

## The Role of Aqidah and Moral Teachers in Instilling Sufi Values in Students at SMA Muhammadiyah 5 Yogyakarta

Nasir Abdullah

Universitas Muhammadiyah Yogyakarta, Indonesia

\*Corresponding author: [nasir.abdullah.fai19@mail.umy.ac.id](mailto:nasir.abdullah.fai19@mail.umy.ac.id)

### ARTICLE INFO

#### Article history

Received

Nov 07, 2023

Revised

Jan 01, 2024

Accepted

Jan 10, 2024

#### Keywords

Teacher's Role

Values

Sufism

Aqidah

Morals

Copyright © 2024 JIEE



This work is licensed under a  
CC BY-SA 4.0 International  
license.

### ABSTRACT

This article was based on the researcher's interview regarding the decline of moral quality at a high school in Yogyakarta (SMA Muhammadiyah 5), which urges the implementation of Sufism values. The objectives of this study are to investigate (1) the learning process of aqidah and morals in SMA Muhammadiyah 5 Yogyakarta, (2) the role of Aqidah and Morals teachers in instilling the values of Tasawuf (*Sufism*) in students at SMA Muhammadiyah 5 Yogyakarta, and (3) the supporting and inhibiting factors for the Aqidah and Morals teachers in instilling the Tasawuf values on students at SMA Muhammadiyah 5 Yogyakarta. The study was conducted with a qualitative approach for descriptive field research. The research subjects were the school's principal, Aqidah and Morals teachers, and two students. The data collection techniques used were interviews, observations, and documentation, while the data analysis methods used were data reduction, interpretation, and conclusion drawing. The study found that (1) each teacher has different teaching methods, yet always puts good value in every process, (2) the role of the Aqidah and Morals teachers in instilling the values of Tasawuf has been carried out by guiding, facilitating, motivating, and evaluating the students, and (3) the supporting factors are schools with Muhammadiyah identity, school's vision and mission, supporting activities, role of teachers and parents as role models, positive environment, and the support from agencies, and foundations. Meanwhile, the inhibiting factors are the heterogeneous state of students, limited teacher supervision, the student community, which is far from good values, and the educators' and students' low level of human resources.

### Citation:

Abdullah, N. (2024). The Role of Aqidah and Moral Teachers in Instilling Sufi Values in Students at SMA Muhammadiyah 5 Yogyakarta. *Journal of Islamic Education and Ethics*, 2(1), 35-43.

## INTRODUCTION

In developing well-mannered and civilized students, educators must realize the ideals of creating students with high morals based on Pancasila and religion as a form of moral support for educators and students. From the educational perspective, morals must be instilled in teaching and learning activities in schools and *madrasas*. Moreover, morals can also be used as a fortress in accepting modern times and globalization; therefore. Educators act at the forefront of developing education to educate students to become noble and good-spirited people.

In educational development, there are increasingly severe challenges as time goes by. Constitutional goals and hopes lead to complex problems originating from the actual life on a global, national and local basis. Globalization's educational demands are massive, highly accelerated and excessive (Ngalu, 2019).

The main goal of morality is to differentiate humans from other creatures created by Allah SWT and for humans to be regarded as having a higher and perfect degree. In addition, morality also encourages human beings to be kind towards themselves, other people, other creatures, and most importantly, towards Allah SWT. Meanwhile, morals are defined as the ability to differentiate between things that have positive and negative qualities. Hence, people can remain firm in their stance of consistently being ethical in any activity with a culture of mutual respect in their social life (Lestari et al., 2021).

The progress of advanced technology in the globalization era has driven students to be more flexible in accessing technology and various social media and phone applications, such as Instagram, WhatsApp, YouTube, Twitter, and the recently viral application TikTok. In social media, users can post anything according to their creativity. However, researchers are aware of the dangers of these phone applications, namely TikTok, that do not bring more benefits to students, but on the contrary, drive the students to no longer maintain their *muru'ah* (self-respect), especially for female students. Students often recorded themselves dancing happily in front of the camera with an unethical style of clothing that even tends to be erotic and revealing their private parts, then shared the videos in the TikTok application publicly (Arrofi & Hasfi, 2019).

