

The Analysis of Sufism morals Morals Course Effect on the Attitude of the Students in the Islamic English Education Study Program

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Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh mata kuliah akhlak tasawuf terhadap sikap mahasiswa Program Studi Pendidikan Bahasa Inggris Islam. Metode penelitian ini menggunakan pendekatan kualitatif dengan analisis data dari sumber pustaka. Hasil penelitian menunjukkan bahwa mata kuliah etika tasawuf memberikan dampak positif terhadap sikap mahasiswa, dengan peningkatan kesadaran spiritual dan kepekaan terhadap nilai-nilai etika. Implikasi dari temuan ini menyoroti pentingnya mengintegrasikan pendidikan moral tasawuf ke dalam kurikulum untuk memperkuat karakter dan moralitas siswa. Secara keseluruhan, penelitian ini memberikan pemahaman yang mendalam tentang peran mata kuliah etika tasawuf dalam membentuk sikap dan nilai mahasiswa dalam konteks pendidikan bahasa Inggris Islami.

Kata Kunci: *Mata Kuliah Akhlak Tasawuf, Calon Guru Bahasa Inggris*

Abstract

This study aims to analyze the influence of Sufism morals (Akhlak Tasawuf) courses on the attitudes of students in the Islamic English Education Study Program. This research method uses a qualitative approach with data analysis from library sources. The results of the study show that Sufism morals attitude courses have a positive impact on student attitudes, with an increase in spiritual awareness and sensitivity to attitude values. The implications of this finding highlight the importance of integrating Sufism morals and moral education into the curriculum to strengthen the character and morality of students. 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*

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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. The presence of attitude in the educational context is becoming increasingly important considering the role of teachers 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 morals 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 that focuses on Sufism morals and education is still relatively small. Therefore, there is a need for more in-depth research to understand how the principles of Sufism morals can influence attitudes and attitude in educational contexts. Through this research, it is hoped that new insights can be found regarding the importance of integrating Sufism morals teachings in the educational curriculum to form prospective educators who are more attitudes 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 was collected through the analysis of library resources relevant to the research topic. Inclusion criteria are set to select the most relevant and high-quality sources in understanding the influence of Sufism morals courses on student attitudes. The data was then analyzed thematically to identify emerging patterns and themes. The conclusions and implications of the findings are obtained through the synthesis of the results of the analysis. This research approach was chosen because it allows the researcher to obtain a comprehensive understanding of the phenomenon being studied through the exploration of extensive and reliable sources..

RESULTS AND DISCUSSION

This study found some significant results related to the effect of the Sufism morals course on the attitude of students in the Islamic English Education Study Program. Analysis of the research data shows that there is 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 the attitudes and values of students in the context of Islamic English education.

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

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.

The teachings of Sufism morals also help form daily discipline habits for students 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 show improvement in their academic productivity and quality. In Sufism 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, Sufism 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 make the best use of time with 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 Sufism morals also includes obedience to rules and social responsibility. A Sufi is taught to always do good and maintain trust, both in relationships with Allah and with fellow humans. In the context of education, a teacher who adheres to the values of Sufism morals 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, Sufism morals teach the importance of sincere intentions in every action. Discipline that is built based on sincere intentions will be stronger and last longer, because it is done not merely to get praise or reward, but as a form of devotion to God. Thus, every act of discipline becomes part of worship and self-approach to Him.

Overall, the development of the discipline from the perspective of Sufism 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 in classroom management.

Development of empathy and tolerance.

Tasawuf morals teach compassion, respect for others, and the importance of establishing harmonious relationships with others. Students who study and apply these teachings tend to have higher levels of empathy and tolerance. They become more sensitive to the feelings and needs of others and are better able to understand and appreciate differences. In the context of the teaching profession, empathy and tolerance are very important. According to “Sarwono, attitude is a term that reflects a person's feelings of pleasure, displeasure, or mediocre (neutral) feelings toward something. Something can be objects, events, situations, people, or groups. 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 the suffering and happiness of others. This process also involves *dhikr* (remembering God) and *muhasabah* (self-introspection) which helps individuals become more sensitive to their environment.

