

Contribution of moral Sufism learning to Adversity Quotient

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Abstract

Various problems possessed by students often become stressors and symptoms of spiritual diseases. Therefore, it is necessary to resolve these issues using teaching of Sufism. This study aims to know morals education practice of Sufism and Adversity Quotient (AQ) of IAIN Salatiga students as well as contributions of learning behavior against Mysticism Adversity Quotient. This type of research is qualitative; the techniques of collecting data are interviews, observation, and documentation. Results from this study showed that, first, learning morals Sufism at IAIN Salatiga including the category of learning that meets the learning component morals mysticism, of which approach direct experience using project methods, equipped with media and learning resources that are relevant, motivating students to develop *ma'rifatullah* potential and has a purpose. Second, intelligence adversity of the students showed high category. This is evidenced by the high average score of students in the assessment of appropriate attitudes and behavior indicators AQ. Third, the moral teaching of Sufism contributed to the adversity quotient of IAIN Salatiga students evidenced by the formation of attitudes and behavior optimistic, confident, capable heartened, able to withstand reproach, aspire big, accept criticism and able to hit the target.

Keywords: learning, behavior Sufism, adversity quotient

INTRODUCTION

Identity crisis, crisis management profession and many others are part of the problems students often triggers symptoms of spiritual disease. It is called as disease because these problems have a solution that is sometimes hard to find that not a few students who are experiencing stress (Sultoni, 2007: 12-16). Every human being will never be separated from all the problems of life, as well as students. Their problem are experiencing for a test to raise her level.

Human in this technological age, with the complexity of his life, has greater stress levels. This is due to their socialization and communication patterns which increasingly real and dependence on technology facilities. Separation technology is considered a human with the impact on the occurrence of depression. On the other hand, technology is a tool to solve the problems of life but on the other hand can create more complex problems (Kurnia & Dania, 2017: 6-7). The younger generations as the students are highly literate generation of technology and cannot be separated from communication technologies, in particular technological facilities. Lifestyle, work, and needs of primary, secondary and tertiary era of increasingly demanding technology, humans have a high fighting spirit to survive in any trouble and did not easily give up the state.

In the age of almost instantaneous as now, many young people want everything can be achieved instantly without much exertion, time, cost, and sacrifice. This resulted in view of the importance of business slightly shifted. All problems have solutions and the size of the problem depends

on how to react to it, whether to blame themselves, other people, circumstances, and destiny, or focus on solving the problem. It needed the ability to think deeply for someone to solve problems and survive in the struggle to not give up and despair.

Ability is what Paul G. Stoltz, Ph.D., called the Adversity Quotient which is a new variant that can bridge between the Intelligence Quotient (IQ) namely the ability to think abstractly (Muttaqiyathun, 2010: 226) and Emotional Quotient (EQ) or emotional intelligence is the ability to feel (Gina, 2011: 11). Adversity Quotient is the ability to solve the problem or fighting spirit of achieving progress (Kurnia & Dania, 2017: 6-7). Everyone has different tendencies in terms of intelligence. There are more dominant in emotional intelligence, there are dominant spiritual, there are intellectual and that the last is the intelligence adversity. In this case I will focus on discussing about the tendency of a person in the face of problems or power struggle in achieving success.

In addition to know the extent of adversity intelligence, methodologies need to know also how to solve the problem, known as Transcendental Adversity Management (TAM). If Ikhsan Kurnia offers TAM concept which stands for Transcendental Adversity Management as the solution of multiple adversities; to supplement the AQ concept was initiated by Paul G. Stoltz, then IAIN Salatiga have courses which contribute in providing solutions to problems or problems solving for students, Morals are subjects of Sufism. This course teaches many things theoretically and practically, ideally students who have attended the course

morals of Sufism have a high intelligence adversity and a change in attitudes and behavior between before and after the learning morals Sufism.

Concept of Learning Morals Mufism

Learning is a business obtaining a change in attitudes and behavior. This principle mentions that the main feature of the learning process is a change in attitude or behavior within the individual (Lefudin, 2017: 16). So is the moral teaching of Sufism. Moral Sufism subjects who are initially subjects morals expanded to the study of Sufism. Understanding Sufism must begin by understanding the character because without it will return an understanding of Sufism (Sultoni, 2007: 53). So the moral teaching of Sufism is an attempt to change the attitude, behavior, character and outlook on life.

Basically the moral education of Sufism is an effort to train people with a variety of activities that human beings can liberate themselves from the negative influences of life in the world, so cultivate a noble character and closeness to Allah (Nata, 1991: 181). The approach used in teaching morals Sufism is ideally based on approach experience or direct experience. It has a reason that the essence of Sufism morals goal is to build self-awareness of God's presence with all its perfection through ma'rifatullah (Sultoni, 2007: 49).

