps individuals become more sensitive to their environment.

A teacher who practices Sufi moral values can feel students' difficulties and needs more easily and provide appropriate help and support. Tolerance, as part of Sufism, teaches acceptance of differences and diversity. In Sufism's moral teachings, every human being is seen as a creation of God with the same rights and dignity. This principle encourages individuals to respect differences in culture, religion, and worldview. A teacher who practices Sufism's moral values will create an inclusive learning environment where every student feels valued and accepted, regardless of background. An empathetic teacher can build strong relationships with students, understand the difficulties they face, and provide the support they need. Tolerance helps teachers appreciate diversity in the classroom, including cultural background, religion, and

students' academic abilities. This creates an inclusive and welcoming learning environment where every student feels valued and supported. In education, developing empathy and tolerance through Sufism has a significant impact. Empathetic and tolerant teachers can build positive relationships with students, which in turn increases students' motivation to learn and their emotional well-being. In addition, teachers who practice empathy and tolerance become good examples for students, teaching them to develop these attitudes in their daily lives.

Developing empathy and tolerance from the Sufi perspective helps individuals, especially teachers, become more sensitive and appreciate diversity. Through this approach, education focuses not only on academic achievement but also on forming noble character and harmonious social relations. Thus, Sufism's morals contribute greatly to forming a more civilized society.

3. Reflective ability

One important aspect of Sufism is self-reflection. Students who engage in reflective practice regularly tend to be better able to evaluate their actions and decisions. Reflection helps students identify personal strengths and weaknesses and understand the impact of their actions on others. This reflective capacity is very important in the teaching profession.

Zakiah, in his paper entitled "Teacher's strategy to foster tolerance among students from different religions at SMA Negeri 3 Tarutung," states that teachers should be able to evaluate themselves without exaggerating to fulfill their role in guiding students. Effective communication and collaboration with others are important, and teachers need to acknowledge both their strengths and weaknesses. Sufi ethics emphasizes that reflection is the first step in purifying the heart (*tazkiyatun nafs*). By cleansing the heart of negative traits such as pride, envy, and hatred, individuals can achieve inner peace and emotional balance. For teachers, having a clean heart allows them to teach sincerely and with full dedication. They can interact with students lovingly, creating a supportive and harmonious learning environment. Reflection also helps teachers continuously improve their teaching methods. By regularly evaluating their performance, teachers can identify areas that need improvement.

Tasawuf also emphasizes the importance of *istighfar*, or asking God for forgiveness, as part of self-reflection. Teachers who admit mistakes and ask for forgiveness more easily achieve inner peace and the courage to improve themselves. This attitude also serves as a role model for students, encouraging

them to admit mistakes without fear and to strive to improve themselves. Teachers who reflect critically on their teaching practices can identify areas for improvement and plan strategies to make their teaching more effective. Reflection also supports teachers' professional development, maintains motivation, and prepares them to face constructive teaching challenges.

4. Confidence in teaching

The Akhlak Tasawuf course provides a strong spiritual and moral foundation for students. This deep understanding of spiritual values gives them greater confidence in carrying out their role as teachers. Students with high self-confidence tend to be more effective teachers, able to face the class confidently and better prepared to overcome various challenges that may arise. This confidence is also important in building relationships with students. Thursan Hakim in Kristina Ene Keu and Nurul Khotimah (2021): Descriptive study of teacher activities in developing self-confidence in group A children at Pelita Permai Kindergarten Sambikereb Surabaya: states that self-confidence is a person's belief in all aspects of his strengths, and this belief makes him feel able to achieve all goals in his life. Someone with confidence is optimistic about doing everything, sets realistic goals, and achieves them successfully. Sufi morals teach the importance of self-development through a deep spiritual approach. A teacher who understands and practices Sufi morals, such as tawakkul (surrendering to Allah), has stronger self-confidence. Tawakkul teaches that after maximum effort, the final result belongs to Allah. This belief provides inner peace and confidence that every effort in teaching will receive guidance and the best results from Allah. Confident teachers are better able to lead the class, handle discipline problems, and inspire students to reach their full potential. In addition, confidence based on moral and spiritual values helps teachers remain steadfast in challenging situations, sticking to principles of attitude and integrity.

5. Holistic character development

Sri Astuti A. Samad (2020), in her journal, *Pembelajaran Akhlak Tasawuf dan membentuk watak pelajar di sekolah menengah Islam*, states that character education, moral education, and value education are the meaning of character education, which aims to develop students' ability to make good and bad decisions. Akhlak Tasawuf also focuses on holistic character development. This includes being humble (Tawadhu'), patient, honest (Shiddiq), and responsible (mas'uliyah). Students who apply these values show positive changes in their daily attitude, both in academic and social contexts. As prospective teachers,

having strong, noble character is a valuable asset. Teachers with good character can inspire students and influence them to develop positive traits as well. Holistic character development also helps teachers to establish positive relationships with colleagues and parents, contributing to a harmonious and productive school environment. These traits not only form a harmonious individual personality, but also play an important role in building good relationships with others. For students preparing to become teachers, these traits are essential for building trust and respect inside and outside the classroom. Organize this section by themes, categories, hypotheses, or research questions.

CONCLUSION

In examining Sufism and character formation in Islamic secondary schools, it can be concluded that this approach plays an important role in strengthening Islamic values and morality among students. With an emphasis on reflection, or self-reflection, as well as a deep understanding of the values of empathy and tolerance, learning Sufi ethics can form individuals who are more sensitive to the needs and diversity in society. To maximize the positive effects of learning Sufism, Islamic educational institutions should integrate this subject into their curriculum with a holistic, application-based approach. In addition, continuous guidance and counseling by teachers and counselors with a background in Sufism can help students apply the values they learn in their daily lives.

Further research is also needed to study the long-term effects of learning Sufism morals on students' character and moral formation in the context of Islamic education. By taking these steps, the Islamic education community can produce a generation that is more moral, empathetic, and tolerant in fighting for harmony and justice in society. For future researchers, it is recommended to continue this research by exploring the influence of Sufi moral learning on students' character formation and attitudes in various contexts of Islamic education. Further research can also expand the scope to explore other factors that affect the effectiveness of Sufi moral learning, including the most effective teaching methods and strategies for integrating Sufi moral values into students' daily lives. In addition, further research can expand the sample to include Islamic high schools across different geographic regions to gain a more comprehensive understanding of the impact of Sufism learning. Thus, further research is expected to provide deeper insight into the important role of Sufism in Islamic education, as well as practical guidance for curriculum development and more effective learning strategies to promote strong character and morality among students.

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