Understanding and Application of Sufism to Overcome Inner Conflict Among University Students

A. F. Djunaidi
Department of Islamic Education, Faculty of Islamic Studies
Islamic University of Indonesia
Yogyakarta, Indonesia
afdjunaidi@uii.ac.id

Lukman
Department of Islamic Education, Faculty of Islamic Studies
Islamic University of Indonesia
Yogyakarta, Indonesia

Fatihatul Muthmainah
Department of Islamic Education, Faculty of Islamic Studies
Islamic University of Indonesia
Yogyakarta, Indonesia

Abstract—*This study aims to describe the phenomenon of sufism among students of Islamic Education Islamic Studies Islamic University of Indonesia in solving life, especially their inner conflicts naturally. It is backed by the existence of the terms sufism appears in consultative interaction between students and researchers. Research done by qualitative approaches. Data collection was done with interviews and observations to informants numbered 5 people are set by purposive snowballing. The criteria of informant are students who have already acquired the course tasawuf and has problems that lead to inner conflict. Data analysis was performed interactively with the editing, coding, content analysis and descriptive analysis. The findings in this study mentioned that the pattern of Sufism develop among the students of Islamic Education Islamic University of Indoensia is the proximity of Sufism akhlaqi, only a small part of the Sufism of thought. This looks at student understanding of the weaknesses in the terms interpret the Sufism of deep thought. In resolving inner conflict caused by financial conditions, weak support, scorn, conflicts of fellow students, they do two things, namely the tafakur for taking the wisdom, performing Dhikr, prayers, and tawakkal. Take wisdom is caring for empirical rationality while the Dhikr, prayers, and idealism is treating tawakkal inner spirituality.*

Keywords: Sufism, Inner Conflict, University Students

I. Introduction

In man there are two truth, that truth by revelation and truth by reason. If the truth is obtained only rely on revelation alone, thus humans would not be humane. And vice versa if truth championed rely solely on reason, then people will get caught up in boredom or burnout. However, not all Muslims are able to understand that life is to get essential goals, that is inner peace. Not only a handful of humans to question, explore, investigate, and researching will be the essential nature of inner peace. Since time immemorial until now continue to develop experts searching for the essence of inner peace will be. Islam offered various answers that answer all the needs of human beings, including the inner peace. In the corpus of Islamic scholarship, it's a tasawuf which acts as a field of study that concentrate on aspects related to liver problems associated with inner peace. Careful hygiene affect behavior in everyday life. The better the science of Sufism learned or gained the better of everyday behavior and also engender good akhlak afterwards. Sufism guide of every human being to be able to bring closeness to God Almighty who in turn Sufism directs someone achieve inner calm conflicts, problems, and anxiety-anxiety other hearts.

In General, researchers have never raised the Sufism as a solution to inner conflict as research, but specifically researchers have conducted observation and practice giving advice-advice to students in resolving conflicts their inner. As one example, the researchers gave advice join a Sorority are experiencing inner conflict related to do with another student. On the one hand, they are good friends, and have a tendency to go to the wedding. However due to differences of views in the teaching of jurisprudence, then they often provocated each other, and led to the breakdown in their relationship. This causes the Sorority experience inner conflict.

The researchers gave advice is that everything the Genesis is a lesson from God Almighty which when fully payed will direct themselves to the improvement of the quality of the self. Certainly the advice given the researcher is not delivered in a dry, to the point and without considering the feelings of those concerned. Acceptance of the student concerned that hers is a lesson to improve himself in the presence of Almighty God be received well after connecting it to the cache-cache of Sufism such as Nature The purpose of life and trials of life as well as how to addressing according to the will of God Almighty against the man.

The essence of Sufism are so profound, interesting researcher for spreading as one of the solutions, including solutions in the student set their hearts at the time of the conflict. The purpose of these researchers start with the more studied how the role of Sufism in resolving inner conflict that happens on a student's educational status of Islam in the Faculty of Islamic sciences, Islamic University of Indonesia.

