

Building Students' Morality Through Tasawuf Akhlaki in Madrasah Ibtidaiyah

Siti Dwi Safitri Wulandari^{1*}, Mirda Aini Fahma², Fitri Hidayati Lestari³, Muhammad Romadhon Habibullah⁴

^{1,2,3,4} Universitas Nahdlatul Ulama Sunan Giri Bojonegoro

Email Correspondence : sitidwisafitriwulan@gmail.com *

Abstract: Moral education has become a universal social phenomenon in the modern era. Nearly all modern societies tend to view moral education as an urgent and integral part of the education system. Moral awareness is a crucial aspect of education that influences the character development of students. The purpose of this study is to describe the process of building students' morality through Tasawuf Akhlaki. The method employed in this research is a literature review, which relies on sources such as books, journals, articles, official websites, and other internet-based references related to morality. This approach aims to provide readers with insights and a deeper understanding of the subject.

Keyword : Morals, Students, Moral Sufism

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Introduction

The term "akhlak" originates from the Arabic word "jama," derived from its singular form "khuluqun", which means manners, temperament, behavior, and character. Conceptually, akhlak refers to the knowledge that explains good and evil (right and wrong), regulates human interactions, and determines the ultimate goals of one's efforts and actions (Febriani et al., 2024). Morality begins as individual habits and gradually evolves into a person's character and disposition.

Islam is known as a religion that promotes Rahmatan Lil Alamin (a mercy to all creations). Prophet Muhammad (peace be upon him) himself stated that his primary mission on earth was to perfect human morality. However, modern-day Indonesia faces a severe moral decline that has become deeply concerning. (Hasanah & Maliki, 2023)

The effects of globalization have contributed to numerous social issues within modern society. Among these is the moral degradation of younger generations. Common violations and crimes, such as theft, abusive language, and the loss of respect for parents, reflect this moral deterioration. Such negative behaviors indicate the potential downfall of a nation.

In education, moral awareness is a critical aspect that must be instilled in students from an early age. Moral awareness involves understanding ethical values, exercising wisdom in actions, and being conscious of the consequences of one's behavior on others and the surrounding environment.

One approach to fostering moral awareness is through the teachings of Tasawuf. Also known as Sufism, Tasawuf is a branch of Islamic tradition that emphasizes spiritual and moral dimensions (Muthohar, 2023). By embracing the teachings and practices of Tasawuf, students can be guided to develop noble qualities such as humility, compassion, and honesty.

This spiritual approach offers a profound path to address the moral crisis and nurture individuals who embody the ethical values central to Islam. Through a comprehensive integration of Tasawuf Akhlaki into educational practices, students can grow into morally upright individuals, contributing positively to society.

Methodology

Explain This article employs a literature review, also known as a library research method. The article's preparation is based on library data sourced from various materials such as books, journals, articles, official websites, and other internet sources, ranging from foundational to advanced materials on morality. Through the literature review method, the data presented is derived from previous research conducted by various scholars.

The study involves analyzing and synthesizing numerous references from existing research to establish a theoretical foundation. The researcher evaluates, compares, and concludes relevant topics aligned with the article's title. The primary discussions in this article include:

1. Understanding Morality
An exploration of the concept and definitions of morality, providing a foundational framework for the study.
2. Understanding Tasawuf Akhlaki
An in-depth discussion of Tasawuf Akhlaki, its principles, and its role in shaping ethical and moral behavior.
3. The Formation of Students' Morality.
A detailed analysis of how morality is developed in students, emphasizing the crucial stages and factors involved in moral education.
4. Strategies for Building Morality through Tasawuf Akhlaki.
Practical approaches and strategies to integrate Tasawuf Akhlaki into educational practices to foster moral development.

Result and Discussion

Definition of Morals

The term "moral" originates from the Latin word *mos* (plural: *mores*), which means custom or tradition. "Morality" refers to culturally accepted behaviors, while "moral" as an adjective relates to the principles of right and wrong (As, 2020). Morals are values

associated with distinguishing between good and bad human behavior. They are abstract in nature and tied to affective values, particularly attitudes. Morality is a crucial aspect of individual personality that relates to a harmonious, just, and balanced social life. Moral behavior is essential for creating a peaceful, organized, orderly, and harmonious society (Abidin, 2021).

According to the *Kamus Besar Bahasa Indonesia* (2017), morality is defined as:

1. Teachings about good and bad behavior, commonly accepted in actions, behaviors, duties, and so on.
2. A psychological state that induces courage, motivation, enthusiasm, discipline, etc., reflected in actions.
3. Ethical lessons derived from stories.

Moral education pertains to teaching individuals about ethical behavior, both in speech and action. Teaching moral values is challenging as it involves not just theory but also practical application in daily life, requiring patience and precision. Instilling moral values in children must start early since young children are more malleable compared to adolescents. Early moral teachings from parents leave lasting impressions as children grow. However, if the approach is inappropriate, children may reject it due to their inability to fully comprehend abstract concepts (Syahindra, 2020).

Definition of Ethical Sufism (Tasawuf Akhlaki)

Tasawuf Akhlaki is a branch of Sufism emphasizing the cultivation of good moral character. Morality is a state rooted in the soul that leads to actions performed effortlessly without prior thought or reflection. These actions become automatic, driven by the soul with strong and sincere motivations (intentions) (Andy, 2023).