The methods used in a study should be a method that presses on the appreciation of the experience (Assegaf, 2011: 122). Project method is

one method in accordance to the direct approach one of which is a method of project. Project method is a method of learning by engaging students to design a project that will be examined as an object of study (Fatmawati, 2015: 19). Of some course material project method is suitable for use in study of Sufism character as it relates to the direct experience is the main purpose of the application of learning approaches direct experience.

Learning resources is one important factor in improving the quality of learning. Learning resources consist of messages, information (in the form of ideas, facts and data provided to the students), people (teachers or resource persons), teaching materials, environment and tools. Similarly, in the moral teaching of Sufism is unbelievably necessary to have the relevant learning resources. As a lecturer who will provide learning materials, in this case not only the faculty of moral mysticism as a messenger but also as a motivator, students rule and designer model for learning. Therefore, a teacher must master knowledges and skills in developing instructional design (Kompri, 2015: 55). Besides, lecturers must also have a spiritual experience related to the character of Sufism on the grounds it would be difficult to convey the material on morality and mysticism metaphysical as spirituality without having a spiritual experience itself.

The interesting thing in studying the character of Sufism is to change the attitudes and behavior and outlook on life and of life, fostering personal character and relating to other creatures, ma'rifatullah or know

God and taqarrub or close to Allah (Sultoni, 2007: 50), The purpose of learning morals tasuf have tiers on the grounds that goal should be realized through the process and stages that will guide learners on the ultimate goal of learning morals Sufism nearness to Allah.

Morals Sufism has some discussion material such as the meaning of morals mysticism, space morals of Sufism, the purpose of morals Sufism, management, hearts, repentance, the concept of morality in Sufism, asceticism, charity, patience, love (hubb), Khauf, king ', mortal, trust, and prayer (Sultoni, 2007: 9). These materials are expected to have an impact on the character or attitude and behavior of learners.

A study has met several indicators that have been compiled in lesson planning. There are some indicators of learning competencies among students to know the urgency character of Sufism, namely students can manage care in everyday life, students can apply the power of prayer and almsgiving in everyday life, students can feel close to God, and students can implement patient and ascetic nature in everyday life (Masud, 2017: 2).

Adversity Quotient

Adversity quotient is a mix between IQ (Intelligence quotient) and EQ (emotional quotient). AQ (Adversity Quotient) is an important determinant of success which one component is willpower and perseverance (Yoga, 2016: 27). Success can be achieved through maximum effort.

One of the figures Adversity Quotient theory is Paul G. Stoltz explains. He states that "AQ is a scientifically-grounded set of tools for improving how you respond to adversity, and, as a result, your overall personal and professional effectiveness" (Stoltz, 1997: 7). The above quotation explains that Adversity Quotient is a scientific basis regulators on how a person responds to a problem and as a result the overall themselves effectively.

Stolz in Miarti parables struggle to climb. Ascent is an analogy for Adversity Quotient. The ascent is the process to success. Stolz in Miarti also distinguishes the type of human personality (climber) into three groups: 1) Quitters, someone who has surrendered before the fight. Feeling unable to do business despite not tried. A climber who is only satisfied with the look of the high mountains from below; 2) Campers, a climber (warrior) who stop climbing before it reached its peak under the pretext of inability or had had enough; and 3) Climbers, a real climber. A person who has this character will continue to make the climb to the top regardless of the tired and weary. The most important thing for them is to maintain the totality and commitment (Miarti Yoga, 2016: 30).

METHODS

The research is a qualitative study based on field studies (field research) with naturalistic descriptive approach. This research was a field (Field Research), the research conducted at the site of the occurrence of symptoms (Hadi, 2000: 9), then the type of data needed and used is the

type of field data presented descriptively. The data source is a reasonable situation, researchers collected data based on observations of natural situation, as it is. Researcher is key instrument that hold their own observations and interviews (Sugiyono, 2013: 14-15).

The analysis is done by connecting the data so that it is known the relation of causality, correlation and linear relationships. The mindset that is used in this analysis is the pattern of induction that is the thought process that begins with specific observations then drawn general conclusions (Bahtiar, 1997: 3). So in addition to analyzing the data of this study also analyzes the contribution of each variable is the first variable moral teaching of Sufism to variable into two namely Adversity Quotient of IAIN Salatiga students. The subjects of research were lecturers and students of Sufism character in IAIN Salatiga. The research was conducted from 1 June to 30 August 2017. The research location was in IAIN Salatiga.

DISCUSSION

Students Adversity Quotient in IAIN Salatiga

Ability facing difficulties

Based on the results of data mining in the field of intelligence adversity in IAIN students Salatiga, evaluation shows that students have the ability to be optimistic in the face of adversity, be patient and stay calm to face the problem. There was a time when God would give solution to His servants because there is no test that exceeds the limits of his servants.