Research student of Sufism is not many writers discover. There are a number. Some of the results of previous research, among others, titled "Islamic Educatioal values In Modern Sufism" Buya "Hamka" written by Rini Setiarini from Faculty of Tarbiyah and Pedagogy UIN Syarif Hidayatullah Jakarta in 2011. This study discusses the inner dimension that almost was dumped by the community, to give birth to the materialist, and hedonist lifestyle, in the sense that man just thinking purely earthly life regardless of the life of ukhrawi. The contents of this thesis focuses the thought of Sufism "Buya" Hamka and Islamic educational values contained in the book of Modern Sufism.

The study entitled "the effect of Moral Courses Understanding Mysticism against implementation of the attitude of Students of Islamic religious education Tawwakul

Semester 4 classes A and B Salatiga STAIN" performed by Point Mardhiana of Tarbiyah Education Program the religion of Islam STAIN of Salatiga in 2011. This study discusses the phenomenon that occur around human life, that many humans lose hope to live with the pretence nothing dear to him, economics, does not get the attention of parents and so on so that students that is not armed with close to Allah then certain any issues that head off will not be strong for him going through. The study also found that student understanding of the Focus of the course the morals of Sufism that affect the understanding and application of tawwakul tawwakul against students.

The study, entitled "contribution of the thought of Sufism Imam Al-Ghazali to education of morals" conducted Jarot Suseno from Department of Tarbiyah Faculty of Islam Yogyakarta Indonesia Islamic University in 2005. This study discusses the realities of morality, which akhlaqul karimah is no longer a priority in the world of education. Behavior that deviates from the norm, the norm of society seems to be the habit in the life of society, especially in the academic life. Researchers examined by using the thought of Sufism imam al-Ghazali to education of morals, especially in answering the problems of degradation of moral values that are currently very influential towards accomplishing the insan kamil.

From the above, some of the research that is most similar to this research is the influence of the understanding of Moral Subjects Mysticism against implementation of the attitude of the Islamic religious education Students Tawwakul Semester 4 classes A and B Salatiga STAIN ". In earlier research, then map this research complements the study with interesting studies on the roots of moral science, namely mysticism.

II. RESEARCH METHOD

This research is the research field research with qualitative approach. Researchers observed and participated directly in the research of small social scale and observe the local culture. This field research involving researchers directly in the Association some group of people that has a distinctive appeal. In the research field, individual researchers talk and observe directly those who are researched Through the interaction for a few months or years learning about their history, their lives, their habits, expectations, fears, and their dreams. Investigators meet with new person or community, develop friendships, and finding new social world, it is often considered to be fun. However, field research is also time consuming, emotionally draining, and sometimes physically harmful. This research intends to describe the phenomenon of "what is" PAI Student of Sufism FIAI UII, the symptoms or circumstances. Not intended to test certain hypotheses against the problems that were presented (Arikunto, 1990:310).

Spot on-campus Research Faculty of Islamic studies, Universitas Islam Indonesia. JL. Kaliurang km. 14.4 iron, Sleman, Yogyakarta Yogyakarta, Indonesia 55584. In this study the term used in the study to the speaker of the research was the student status of Islamic studies Faculty of Islam the Islamic University of Indonesia. The object of the study is qualitative research casuistic The researcher is not concerned with generalizations. Therefore, the samples specified in purposif (accidentally/on account) so that the sample of the study does not need to represent the population. As for the consideration of the research sample is not based on the aspect of population representativeness in the sample. The reasoning

is more on the ability of the sample (informants) to supply information on the understanding and application of Sufism as accurately as possible to the researchers.