A teacher who practices the moral values of Sufism will be able to feel the difficulties and needs of students more easily, to provide appropriate help and support. Tolerance, as part of Sufism, teaches acceptance of differences and diversity. In the moral teachings of Sufism, every human being is seen as a creation of God who has the same rights and dignity. This principle encourages individuals to respect differences in culture, religion, and worldview. A teacher who practices the moral values of Sufism will create an inclusive learning environment, where every student feels valued and accepted regardless of their background. An empathetic teacher can build good relationships with students, understand the difficulties faced by students, and provide the

necessary support. Tolerance helps teachers to appreciate diversity in the classroom, both in terms of cultural background, religion, and students' academic abilities. This creates an inclusive and welcoming learning environment where every student feels valued and supported. In the context of education, the development of empathy and tolerance through Sufism has a significant impact. Empathetic and tolerant teachers can create positive relationships with students, which in turn increases students' learning motivation and emotional well-being. In addition, teachers who practice empathy and tolerance become good examples for students, teaching them to also develop these attitudes in their daily lives.

The development of empathy and tolerance from the point of view of Sufism helps individuals, especially teachers, to be more sensitive and appreciate diversity. Through this approach, education not only focuses on academic achievement but also the formation of noble character and harmonious social relations. Thus, Sufism's morals make a great contribution to forming a more civilized society.

Reflective ability

One of the important aspects of Sufism is self-reflection or reflection. Students who engage in reflective practice regularly tend to have a better ability to evaluate their actions and decisions. Reflection helps students identify personal strengths and weaknesses, as well as understand the impact of their actions on others. This reflective capacity is very important in the teaching profession.

Zakiyah, in his paper entitled "Teacher's strategy to foster tolerance among students from different religions at SMA Negeri 3 Tarutung," teachers should be able to evaluate themselves without exaggerating to fulfill their role in guiding students. Effective communication and collaboration with others is important, and teachers need to acknowledge both their strengths and weaknesses. Sufism 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 in perfecting their teaching methods continuously. By regularly evaluating their performance, teachers can identify areas that need improvement.

Tasawuf also emphasizes the importance of *istighfar*, or asking for forgiveness from God, 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 is also a role model for students, encouraging them to admit mistakes without fear and always strive to improve themselves. Teachers who do critical reflection on their teaching practices can identify areas that need improvement and plan strategies to improve the effectiveness of their teaching. Reflection also contributes to the professional development of teachers, maintains motivation, and prepares them to face constructive teaching challenges.

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 who have high self-confidence tend to be more effective in teaching, able to face the class with confidence, 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. So someone who has confidence is optimistic in doing everything and has realistic goals and can do it with confidence to successfully achieve the goal. Sufism morals teach the importance of self-development through a deep spiritual approach. A teacher who has a good understanding and practice of the teachings of Sufism 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 to remain steadfast in the face of challenging situations, sticking to attitude principles and integrity.

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, moral education, character education, and value education are the meaning of character education which

aims to develop the ability of students to take and 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 a strong character and noble character is a very valuable asset. Teachers with good character can be inspiring role models for their students, influencing them to also develop positive traits. 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.

CONCLUSION

In examining the learning of 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 Sufic ethics can form individuals who are more sensitive to the needs and diversity in society. To maximize the positive effects of learning Sufism, it is recommended that Islamic educational institutions integrate this subject into their curriculum with a holistic and applicative approach. In addition, the implementation of continuous guidance and counseling by teachers and counselors with a background in Sufism can help students apply the values learned in their daily lives. Further research also needs to be done to study the long-term effects of learning Sufism morals on the character and moral formation of students in the context of Islamic education. By taking these steps, it is hoped that the Islamic education community can produce a generation that is more moral, empathetic, and tolerant in fighting for harmony and justice in society. For further researchers, it is recommended to continue this research by digging deeper into the influence of Sufic moral learning on the formation of students' character and attitudes in various contexts of Islamic education. In addition, further research can expand the scope to explore other factors that affect the effectiveness of Sufic moral learning, including the most effective teaching methods and strategies to integrate Sufic moral values into students' daily lives. In addition, further research can expand the research sample to include various Islamic high schools in various geographic regions to obtain a more comprehensive understanding of the impact of learning Sufism extensively. Thus, further research is expected to provide a deeper insight into the important role of Sufism in Islamic education as well as provide practical guidance for curriculum development and more effective learning strategies in promoting high character and morality among students.

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