Able to pursue target

In pursuing the target, some strategies are required, such as consistent with the main objective, not susceptible to the negative things and move on. With charity God has promised a reply which doubled and we are entitled to receive a grant of prayer.

Have a great ideal

Having goals is very essential for the clarity of the future, especially students. Having no goals make some people lazy because they do not have a target to be pursued. Life became unfocused. So a student should ideally have dreams. It would be better if his dream belongs to the category of high ideals and noble for example studying abroad, eager to graduate from college with the highest value and so forth. It provides evidence that the ideals of students in accordance with adversity quotient third indicator that has great ideals.

Being able to achieve

In the process of reaching a target or reaching a goal certainly never escaped from some hurdles. Among them are businesses that have failed, prayers are not quickly granted or desires are not immediately met. It can be a daunting and feelings of students in the process of struggle. But for those who have a high intelligence adversity, they will assume the constraints and obstacles as small pebbles in a process which will not be easy to stop the attempt.

Able to withstand disgrace and receiving criticism

Another obstacle can even drop the students' mental in reaching their goals. Some people will bury deeply his ideals just because they could not hear the taunts of others regarding his ideals. Many others say that ideals are too high. Things that can never be accomplished by people who have a regular family background, simple, or lower classes. Promptings that you listen to the heart, it will be the hijab in the soul and heart. If the critics are given in the form of constructive criticism then you should be accepted as input. People should always think positive about the potential and positive thinking to God.

Confidence

Self-confidence is the main capital in reaching goals. When confidence started disappear then there are no more hopes of success were targeted. Confidence can grow because of habituation within the family or in the company of friends. So self-confidence can be trained optimally. There are several things that can eliminate the confidence in our potential to achieve their goals. Such is the influence of the people around and the promptings of the heart that pessimistic. This is the great enemy for the success of a person. Students have a positive response when their hearts began to doubt the potential they have. There are some businesses that they do to restore confidence to go ahead. Controlling emotions is one that can be done by the students. Then refrain from pessimistic thoughts. Finding quotes, encouragement, entertain themselves, and pray to God.

Most students who have followed the course of Sufism character states that they can be calmer in the face of adversity and think more about the solution of the prolonged struggle with the problem itself. Before the students assume the problem is a misfortune, this time the mind as it began to disappear. The problem is God's way of educating humans to be able to use his mind to the fullest sense (Ahmad Sultoni, 2017). Do not consider the problem as a barrier to success but reinforcing a process to success.

Furthermore it is upbeat attitude possessed by students after learning morals follow Sufism. Student is optimistic in reaching a target because they beliefs in God who always helps and listens to their prayers. Students continue to pray because prayer is the best way to ideals easily achieved. In addition to prayer, charity is also one in which students attempt to reach goals (Kholida, 2017). That is what gives them the strength to always be optimistic in achieving the goal. This is consistent with the indicators of achievement of learning competencies that students can present Sufism to implementing the power of prayer and charity in everyday life.

Being personally confident is part of the changes experienced by graduate students follow the moral teaching of Sufism. Students become more confident with potential they have. They began to understand *fitroh* or human potential. Every human being born has the talent. Human talent will not grow if not trained optimally. As stated by Mr. Sultoni that someone who knows his Lord then he knows himself. Know themselves

that question is the potential that he has. Man was created by God as a good creature (*ahsan*). For example, there are animals that can imitate the human voice, but not all animals are able to imitate the human voice. While humans, they can imitate all the sounds of animals. Humans are not as strong as a tiger but if processed properly human power can defeat the forces of any animal. The motivation of the students change the way many of the weaknesses they have. Students were initially too busy counting his weakness turned to seek more observant of what is most dominant talent that is in them.

In Sufism character learning students are required to have a target or high ideals to show optimism and confidence. In the process, criticism and scorn from others to be one of the toughest temptation; especially if it has begun to fade spirit of students in achieving their goals. With careful management material, students trying to learn how to keep the feelings and emotions that are not easily withstand influenced by the promptings of the negative impact on the achievement of targets. At first it is very difficult because the biggest enemy to their success is the negative whisper emerging from them. After following the course the character of Sufism they began to be heartened to receive any form of scorn and ridicule on their dream and turn it into a motivation to prove that they can achieve their goals even if it appears impossible for another person (Haryanto, 2017). This is in accordance with adversity intelligence indicators that have high ideals, capable heartened and able to withstand reproach and accept criticism from others.

Change of Attitude

To assess the contribution of morals Sufism on student adversity intelligence author tries to analyze data from interviews regarding moral teaching of Sufism and data about students' ability to solve the problem based on indicators of the two variables. After following the morals of Sufism student learning is a significant change in the attitude of them able to deal with adversity.