In this study, one of the moral aqidah teachers at SMA Muhammadiyah 5 Yogyakarta was interviewed regarding the problems teachers had faced with students during school activities. The teacher stated that he had been challenged to a physical fight with a student because the student did not accept being punished when the student was late for school. The teacher faced the student patiently, but the student continued to challenge him until the teacher got emotional, and the student was sent to the counselling room for further processing. The event proves that there was a lack of respect for teachers in school and that it is crucial to instil Sufism values in students.

As time goes by, good morals are starting to be eroded, especially for students who are still studying at school, where the values of Sufism are starting to become less visible in their

daily lives and activities of students. Thus, the current is considered significant as the ideals and hopes of establishing more active and tough teachers in maintaining the good morals of students by instilling Sufism values in students. The student's way of thinking needs a positive direction and supervision, where the teacher plays a role and redirects the students into the appropriate way of reasoning under religious values and generates virtuous morals by Sufism values.

## METHOD

The present study used qualitative, descriptive analysis to research, find insights through interviews, and analyze and construct the objects under study. To determine the meaning of the implied object, then develop the actual events into a theory to ensure the truth of the data. In this research, researchers took a qualitative approach because this study contains descriptive field research to assess an activity that takes place in society, organizations, or government and other institutions such as schools and other places. With this qualitative research, researchers collected data related to the role of moral aqidah teachers in instilling Sufism values in students at SMA Muhammadiyah 5 Yogyakarta (Raco, 2018).

## RESULT AND DISCUSSION

### 1. Process of Learning Moral Creeds at SMA Muhammadiyah 5 Yogyakarta

In the process of learning moral beliefs at SMA Muhammadiyah 5 Yogyakarta, two critical factors were found as follows:

#### 1.1. School Principals Act as Policy Makers

The school principal is responsible for designing a curriculum or establishing policies to accommodate moral aqidah. The policy is expected to assist moral aqidah teachers to always implement Sufism values in students inside and outside the classroom, while the policies regulate students' activities such as holding regular recitations, congregational prayer movements, social service, and sadaqah infaq (Bahri, 2019).

#### 1.2. Aqidah and Morals Teachers

It is vital that applying discipline starting from the individuality of each teacher, can lead the student to receive the teachers as role models. Thus, well-behaved students will also imitate teachers with exemplary conduct. Teachers must always be able to set a noble example for their students. The behaviours teachers exemplify can very easily influence students' lives and habits. Therefore, society expects that teachers will always act as noble figures and reflect moral values that are honest, fair and professional (Riyansyah et al., 2022).

SMA Muhammadiyah 5 Yogyakarta has three moral aqidah teachers with different views and teaching methods regarding the process of learning moral aqidah. The first method is through a practical learning process to instil moral views with direct practical

application. The focus is to familiarise the students with positive behaviour in their daily lives. The following technique is the process of learning moral beliefs by cultivating students' way of thinking through video material. After watching the videos, students discuss the material within groups, and the group discussions' results are explored back to other groups. The third method is by carrying out the process of learning moral beliefs via real-life situation problems at students with designed questions. Afterwards, students have discussions with the teacher or other students to address the questions in hopes that the students can learn lessons and grow enthusiasm. In transferring knowledge of the learning process, the main thing is not the results per se but the positive values in every learning process from the teacher to the students.

## 2. The Role of Moral Creed Teachers in Instilling Sufism Values in Students

### 2.1. The Role of the Teacher as a Guide in Instilling Sufism Values in Students

One of the responsibilities of teachers as supervisors is to formulate precise goals by allocating time to students according to the schedule of teaching and learning activities, and evaluating the factors that contribute to the successful completion by the students in every activity. As a result, students can carry out activities properly and effectively according to the guidance of the teacher (Santosa & Andrean, 2021).