Engineering Data collection done by two methods, namely the observation and Interview; (1) the observation or observation recording phenomena that activity is carried out systematically. The observation in this study carried out involved (participatory) participatory or non. That is, the observations involved a type of observation that involves researchers in the activities of the person who was the target of research without resulting in changes to the activity or activities in question and of course in this case researchers do not cover him as a researcher. (2) interview. According to m. Idrus (2009) cited from (Koentjaraningrat, 1986; Danamanja, 1988) mention that model interview can be done with the interview is not planning on focusing and interview a while ago. Interview a while ago was his desire to interview people who are elected without going through the first selection carefully, but are found by accident.

Data analysis techniques. The data collected is then done processing the data by using the following way: (1) Editing. Examination data (editing), prior to processing the data, the data needs to be checked first. In other words, data or information/information that has been collected either from primary sources as well as secondary results checked once again and corrected if there are still things that are wrong or still doubting; (2) Coding. The creation of the code (coding), do some coding against the data that's been edited, as an effort to simplify the data, i.e. by giving data categorization; (3) the descriptive analysis of the study results as well as the libraries expose deeply; (4) analysis of the content (content analysis). Analysis of the contents, although commonly used in quantitative research, but often also used in qualitative research, especially used when analyzing various documents that we make as a main reference.

III. RESEARCH RESULT

A. Research Stage: PAI Curriculum and Sufism

Social situation or scene this research most notably associated with the research student of Sufism it is the curriculum Prodi PAI. The curriculum, developed in accordance with the vision of PS PAI, of "being the inspirator educational development and teaching the Islamic religion of qualified, professional and competitive in Southeast Asia by the year 2026." And in accordance with its mission, namely: (1) Preparing teachers and consultants are professionals in the field of Islamic studies who has integrity and a commitment to excellence, competitive and innovative competence; (2) Prepare graduates competent in education and teaching Islamic education with distinctiveness Capable, Policy, Confidence, Communicative and Uswah; (3) Developing Islamic education through teaching, research, community service and dakwah Islamiyah Chess as the embodiment of Dharma.

The curriculum is the elaboration of a vision and mission, with penyusaian with standard KKNI as follows:

a. Able to apply the theories of Islamic education and learning in the preparation, drafting and evaluation of learning

implementation Education of Islam in school/madrasa-based information and communication technology.

b. Able to utilize scientific and technological developments of information and communication in solving various problems learning Islamic education in schools/madrasah.

c. Able to adapt to the situation at hand is related to the dynamics of socio-cultural, economic and political as well as the global challenges in the implementation of the tasks of learning Islamic education in schools/madrasah.

d. Master the concept of integration of science and religion, Science Education Learning keindonesiaan in Islam.

e. Master the concept of educational leadership in order to move and control, cultivate, the practice of the teachings of the Islamic religion and the formation of noble moral behavior of learners in schools/madrasah.

The curriculum developed in 2015 this is operational from the vision, mission, goals, and objectives of PS pie. This curriculum will be controlled and are always evaluated on an ongoing basis. In order to control the implementation of the curriculum in accordance with the designed, then every courses comes with a description and syllabus.

a. In accordance with the demands and needs of Stakeholders

Stakeholders PS PIE include internal and external, consisting of students, alumni, professors, managers, Islamic society, Islamic institutions and institutes, as well as the public at large "graduates." The curriculum was developed with attention to the interests and needs of the related parties. Therefore it is in every curriculum development workshop, not only experts field concentrations that were invited to participate, but rather representatives of the parties are also involved. In this way then the curriculum always (expected) in accordance with the expectations and interests of the stakeholders, and the interests of society at large.

In addition to the workshop in the form of a formal curriculum development and evaluation of curriculum and curriculum, informally silabi (the material of lectures, lecture strategies, evaluation of lectures, exercises and practices and so forth) be heard anyway comments from alumni, since by means of ngonrol-chatting while met accidentally, to deliberately conducted interviews to them.

b. Curriculum Lecture Points Sufism

Akhlaq Sufism courses serves as the Special Core subjects, namely, as an identifier of the primary competence supporting competencies. The purpose of learning (learning outcomes) expected of this subject is the student mastered the concept of morals of Sufism and skilled in deed. These courses include subjects that relate to ethics, culture and religion in a more general context.

