

Sufism Approach Management In Fostering Students' Noble Morals

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Abstract.

This research is based on the problem that the social conditions that occur in the community greatly affect life at school, either directly or indirectly, not only in high-level schools. The problems include violations of the norms prevailing in society. The problems that are often encountered are the presence of students who lack respect for the teacher, brawls, violence between other students, pornography and so on. Another thing that is considered to be an influence on student development is the progress of technology and information today, especially the use of social media, infiltration because the maturity and mental readiness of students has not been balanced. Therefore, the implementation of moral development is starting to become a necessity in educational institutions, in finding solutions. This research aims to identify and analyze: (1) Planning, (2) Organizing, (3) Implementation, (4) Supervision, (5) Obstacles in implementation and (6) Solutions to the problem of implementing the Sufism approach in fostering the noble character of junior high school students. This research uses a qualitative approach with a case study method. Data was collected by using triangulation techniques using interviews, document studies, and field observations. The research location is SMP Plus Darussurur and SMP Raodlotul U'lum Bandung. The research subjects were the principal, the head of the plus program and the head of the boarding school and teachers. Analysis is done through data reduction, data presentation, and conclusion drawing. Four important foundations used in this research include theological, philosophical, 6 (six) value systems and theoretical foundations. Then the theory underlying this research is the theory of management, noble character and the theory of tawasuf. The conclusion from this research is that the management approach of Sufism habituation in fostering noble character has been well programmed and shows that there is a common perception from the foundation leadership, school principals, and teachers and students, but in its implementation it has not been effective because it is still found that student behavior is not appropriate. with the demands of the noble character of students.

Keywords: Management, Sufism and noble character.

I. INTRODUCTION

The existence of a nation will be able to stand firmly if the morals of its people are solid, and conversely a nation will collapse if the morals of a nation's society are damaged. A nation that has good/sturdy character comes from individuals who have good morals, and individuals who have good morals are certainly the result of the learning/education process, both formal and non-formal. This is in line with the opinion of the great poet Ahmad Syauqi who once wrote that the foundation and pillar of human life is belief in God and the noble morality of humanity or al-Akhlak karimah (moral and character building). If this is lost and collapsed, then the building of society and the nation will be destroyed. Ahmad Syauqi, the king of Arab poets from Egypt wrote the poem "A nation will exist throughout the ages if noble morality is upheld in it. If it is lost, then the nation is lost. Noble/noble morals include being honest, humble, speaking well, being kind, having patience, spreading love, helping the weak, sincere and others. If this morality no longer exists in the nation and turns into the opposite: lying, arrogant, berating, insulting and demeaning others, pitting each other, making slander, revenge, prejudice and others, then the nation will be destroyed. Morals as part of the rules of life are also a way or way or instructions that aim to guide the formation of a society that has noble character, peace, justice and prosperity. The rules of each society can be different, changing and changing, depending on or in accordance with the space, time, history and socio-cultural system of each. The rules were made as a way and human efforts in realizing goals. So if it turns out that the demands no longer meet the expectations, goals or ideals of humanity, it should be replaced and renewed. If not, then life becomes less or no longer comfortable and happy.

Therefore, the main goal of an educational process must be directed at the formation of noble character, the output of all lines of educational institutions must be able to realize educational goals including noble character, various efforts and efforts to achieve it are carried out and one of them is by fostering noble character. The noble character of students in educational institutions is influenced by various factors, both internally and externally. Internal factors include: interest, motivation, health, discipline and independent learning; while external factors include: teachers, subject matter, completeness of learning facilities or

facilities, family environment, school environment, and community environment. Among the factors that influence learning outcomes, each factor can also contribute and be interrelated with one another. Social conditions that occur in the community greatly affect life at school, both directly and indirectly, not only in high schools, even in elementary schools, these social problems often occur. Another thing that is focused on is currently showing that the current level of moral decline is based on Rohendi's research [1] (in Al-Qoswin 2020), namely; problems that occur such as violence, corrupt acts, manipulation, lying practices in the world of education (plagiarism) and in various life problems, almost the loss of exemplary among the nation's leaders and so on.