This study found that the role of the teacher as a guide in instilling Sufism values in students has been carried out well in SMA Muhammadiyah 5 Yogyakarta. The taught values provided include piety, gratitude, love and *ridha* as an embodiment of morals towards Allah. The teachers also guide students to revere as a form of manifestation of morals to the teacher, to be *istiqamah* as a form of manifestation of morals to themselves by guiding students to pray in congregation five times a day, pray *dhuha*, *infaq*, be grateful, always properly greet other people, be polite to the teachers and implement these values daily.

### 2.2. The Role of the Teacher as a Facilitator in Instilling Sufism Values in Students

In school activities, teachers play the role of a facilitator to ensure that the learning process is more straightforward for students to participate in, for instance, by conducting question and answer sessions before teaching and learning activities can be used as a benchmark for teachers to determine to what extent students understand the lessons and to determine which school facilities will be useful for the students (Shofiya & Sartika, 2020).

The role of the teacher in SMA Muhammadiyah 5 as a facilitator is running smoothly, considering the difficulty of instilling the values of Sufism in students to learn moral beliefs. The facilities to implement the Sufism values require specific materials appropriate for each condition; hence, the learning method used tends to be a lecture and question and answer method. Addressing the students' background with the teachers of moral beliefs, as a form of his role as a facilitator, will provide students with appropriate and accurate lecture methods.

### 2.3. The Role of the Teacher as a Motivator in Instilling Sufism Values in Students

Another important part of a teacher is their role as a motivator. Teachers are responsible for providing moral and mental strength to students, with the aim of students becoming enthusiastic in achieving learning goals. Additionally, a motivator figure can drive students to be confident in conveying their ideas and mobilizing all their abilities in the classroom. Ultimately, the students will be able to face any obstacles and problems in the learning activities at the school (Jentoro, 2020).

After the evaluation, the teachers of SMA Muhammadiyah 5 as a motivator have been working well. The teachers constantly remind students always to be individuals with good morals, conforming with the values of Sufism. The role of the teacher as a motivator is as a reminder, though the teachers must be careful in assessing students. Teachers can motivate students according to the student's condition, to ensure that students' needs in the form of motivation can be appropriately and accurately fulfilled.

### 2.4. The Role of Teachers as Innovators in Instilling Sufism Values in Students

Innovation is defined as new things that emerge through discussion or renewal. However, there is also another similar definition regarding innovation, namely that it can be interpreted as ideas, concepts and objects that are considered novel and have not existed before, including those that arise from solutions and efforts to solve problems (Fetra Bonita Sari, Risda Amini, 2020).

The current study displays that the role of teachers as innovators in SMA Muhammadiyah 5 has been going quite well. The innovations given by teachers of moral beliefs to students tend to be direct practice outside learning hours. The innovative direct practice outside learning hours will result in students that can form good character following the values of Sufism. However, there is also a need for innovation in classroom learning for the teachers to become relevant figures in educating students. The material on moral beliefs related to the cultivation of Sufism values will continue to be relevant throughout the ages. However, the delivery method must continue to adhere to the latest innovations.

### 2.5. The Role of the Teacher as an Evaluator in Instilling Sufism Values in Students

Communication with feedback in a school environment occurs between the teacher and students regarding the results of a learning activity. Moreover, as a two-way interaction, the teacher can also learn from the students about improving the learning process to ensure students' more consistent and efficient learning. Students can also evaluate what needs to be improved in the lessons the teacher gives. Through the collaboration of the two parties involved in the learning process, it is hoped that a common ground can be achieved for the future of the learning process (Sulamudiana & Soraya, 2022).

The evaluator role of a teacher in SMA Muhammadiyah 5 Yogyakarta has been carried out well, with evaluating students conducted outside of class hours. It is vital to do

the assessment outside of class hours, as it can train students to continue their activities according to the values of Sufism. The moral aqidah teacher at SMA Muhammadiyah 5 Yogyakarta plays a significant role in creating and forming students by implementing Sufism values. Currently, there are a limited number of teachers who actually monitor their students outside of learning hours. Therefore, the evaluation activities carried out by moral aqidah teachers of SMA Muhammadiyah 5 Yogyakarta greatly impacted students at the school.