Sufis believe humans are inclined to follow their desires, which can lead to internal ailments such as arrogance, hypocrisy, stinginess, and others. Sufis describe these as inner vices and blameworthy traits (*mazmumah*). The goal of Sufism is to eliminate barriers between humans and God. Scholars like Al-Qushairi have developed structured methods for moral training, including stages like *Takhalli* (purification), *Tahalli* (embellishment), and *Tajalli* (manifestation) (Akuntansi, 2017).

Ethical Sufism also teaches self-improvement through cultivating noble character traits, both in one's relationship with God (*hablum min Allah*) and fellow humans (*hablum min al-nas*). (C et al., 2021).

Moral Development in Students

Morality, derived from the Latin *moralitas*, pertains to actions with positive values. Conversely, immorality refers to individuals lacking positive values in the eyes of others. Morality is a vital quality for human beings, essential for earning respect in society. It is a fundamental trait that should be learned at school to foster mutual respect.

If individuals act in accordance with moral values upheld by society, they are deemed moral. Morality serves as a measure of an individual's and citizen's quality. Moral education aims to nurture morally upright and humane individuals. Morality

encompasses principles of good and evil inherent in individuals and embedded within societal norms (Syamsul et al., 2017).

Currently, the moral degradation of students, especially in primary Islamic schools (*madrrasah ibtidaiyah*), is evident in the erosion of moral values in social life. Although moral education is not a new topic, it has been integral to education throughout history, aiming to cultivate intelligence and ethical behavior (Febrianti & Dewi, 2021).

Moral development in *madrrasah ibtidaiyah* involves shaping students' character from an early age during a critical developmental phase (Kollo et al., 2024). The goals include:

1. Building Good Character: Helping students internalize societal values like honesty, responsibility, discipline, and cooperation.
2. Fostering Positive Social Behavior: Encouraging harmonious interactions with peers and adherence to school rules.
3. Preparing Responsible Citizens: Equipping students to be accountable members of society.

Effective approaches include:

1. Value-Based Education: Teaching values to help students distinguish between right and wrong while fostering empathy and respect.
2. Role Modeling: Teachers and parents exemplify moral behavior.
3. Practical Activities: Group projects and social initiatives reinforce moral lessons.
4. Religion-Based Education: Integrating moral lessons with religious teachings for a strong spiritual foundation.
5. Positive Reinforcement: Praising and rewarding good behavior.

Collaboration between schools and families is crucial for reinforcing moral education (Andani, n.d.).

Strategies for Building Morality Through Ethical Sufism

Tasawuf Akhlaki provides a foundation for instilling moral values like patience, honesty, compassion, and respect. It emphasizes character-building through spiritual and practical means. Strategies include:

1. Introducing Ethical Concepts in Sufism: Teaching principles like *tazkiyatun nafs* (purification of the soul) to foster strong moral character. Use classical and modern Sufi texts like *Ihya' Ulum al-Din* by Imam al-Ghazali.
2. Cultivating Sincerity and Purity of Heart: Emphasizing acts done for God's sake rather than worldly rewards. Encourage students to engage in altruistic acts without seeking recognition.
3. Practicing Self-Control and Patience: Training in self-restraint (*mujahadah*) and enduring hardships (*sabr*). Incorporate reflective practices like meditation or self-evaluation.
4. Applying Sufi Teachings in Daily Life: Promoting values such as humility, honesty, and respect through real-life interactions. Foster relationships based on mutual respect and kindness.
5. Creating a Supportive Environment: Developing a moral community at school and

home that exemplifies good values. Organize activities like spiritual gatherings or ethical discussions.

6. Utilizing Prayer and Remembrance of God (*Dhikr*): Strengthening the heart through regular spiritual practices.

Encourage daily prayer and dhikr sessions to instill tranquility and moral awareness. Implementing these strategies in schools and homes fosters holistic moral development, producing individuals with strong ethical foundations.

Conclusion

Building students' morals in Madrasah Ibtidaiyah through *tasawuf akhlaki* (ethical Sufism) is a highly relevant and effective effort to shape students' character from an early age. *Tasawuf akhlaki* teaches profound noble values such as sincerity, patience, honesty, empathy, and sincerity in interactions with others and with God. Through this approach, students are not only taught to understand moral concepts theoretically but also to internalize and practice them in their daily lives.

Moral education through *tasawuf akhlaki* in Madrasah Ibtidaiyah involves several strategies, including teaching moral values through role models, training in self-control (*mujahadah*), applying supplications and *dzikr* as tools for heart purification, and creating an environment that supports the development of good morals. With support from teachers, families, and the community, students can be guided to possess noble character both within and outside the madrasah environment.

The success of building morals through *tasawuf akhlaki* requires a comprehensive and sustainable approach, involving the teaching of theory, practice, and habituation of moral values in daily life. Thus, through *tasawuf akhlaki*, Madrasah Ibtidaiyah can produce a generation that is not only intellectually intelligent but also morally upright, ready to become responsible individuals who contribute positively to society.

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