The problem that the researchers at the research site at SMP Plus Darussurur were that there were still students entering class on time, there were still students who did not do the assignments from the teacher, did not perform the five daily prayers during school holidays (Sundays and other major holidays), said rudely after outside the school environment, there are still students who do not obey their parents and there are still arrogance/protective parents when their children receive punishment when they violate discipline and order, do not necessarily accept even more tend to win the opinion of their children, and in the research location of junior high school Raudlotul U'lum West Bandung, researchers saw things, namely the lack of environmental hygiene levels, and the environmental filters of the cottage were not sterile/still loose, and the level of environmental order considering that the school and cottage environments are united in one location, then other problems in the two places still occur including bullying, mocking, insulting, fighting caused by trivial things. This is contrary to the purpose of education, which is intended so that students have noble character, religious spiritual strength, self-control, personality, intelligence, and skills needed by themselves, society, nation and state. Thus, solutions must be found, including through the development of noble character. Regarding the development of noble character, of course, it is very necessary to have large and quality human resources (Human Resources) to support the implementation of development programs properly. So that quality education is needed, which can support the achievement of the nation's ideals in having quality resources.

Based on the functions and objectives of national education, it is clear that education at every level, including foundations that have Modern Islamic Boarding Schools in which there are educational institutions at the MI/SD level, Madrasah Tsanawiyah/SMP, Madrasah Aliyah High School (SMA), must be organized systematically and In order to achieve the goals of the institution, the schools that are organized are in one complex and are managed in an integrated manner both in terms of curriculum, learning, teachers, facilities and infrastructure, management, and evaluation, so that they become effective and quality schools. The quality in question is that the school at least meets the National Education Standards (SNP) in every aspect, including graduate competence, content, process, educators and education staff, facilities and infrastructure, financing, management, This is related to the moral formation of students so that they must be able to compete, be ethical, have morals, have good manners and interact with the community. Education that is urgently needed today is education that can optimize the development of all dimensions of children (cognitive, physical, socio-emotional, creativity, and spiritual). Education with a model and oriented to the formation of children as whole human beings. The quality of superior students is not only in the cognitive aspect, but also in behavior/morals. Children who excel in morals will be able to face all the problems and challenges in their lives. He will also be someone who is a lifelong learner.

The Indonesian nation is to become a big, strong, respected and respected country in the midst of the nations of the world. After Indonesia's independence, the achievement of these ideals has not been fully fulfilled, although we are aware that progress and achievements have been made in the fields of politics, security, economy, and people's welfare. However, we must remain aware and further improve our will and ability because in the future there are still many problems and even more complex challenges that must be resolved. For that we need to build Indonesian youth into a golden generation that is able to bring Indonesia to its peak of glory. To create a golden generation towards Indonesia 2045, of course, it cannot be separated from the role of the entire community, especially the role of Indonesian youth because in the future, who will build Indonesia are the youth of today. However, the problem is that today's youth are too enslaved by foreign cultures that are not in accordance with Indonesian culture, the impact of which is that the current

young generation is lazy to work and also has a moral decline. In this case, SMP Plus YPP Darussurur and SMP Roudlotul 'Ulum in implementing the Sufism approach, this is done so that the development of noble character is easier and deeper to achieve, in helping to realize noble character. The way to do this is to integrate Sufism learning in the habit of practical worship in daily life by implementing separate programs, both organizational structure, program and separate time allocation in learning.

II. METHODS

The research method used is descriptive qualitative, which describes or describes the situation in the field by photographing and presenting the data as it is and interpreting the correlation as an existing factor that applies including the point of view or the ongoing process. Data was collected by using triangulation techniques using interviews, document studies, and field observations. The research location is SMP Plus Darussurur and SMP Raodlotul U'lum Bandung. The research subjects were the principal, the head of the plus program and the head of the boarding school and teachers. Analysis is done through data reduction, data presentation, and conclusion drawing.