### 3. Supporting and Inhibiting Factors of Moral Creed Teachers in Instilling Sufism Values in Students at SMA Muhammadiyah 5 Yogyakarta

#### 3.1. Supporting factors

Several factors are needed to instil Sufism values in learning moral beliefs. Each teacher has distinct supporting factors based on their perspectives on teaching methods. The present study concludes several supporting factors regarding the differences in moral Aqidah teachers' perspectives at SMA Muhammadiyah 5 Yogyakarta as follows:

##### a) The Muhammadiyah Identity in Muhammadiyah Schools

According to the interview results, a Muhammadiyah school is an Islamic-based and progressive school with Islamic religious subjects apart from moral beliefs. Thus, the lessons alone can indirectly be used as a supporting factor in instilling Sufism values in students.

##### b) School Vision and Mission

The vision and mission of SMA Muhammadiyah 5 reflects and emphasizes the importance of students in having exemplary ethical conduct is in line with the practice of instilling Sufism values in students. As both values are in line with the values of Sufism, the vision and mission can contribute as supporting factors.

##### c) School Activity

Some activities reflect the cultivation of Sufism values in SMA Muhammadiyah 5, such as the dhuha, dhuhur and Asr prayers. These activities act as one of the instillations of Sufism values in the form of piety as a form of morals towards Allah SWT. The school also provide an honest cafeteria as a form of instilling values of Sufism in the form of honesty as a form of morals towards others, which highly supports the cultivation of Sufism values.

##### d) The Role of Teachers and Parents as Role Models

Aside from the teachers, parents have a significant contribution as role models for the students to encourage and support the process of instilling the values of Sufism. With the rules made by parents at home, students can apply Sufism values not only at school but also at home to familiarize themselves with the values of Sufism in every activity.

##### e) Positive Environment

Another critical factor is having a positive environment for the teachers as a role model to instil Sufism values in students. A supportive environment can significantly influence the students always to conduct exemplary moral behaviours in all their activities.

f) Support from departments, agencies and foundations

As a Muhammadiyah school, having an excellent moral reflection by implementing the values of Sufism is an obligation. Therefore, agencies, departments and foundations related to Muhammadiyah must fully support instilling Sufism values in schools.

### 3.2. Opposing factors

Teacher faces several inhibiting factors in instilling Sufism values during teaching lessons, which are

1) Heterogeneous Student

The heterogeneous situation of students is one of the obstacles, as the students came from different backgrounds with mixed levels of ability and social relationships. To force the same teaching methods with Sufism values in heterogeneous situations of students will be very challenging for both the teachers and students.

2) Limited Teacher Supervision

The lack of student supervision by the teachers in implementing the instilling of Sufism values is a delimiting factor. A low number of teachers will not be able to constantly supervise all students at school and create obstacles for teachers in supervising student activities, whether the students have adopted attitudes and characteristics by the values of Sufism or not.

3) Illegitimate Student Communities

Environmental factors can influence a person's conduct regarding traits and attitudes. For instance, a positive environment of a person will also result in a positive character and vice versa.

4) Low level of human resources among educators and students

One of the inhibiting factors in instilling Sufism values in students is the human resources level of students and educators. For example, narrow knowledge can be an obstacle for students in receiving learning and for the teachers during the learning process.