Most students who have followed the course of Sufism character states that they can be calmer in the face of adversity and think more about the solution of the prolonged struggle with the problem itself. This is consistent with the purpose of learning morals mysticism that students are able to present themselves as a person who sturdy, stable and mature. The purpose approach with adversity intelligence indicator that is able to face adversity.

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Attitudes like that are already displayed a graduate student follows the moral teaching of Sufism. This can be realized apart from the business faculty students also contribute in giving the motivation to students both in the moral teaching of Sufism and outside school hours.

Changes in Behavior

In addition to changing attitudes, students also experience changes in behavior. The difference between the attitude and behavior is very thin because both are interrelated. The behavior of the author observed during the study either of observation or during the interview shows that most students experience changes in terms of behavior.

In the face of adversity student looking for a solution by means of prayer, consultation on the people who are experts in their fields or share stories on the issues of family and friends in order to reduce the burden of the problem (Budhi Sutomo Permono, 2017). Such behavior began to emerge once they understand how to get closer to Allah. They know that behind the difficulties there must be ease. Loss of feeling of anxiety when facing difficulties because they believe God has a nature Rahman and

uterus. God will always help in every difficulty. All problems must be a solution. They enjoy problem as a process leading to success. Difficulty teaches the importance of maintaining the success that has been achieved. This is in accordance with the moral teaching competence achievement indicator of Sufism that after following the moral teaching of Sufism students can feel closer to God and have a patient attitude.

The products of prayer and charity projects is to obtain proof of the power of prayer and alms. The first step was a student makes a list that contains the targets or goals to be achieved in the short term. At the beginning of the meeting in moral teaching of Sufism, a lot of students do not dare to mention his desire. They feel insecure and felt inappropriate to have a high aspiration (Ahmad Sultoni, 2017). Their biggest mistake is that often they mention a desire they can achieve with their own hands without the intervention of God. Such thinking would plunge students into the habit of negating God in every process and success achieved. After following the moral teaching of Sufism in several meetings they began to dare to mention their ideals although with some hesitation. Some of the next meeting they started confidently for aspiring to the belief that there is no one that cannot be done by God. Nothing is impossible for God.

At the end of the meeting, a session testimony, many students are told about success in doing project work in the form of direct experience in proving the power of prayer and alms (Muhammad Masud, 2017). This is consistent with the indicators of adversity quotient that is able to achieve the target and have great aspirations.

The scorn and reproach of the ideals of a strong wind can shake the confidence of students. Post-attending student of Sufism character able to withstand the taunts of others and accept the criticism of others. This is proven by the changes experienced by students who previously would bury his dream deeply if there are people who sneer ideals. There are several forms of scorn as word say their goals may not be realized or ideals too high will be very difficult to achieve. The behavior they display is to try harder to achieve his goals, multiply prayer and worship to be able to draw closer to God. That way they can prove that they can. In addition, students seeking an environment that can make them always think positive in order not to hear the negative influences (Mohamad Teguh Haryanto, 2017). Posive say the sentences will be prayer for words, feelings and actions undertaken can be a prayer. This is in accordance with adversity intelligence indicators that are able to withstand the scorn and accept criticism from others.

CONCLUSION

Moral teaching practice Sufism in IAIN Salatiga generally have the technical components of learning success of which is to have the approach, methods, and techniques of learning that can support the success of e-Learning morals Sufism experience is based directly. The next component is to have media and learning resources, namely a complete audio-visual media-based therapy with spiritual hypno therapy techniques as a way to motivate students and incorporate positive suggestions to clean and fill the

soul of the student to the morals of Sufism. Providing material are also not spared from the contribution of relevant learning resources. The aim is a third component which is a key element of learning morals Sufism itself is ma'rifatullah. The fifth component is the moral teaching materials Sufism as a bridge to ma'rifatullah, namely the study of materials gives both cognitive and psychomotor. The final component is an indicator of competency is designed as a measuring tool in the evaluation of student learning success in the eyes of morals of Sufism.

Adversity intelligence level of students is at the level climbers or the highest level of intelligence adversity. This is evidenced by the responses of students as well as the observation that the author did on the field in accordance with adversity intelligence indicators. Students are able to overcome the problems and difficulties with high spirituality, students are able to meet the targets to be achieved with effort, prayers and positive thoughts, most students have ideals are great for their future, students are able to face obstacles both from within and from beyond that could destroy his ideals, which the last is the students have great confidence both in reaching goals as well as when dealing with problems.

Learning morals Sufism contributed to the adversity quotient IAIN Salatiga students, particularly against the formation of attitudes and behavior. This can be evidenced by an increase in the intelligence of adversity on the student after following the moral teaching of Sufism is by using a scale of 1 to 20, a score improvement of adversity intelligence stands at 15 to 20 is the position of the highest scores (climbers) from

adversity intelligence. Contributions in the form of motivation are given to students in order to increase confidence.

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