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Prerequisite Mk. Morals Of Sufism. A minimum grade of C. Courses of Islamic thought and Civilization serves as the common core subjects, namely as the primary identifier of the competence of the University. The purpose of learning (learning outcomes) expected of this subject is the student able to understand thought and Civilization of Islam and can build a better civilization. Courses thought and Civilization of Islam covers the basic concepts of thought and civilization, the interaction between Greece-Islamic culture, Persi-West-Islam, Islam, Islam in the plurality of Fiqh, Kalam science, philosophy and mysticism, as well as religious thought Indonesian.

B. Student's inner conflict

Inner conflict, according to Webster (1996) in the original language of "conflict" means a "fight, battle, or struggle" that is in the form of a physical confrontation between several parties. But the meaning of the word was then developed with the entry "a sharp disagreement or opposition over a wide range of interests, ideas, and others". In other words, the term now also touched the psychological aspects behind the physical confrontation that occurred, in addition to physical confrontation itself. In short, the term "conflict" became so widespread so risk losing its status as a single concept.

Some argue, conflict means the perception about the difference of interest (perceived divergence of interest), or a belief that the aspirations of the parties in conflict can not be achieved simultaneously. Although since the days of old people have been interested in researching about the conflict, the 19th century have created a buzz that is dramatic and energetic, which its impact can still be felt today. Charles Darwin was intrigued about the struggles conducted a species to survive (survival of the fittest). Sigmund Freud learn about war between the various powers of psikodinamika to control the ego that goes on inside a person. And Karl Marx to develop political and economic analysis based on the assumption that the conflict is part of the terelakan in a society, which reflects the dialectical philosophy which became his grip.

With drawing conclusions from the results of the thinking thinkers of the 19th century, that the conflict is always destructive, we actually lost the core of their work. For Darwin, the result of a struggle to maintain a productive life is the emergence of a mutant/species experiencing an anomaly in the form of deviations genetically, the species is able to survive as a whole through the various adjustments genetically to survive. Freud also researched about the development of the individual's life and thought (insight) arising as a result of the struggle to understand and deal with the conflict going on inside. And materialism in Marx, and it's dialectic also see the fact that conflicts encourage the onset of further conflict, that change cannot be avoided, and that at least in his opinion, these changes will almost always lead to the quality improvement of the human condition. The third character is realized in terms of the benefits and necessity of conflict and three of them also notice any adverse or beneficial consequences that can arise from the onset of the conflict.

Inner conflict experienced by the interviewees of this research are:

a. Lectures in an Orphan.

b. Lectures in an Orphaned and had a Brother Difable.

c.   Lectures with Minimal support from family

d.   Lecture with parents in a State of pain.

e.   Conflicts with fellow students which involve the deepest feelings.

C. Understanding Of Students Against Sufism

Interview to respondents include aspects of the understanding of the role of Sufism and Sufism in resolving inner conflict. Understanding aspect includes 7 (seven) question, namely: an understanding of the concept of Repentance, khauf-roja, piety, faqr, shabr, ridha, and muraqobah.

a.   Repentance: that's feel remorse was so so in the heart that accompanied your application as well as strive to leave the Act giving rise to the sin.

The results of the interview against the speaker obtained that the theme of Repentance greatly understood by whole resource. With different expressions, but they lead to remorse of sin has ever done and promises will not repeat it again. One of the interviewees reveals more about the repentance by connecting it with a warning from Allah when wrong:

"The Repentance we do mistakes, misal we default, usually the normal default pass if my oppinion I'm I remembered God outside of regular review, undeign in liver, which makes me instropection, and conscious decision there is wrong and the same God, sholat prayer continued us back. Fix wrong. "

The interesting thing, speaker said when he fails he remembered by God Almighty with the forms outside reason. This phrase interesting because unlike the other interviewees who only argued about the sense of repentance in General, but this one speaker there is a form of direct action as a warning from God Almighty.

b.   Aid and Hope (Khauf and Raja '): that's feelings that arise because many do wrong and often default to God.