## CONCLUSION

In conclusion, the process of moral and creed learning at SMA Muhammadiyah 5 Yogyakarta, focusing on the role of teachers and the supporting and inhibiting factors in instilling Sufism values in students, has been implemented. The moral and creed teachers play a pivotal role in shaping students' characters by incorporating Sufism values into the learning process. Several factors, including the Muhammadiyah school identity, the school's vision and mission, school activities, the role of teachers and parents as role models, and a positive environment, were supporting factors to instil Sufism values in schools. On the other hand,

inhibiting factors encompass heterogeneous student conditions, limited teacher supervision, an illegitimate student community, and low human resources for educators and students. The teacher's role as a guide, facilitator, motivator, innovator, and evaluator in instilling Sufism values is evident in the discussion of diverse teaching methods. Teachers are expected to be exemplary figures for the students. The factors discussed in this study play a crucial role in shaping students' characters in line with Sufism values. Thus, moral and creed learning at SMA Muhammadiyah 5 Yogyakarta prioritizes achieving high grades and focusing on character development and positive values at every stage of learning. Despite challenges such as heterogeneous student conditions and resource limitations, the school continues to strive for effective learning by involving supporting factors such as the Muhammadiyah identity, school vision and mission, and support from various parties to ensure the effective instillation of Sufism values in students.

## REFERENCES

- Arrofi, A., & Hasfi, N. (2019). Memahami Pengalaman Komunikasi Orang Tua-Anak Ketika Menyaksikan Tayangan Anak-Anak Di Media Sosial Tik Tok. *Interaksi Online*, 7(3), 1-6. <https://ejournal3.undip.ac.id/index.php/interaksi-online/article/view/24143>
- Bahri, S. (2019). Fiqh Konseling [Pertautan Trilogi Antara Iman, Islam Dan Ihsan (Ti3) Dalam Menjawab Kegelisahan Akademik Dan Problematika Pendidikan]. *LaTahzan: Jurnal Pendidikan Islam*, 11, 37-51.
- Fetra Bonita Sari, Risdha Amini, M. (2020). Jurnal Basicedu. *Jurnal Basicedu*, 5(5), 3(2), 524-532. <https://journal.uui.ac.id/ajie/article/view/971>
- Jentoro. (2020). Peran Guru Pai Dalam Menanamkan Nilai-Nilai Islam Wasatiyah Siswa. *Joeai (Journal Of Education And Instruction)*, 3, 46-58. <https://doi.org/10.1088/1751-8113/44/8/085201>
- Lestari, F. A., Sagala, H. H., & Nurrohman, W. (2021). *Literature Review : Pengaruh Kecerdasan Emosional Terhadap Akhlak Siswa Literature Review : The Effect Of Emotional Intelligence On Student Morals*. 1(3), 392-399. <https://doi.org/10.56832/edu.v1i3.150>
- Ngalu, R. (2019). Pendidikan Karakter Melalui Pengembangan Kultur Sekolah. *Jurnal Lonto Leok Pendidikan Anak Usia Dini*, 2(1), 84-94. <http://unikastpaulus.ac.id/jurnal/index.php/jllpaud/article/view/342>
- Raco, J. (2018). *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya*. <https://doi.org/10.31219/osf.io/mfzuj>
- Riyansyah, M. R., Sholeh, S., Maryati, M., & Karawang, U. S. (2022). Peran Guru Pai Dalam Pengembangan Karakter Peserta Didik. 7(1). <https://doi.org/10.47655/kompetensi.v7i1.64>
- Santosa, S., & Andrean, S. (2021). Pengembangan Dan Pembinaan Karakter Siswa Dengan Mengoptimalkan Peran Guru Sebagai Contextual Idol Di Sekolah Dasar. *Jurnal Basicedu*,



5(2), 952-957. <https://doi.org/10.31004/basicedu.v5i2.849>

Shofiya, S., & Sartika, S. B. (2020). Peran Guru Ipa Smp Sebagai Fasilitator Dalam Kegiatan Belajar Dari Rumah. *Jurnal Pendidikan Dan Pembelajaran Sains Indonesia* , 3(2), 112-117.

Sulamudiana, & Soraya, Siti Zazak. (2022). Peran Guru Dalam Proses Pembelajaran Di Era Pandemi Covid-19 Teacher's Roles In The Learning Process During The Covid-19 Pandemic Era. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 6, 1-15. <https://doi.org/10.30736/atl.v6i2.711>