III. RESULTS AND DISCUSSION

Education is an orderly system and carries out a fairly broad mission, namely everything related to physical development, health, skills, thoughts, feelings, will, social to the issue of trust or faith. This shows that educational institutions have a fairly heavy task and burden in carrying out the educational mission. Moreover, when it is associated and faced with conditions that are very fast and rapidly changing in today's era, which greatly affects students in thinking, acting and behaving, especially for those who are still in the stage of development in transition who are looking for self-identity. The problems that the researchers found at SMP Plus Darussurur there were still students entering class on time, there were still students who did not do the assignments from the teacher, did not perform the five daily prayers during school holidays (Sundays and other major holidays), said rudely after being outside the environment. In schools, there are still students who do not obey their parents and there are still arrogance/protective parents when their children receive punishment when they violate discipline and order, do not necessarily accept and are even more inclined to win the opinion of their children, and in the research location of Raudlotul U Middle School In West Bandung, researchers see things, namely there is still a level of environmental cleanliness that is lacking, the order and filtering of the cottage environment is not sterile / still loose, and the level of environmental order considering that the school and cottage environments are united in one location, then other problems in the two places still occur including bullying, mocking, insulting, fighting caused by trivial things.

This shows a contradiction and is contrary to the purpose of education as intended so that students have noble character, religious spiritual strength, self-control, personality, intelligence, and skills needed by themselves, society, nation and state. Thus, solutions must be found, including through the development of noble character, among others, through the Sufism approach in fostering noble character. The results of the analysis found that SMP Plus Darussurur and SMP Raudlotul U'lum have implemented a Sufism approach in fostering noble character that is quite good and systematic, but there are several obstacles that arise from its implementation. Some of the obstacles faced by schools as managers and managerial policy makers are teacher resources. The level of teacher commitment is still low in carrying out habituation and exemplary that is not in accordance with the theme of learning which has an impact on the quality of learning itself, in addition to the evaluation carried out in the two schools that have not been followed up with innovative programs that are in accordance with the needs, the use of syllabus and lesson plans has not been evenly distributed. learning planning process. Solutions in fostering noble character can be done to overcome obstacles through the process of coaching and development, making the Sufism approach a habit, not just knowledge.

The education unit actually has a great role and opportunity in fostering the morals of students at school, because the education unit is a place to carry out a learning process by spending their daily time doing positive activities. In the context of learning management, the important thing that is done by educational institutions is the management of existing resources in schools in order to improve the quality of

learning which is part of the study of school management. Resource management through processes including planning, organizing, implementing and monitoring. According to Mulyasa (2008:48)[2] in general education management is: "A process of developing collaborative activities of a group of people to achieve the educational goals that have been set. The process of developing these activities includes planning, organizing, mobilizing, monitoring as a process to turn the vision into action. According to Imam Al-Ghazali (2007:1):[3] Morals is a trait that is embedded in a person's soul from which actions arise easily without the need for first thought. In the treasury of the Indonesian language, words that have the equivalent meaning of morality are morals and ethics. These words are often equated with manners, morals, manners, or manners.

The researcher's initial observations about moral development in the research location of SMP Plus Darussurur in the form of potential knowledge, skills, independence, and the ability to adapt education to actual conditions such as habituation of the values of Islamic boarding schools with the principles (sincerity, patience, compassion, exemplary, service, firmness and consistency) and 3 pillars (education, coaching and teaching). Meanwhile, what was developed at Raudlotul U'lum Junior High School was boarding, which taught independence, humility, patience, compassion, example, leadership, service, firmness and habituation of the values of the Islamic boarding school. This education can be integrated into intracurricular and extracurricular activities, the planning and implementation of student moral development is carried out by school principals, teachers and education staff together as a unit of educators which is implemented in the curriculum through self-development programs, integration into all lessons. The vision of the two institutions, which is realized with the right mission, will certainly make students grow and develop according to what is expected, namely to become students who have good character, excel and excel in all fields. The education applied in these two schools, which are both in the form of a foundation, is a combination of knowledge, attitudes, and behavior based on Islam. As a form of effort made by the institution in realizing its vision and mission, the school enforces several habituation regulations that are manifested in the school culture. For example in spiritual activities, mutual respect, being polite and courteous. As long as students take the educational process, they must be fostered, guided, and accustomed to having noble character.