The results of the interviews of the five interviewees about theme Khouf and roja ' obtained the results that the speaker, although has been following lectures on Sufism, but rather for the theme a little dip at a depth of mysticism, they impressed not understand are either. They can define khauf well, but when they define khauf. As an answer to one of the interviewees about roja:

"The King is my hope ' yes what I want like something I do hope yes get my wish. Whatever I do the best castrated my hope, there was something not fit what i want, but I'm sure there is wisdom later thinkers, 've already, although initially disappointed, it's okay, it's means I pray more."

c.   Zuhud: that's left worldly life and escape from the influence of material.

From the results of the interviews obtained nearly all the interviewees master theme of piety, one of which revealed that the SS:

"I think if ya piety, it does not mean worship continues to ya, but we, too, though not a materialist, we keep thinking about the matter. But for the person who already Yes it's real piety level hereafter that thought.

Answers about piety shows good understanding towards piety expressed by RF: "Piety it as do Rabiyatul Adawiyah if not I think we actually left the world, but we live in the world we need the money, money for the means of worship then could be the saving of the hereafter. "

Answers about the meaning of piety, and give an example of a prominent sufi is a very good understanding Sufism shows.

d.   Al-Faqr: Namely the attitude which does not demand a lot more from what had belonged to and was satisfied with what it already owned so do not ask for something else.

The results of the interview related theme about Al-Faqr is all respondents replied that the name of the poor is unrich. This shows that the understanding of the theme of al-faqr owned resource is very minimal. As expressed by UH: "Faqr people who don't have my job, if the poor have jobs but less meet the needs."

e.   Al-Sabru: is a State of the soul that is sturdy, stable, and consistent in the establishment.

"According to the Sabr I receive the test, wait Yes in worship, looking forward to everything sis. I sometimes unpatient people.

f.   Agrees: that accept gracefully and hearts open to just about anything that comes from God.

Ridha it's mean we accept all decisions of God thank received from God, but after we are trying a new venture is not without pleasure

g.   Muraqabah: i.e. someone realized that he never escapes the scrutiny of God so always bring it on introspective attitude or self correction.

From the results of the interview, obtained results that all respondents understand well the theme muroqobah. UH reveals:

"The closer that if Muraqabah according to me Yes sure with worship, istiqomah, but if his heart has not been linked to the same God, the same that I feel aja is every anything during worship I also present my heart, my soul. I guess my pray has not been good as well, but anything else remember Allah, hearts have not pronounced what i want suddenly granted. Sometimes I like led destiny, i think my hunch goes right often, what I'm about, which I hunched, sometimes I'm so afraid of its own but, right he says we can do like that, but I'd be lying, I'm sure prospective meet old lecturer yesterday pas swivel chair-swivel chair cause so tired whereas the afternoon i've done much more something that like that sis. "

What is revealed by the UH shows a good understanding of related themes Muroqobah.

D. Aspects of process/application of Dynamics in resolving inner conflict

In resolving problems and inner conflict that the natural resource, they tried working, rely on God Almighty (trust) and. As expressed by UH:

"But I am confident that God will surely help if we are confident that, despite the occasional dizzy almost give up, continue to I'm back again that if we good faith God road,

continue efforts, then I spirit again. Yes sure I'm crying if I have a problem. Just cry, but I don't blaming the God. When the different opinions of the same parents go from home much adds Sin cause fear made emotion. On the head cenut-cenut I bring i pray and read qur'an, read the quran to free my head. For the example again udzur I must have confused, swivel, i can't do anything rich so heavy my life played song sholawat made free my soul "

Even one of the interviewees reveal the dynamics of the process itself that is capable to keep helping others in her condition are also in trouble, as SS reveals: "Love help me ya. Despite the difficult position I still helping people, no position as long as I'm able, still help I please ... I think with my condition I'm sure there must have been more difficult than I, so ya I want help."

Operationally interviewees generally do :

a. The sunnah prayer of worship activities such as Duha, Watches, Dhikr, and prayer.

b. Silent (tafakkur) find the wise occurrence befall them.

c. Introspeksi self and feel remorse was so so in the heart that accompanied your application as well as strive to leave the Act giving rise to sin (taubatan nasuha). It feels wrong to Allah SWT and fear but remain hopeful that assistance to Allah SWT.

d. Apperception and looked at the problem is the earthly life and there are more important with closer to God Almighty.

e. Replace the inner conflict with acceptance that does not demand a lot more from what had belonged to and was satisfied with what it already owned so do not ask for something else.

f. With resolve conflicts remains a State of the soul that is sturdy, stable, and consistent in the establishment.

g. Accept gracefully and hearts open to just about anything that comes from God.

h. Aware that he never escapes the scrutiny of God so always bring it on introspective attitude or self correction.

i. Copes with hard always trust to God Almighty.

j. Do worship more enterprising and stay humble.

k. Meticulous and careful to distinguish right and wrong.

l. busy with Allâh Swt. and is not busy with another.

m. Might jahr and by silent Dhikr (remembrance of the heart)

n. Realize a sense of sincere when it appears a temptation

o. Remains convinced when a POPs doubt

p. Fast to Allâh Swt. in all circumstances.

IV. DISCUSSION

Research results indicate that Sufism which became color in the lives of students of PAI is Sufism akhlaqi, fraction that gives an explanation of the pattern of life characterized by the dynamics of philosophical Sufism. In resolving conflict, interviewees had a constancy and even able to provide care and relief to others when they must also resolve their problems. Activities operationally they face with the worship of the Sunnah, Dhikr, draw on the wisdom, be wise, and their prayers do as a way to resolve their inner conflicts.

Broadly speaking, there are two key things that students do PAI UII in finished inner conflict, namely the tafakkur draw on the wisdom, performing Dhikr, prayers, our trust. These two things is in fact the success of their past the inner conflict of being able to take care of the inner part of the rational and conscious or subconscious part or a-rational. With the inner conscious and as for who You think are habits will settles in the subconscious, inner shape it according to the nature of the mind. Inner subconscious is the seat of emotions and is the inner creative. If you think well, then the good thing will happen. The important thing to remember is that once the subconscious accepts the idea or ideas, he started working on it. Is an interesting and subtle fact that unconscious inner work for the idea of good and evil/ugly idea. This law when applied broadly negative, is the reason of failure, disappointment, and the happiness Yet when the habits of mind that harmonious and constructive.

The ability possessed by students are supported by a social situation Prodi PAI strongly taught PAI learning in line with the vision of PS PAI, of "being the inspirator educational development and teaching the Islamic religion of qualified, professional and competitive in Southeast Asia by the year 2026. " And in accordance with its mission, namely: (1) Preparing teachers and consultants are professionals in the field of Islamic studies who has integrity and a commitment to excellence, competitive and innovative competence; (2) Prepare graduates competent in education and teaching Islamic education with distinctiveness Capable, Policy, Confidence, Communicative and Uswah; (3) Developing Islamic education through teaching, research, community service and dakwah Islamiyah Chess as the embodiment of Dharma.

V. CONCLUSIONS

The pattern of Sufism that develop among the students of PAI UII is the proximity of Sufism akhlaqi, only a small part of the color of the Sufism of thought. This looks at student understanding of the weaknesses in the term-term interpret the Sufism of deep thought. In resolving inner conflict caused by financial conditions, weak support, scorn, conflicts of fellow students, they do two things, namely the tafakkur draw on the wisdom, performing Dhikr, prayers, our trust. Take wisdom is caring for empirical rationality while the Dhikr, prayers, and idealism is treating tawakkal inner spirituality.

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