In addition to habituation of moral development through the Sufism approach which is manifested in school culture, this school also guides students to hone. in the academic field, as well as helping students discover unknown potential. This institution also has adequate learning facilities and infrastructure, carried out as a form of school concern to prepare students who are not only emotionally intelligent, proficient in their fields but also intellectually intelligent so that they have competent abilities in the global world. The problem of moral development is a fairly broad study. Seeing the breadth of this field of study, the researcher limits this problem by focusing on the problem of fostering noble character with a Sufism approach to find facts in the field regarding character development based on. Another thing that is considered to be an influence on student development is the advancement of technology and information today, especially the use of social media, to some extent it has an effect on changes in the order and way of thinking, including an infiltrated culture because the maturity and mental readiness of students have not been developed. Preventing them from using social media is not the right thing, what can be done is to hold awareness activities through education so that social media can be used properly. One of the steps that the world of education can take is to instill honesty in students. This is in line with [4] The Education System Law No. 20 of 2003 states that the essence of education has two goals, namely helping humans to become intelligent and smart (smart), and helping them become good human beings (good). Making humans smart and smart, may be easy to do, but making humans to be good and wise people seems much more difficult or even very difficult. Thus, it is very reasonable to say that moral problems are acute problems or chronic diseases that accompany human life anytime and anywhere.

In line with this, the government's efforts in realizing educational goals through [5] Presidential Regulation (Perpres) Number 87 of 2017 as an effort to realize through Strengthening Character Education considers that in order to create a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, sense of curiosity, national spirit, love for the homeland, respect for achievement, communicative, love peace, love to read, care for the environment, care for the social, and be responsible, the government deems it necessary to strengthen character education. As

evidence of the seriousness of the government's support in realizing the noble character of Shiva, namely; It is proven that character education is a pillar of the nation's human resource development which is strengthened in [6] The National Education System Law No. 20 2003. However, the results seem difficult to realize in terms of changing students' morals. For this reason, a continuous reconstruction of moral education is needed. The condition of human nature is not always guaranteed to function properly due to external influences, such as the influence of education and the environment. His nature is closed so that his conscience can no longer see the truth. Likewise with the mind, it is only one of the powers possessed by humans to seek the good and the bad. The decision starts from empirical experience and then processed according to the ability of knowledge.

Therefore, the decisions given by reason are only speculative and subjective. Community views can also be used as a measure of good and bad. But it is very relative, depending on the extent to which the sanctity of people's consciences and the cleanliness of their minds can be maintained. People whose conscience has been closed by and their minds have been polluted by attitudes and behavior that are not commendable certainly cannot be used as a measure. Only the good habits of society can be used as a measure. Al-Qur'an and al-Hadith as a way of life for Muslims that explain the good and bad of a human action. At the same time it becomes a pattern of life in determining what is good and what is bad. The Qur'an as a moral basis describes the Prophet Muhammad as a role model (uswatun repertoire) for all mankind. From the description above, it can be concluded that the source of morality is the Qur'an and Sunnah. To determine the size of good or bad or noble, disgraceful must be returned to the assessment according to syara'. All syara' decisions cannot be influenced by anything and will not conflict with human conscience because they both come from the same source, namely Allah SWT. The scope of morality in religion cannot be equated with ethics. Ethics is limited by manners in certain social environments and this is not necessarily the case in other societies. Ethics also only concerns the behavior of external relationships. For example, the ethics of speaking between coastal people, mountain people and palace people will be different, and so on. Morals have a broader meaning, Because morality is not only concerned with outwardly but also with inner attitudes and thoughts. Morals involve various aspects including human relations with God (habluminallah), human relations with fellow humans (habluminannas) human relations with the universe/natural surroundings (animals, plants, animate and inanimate objects).

In line with that, Al Imam Ghazali Ra (Qadir 2016 3:57)[7] states "Indeed there are four sources and basic morals. First, wisdom, namely the ability to capture the truth from wrong actions, Second, justice, namely the ability to subdue anger and the desire to achieve wisdom. Third, courage, namely the ability of reason to subdue anger, and fourth, Iffah, namely conquering the power of lust in the rules of reason. The process of fostering students' morals can be done in various ways, one of which is with a curriculum blend system or separate program, in this case with an implementative Sufism learning approach in which a religious and social environment is created that has a main focus on fostering student morals. Students will grow into human beings with noble character if they grow in an environment that has character, In Islamic teachings, ongoing education must strengthen aspects of character which are often referred to as morals. The purpose of Islamic education is in line with the goals of national education, namely a change in the attitude of students towards the better. Even in Islam, the purpose of education is further expanded, namely to form human beings. The management of Sufism when studied in management science According to Terry And Rue (2019: 2), [8] states that: "Management is a typical process consisting of planning, organizing, moving and controlling actions to determine and achieve goals through the use of human resources and other resources". Terry added [9] Terry (2009:3), states that "management is the accomplishing of a predetermined objective through the efforts of other people or management is the achievement of the goals that have been set through or together with the efforts of other people. Meanwhile, the basic functions of management include the functions of planning (planning), organizing (organizing), actuating (implementing) and controlling (supervision).

Based on the observations made by the researchers that in fostering noble character, students use the Sufism values approach developed at YPP Plus Darussurur and Raudlotul U'lum Junior High Schools. Approaches to the realization of noble character in two schools YPP Plus Darussurur Middle School and

Roudlotul 'Ulum Middle School have implemented various practical religious activity programs starting from habituation, example, learning, in the learning process and at the end of learning that supports the formation of students' morals who believe in Allah Swt which is realized by practicing religious teachings through the plus curriculum with the following management approach:

- a. The management planning of the Sufism habituation approach in fostering noble character has been structured quite well and systematically, but in planning it has not been oriented to the school's vision and mission.
- b. Organizing the management of the Sufism habituation approach in fostering noble character has been running according to the program with the same principle of understanding, commitment to responsibility, although the full involvement of the role of parents has not yet been established.
- c. The implementation of the management of the Sufism habituation approach in fostering noble character has been going well, but has not been supported by the available resources, especially human resources.
- d. The management evaluation of the Sufism habituation approach in fostering noble character has been in accordance with the school work program, but has not been followed up with appropriate creative and innovative programs.
- e. The obstacle in implementing the management of Sufism habituation approach in fostering noble character is that the role of parents is not maximized as the main function in education in the family.
- f. The solution in implementing the management approach to the habituation of Sufism in fostering noble character can be done through a process of coaching and further development.

Thus the Sufism approach that is implemented is divided into three categories of habituation, learning and example. The habituation approach includes; Reading Sisilah, Surah Yasin, Rotib, Al-Athos, and/or Rotib Al Hadad, praying dhuha, dhuhur and asr in congregation, istighosah, tadarus Al-Quran, praying before and after studying, and the Sufism approach implemented at Raudlotul U Middle School 'lum by boarding school. Like schools in general, each school also carries out the development of other values such as being nationalist through flag ceremony activities, practicing to be active in various organizations at school, commemorating national holidays, singing national songs, scouting activities, learning actively, the introduction of various national heroes, speak Indonesian well, and love the homeland. In addition to developing independent values, it is carried out by providing options or choices to students both related to academic and non-academic assignments, the development of mutual cooperation values is carried out by moving students to participate in gotong royong activities held by the school. The implementation of integrity values is carried out through daily picket activities, students' accuracy in collecting school assignments and others.

IV. CONCLUSION

Approaches to the realization of noble character in two schools YPP Plus Darussurur Middle School and Roudlotul 'Ulum Middle School have implemented various practical religious activity programs starting from habituation, example, learning, in the learning process and at the end of learning that supports the formation of students' morals who believe in God Swt which is realized by practicing religious teachings through a curriculum plus a management approach. The management of the Sufism habituation approach in fostering noble character has been programmed well and shows a common perception from the foundation leadership, school principals, and teachers and students, but in its implementation it has not been effective because it is still found that student behavior is not in accordance with the demands of students' noble character. .

V. ACKNOWLEDGMENTS

The author is grateful to the Director of the Postgraduate Program at the Nusantara Islam University, to the promoter Prof. Dr. Hj. Ulfiah., M.Sc., Dr. Hanafiah, MMPd as co-promoter, and member of Dr. Faiz Karim Fatkhullah, M. Hum. To SMP Plus Darussurur and SMP Raodlotul U'lum Bandung and the staff of

the foundation, educators and education staff who have assisted in research, as well as to batch 28 of the postgraduate doctoral program at UNINUS.

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