

THE ROLE AND CHALLENGES OF LEARNING THE YELLOW BIBLE LESSONS TOWARDS STUDENTS' CHARLES DURING THE COVID-19 PANDEMIC AT MA NU TBS KUDUS

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ABSTRACT

During this COVID 19 pandemic, at MA NU Kudus whose daily behavior when learning is not a few students who are late for school, don't do assignments, don't care about the material being taught, often sleep during online learning, often say dirty, often smoke and others. The purpose of this study was to determine the role and challenges of learning the yellow book of Sufism on students' morals during the pandemic at MA NU TBS Kudus. This research method is a qualitative research using a descriptive approach. Data collection techniques in this study used 3 techniques, namely interview, observation, and documentation techniques. Sufism learning during the pandemic at MA NU TBS Kudus has an important role in shaping students' commendable morals, among others, to lead and help students to really remember God by filling their hearts with the word thoyyibah and the sentence of dhikr. While the challenge of learning Sufism during this pandemic is the impact of technology globally, students using technology such as cellphones are not appropriate. So the cellphone should be used for learning, but instead it is made for playing games.

Kata Kunci: Sufism, Student Morals, Pandemic covid-19

ABSTRAK

Di masa pandemi COVID 19 ini, di MA NU Kudus yang perilakunya sehari-hari saat belajar tidak sedikit siswa yang terlambat masuk sekolah, tidak mengerjakan tugas, tidak peduli dengan materi yang diajarkan, sering tidur saat pembelajaran online, sering berkata kotor, sering merokok dan lain-lain. Tujuan penelitian ini adalah untuk mengetahui peran dan tantangan pembelajaran kitab kuning tasawuf terhadap akhlak siswa pada masa pandemi di MA NU TBS Kudus. Metode penelitian ini adalah penelitian kualitatif dengan menggunakan pendekatan deskriptif. Teknik

pengumpulan data dalam penelitian ini menggunakan 3 teknik, yaitu teknik wawancara, observasi, dan dokumentasi. Pembelajaran tasawuf pada masa pandemi di MA NU TBS Kudus memiliki peran penting dalam membentuk akhlak terpuji siswa antara lain untuk membimbing dan membantu siswa agar benar-benar mengingat Allah dengan mengisi hatinya dengan kata thoyyibah dan kalimat dzikir. Sedangkan tantangan belajar tasawuf di masa pandemi ini adalah dampak teknologi secara global, siswa yang menggunakan teknologi seperti handphone kurang tepat. Jadi seharusnya ponsel digunakan untuk belajar, tapi malah dibuat untuk bermain game.

Keywords: Sufi, Moral peserta didik, Pandemi Covid-19

PENDAHULUAN

In the National Education System Law No. 20 of 2003 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential for religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state. . From this explanation, it shows that our education emphasizes the formation of morals and character in order to have behavior that is faithful and pious to Allah.

The social distancing policy due to the corona outbreak has an impact on all areas of life, including education. All are forced to stop temporarily to avoid this corona outbreak. But on the other hand, formal education is required to run, namely by doing online learning. This online learning system is considered less effective because of many obstacles in the implementation process. One of them is the limitations of the internet network, besides that it has an impact on the morality of students, does not respect teachers, does not pray in congregation, does not care about the material being taught, often sleeps while learning online, often commits immoral acts etc. Education that emphasizes morals needs to get special attention, one of which is by learning the yellow book of Sufism subjects.

The quality of education and morals of the Indonesian nation's children is currently experiencing decline in quality to an alarming level (Achlamy HS, 2018:39). The moral decline of the graduates who are far from social and religious values in their daily lives are wrong one indicator of this (Nugraha, 2015: 2). The real goal in education is to achieve a perfect character. Where, according to the Islamic view, the

purpose of education is related to the quality of human beings with morals (Nursiyam, 2015: 340).

Observing these problems, not a few subjects that indicates the effect of Sufism lessons as an effort to overcome the problem. So that the learning of Sufism is seen as having an important influence in shaping the morals and good morals of students, especially during this pandemic.

One of the madrasas in Kudus, namely MA NU TBS Kudus, students whose daily behavior when learning during this pandemic is not a few students who are late for school, don't do assignments, don't care about the material being taught, often sleep when learning online, often say dirty, often smoking and others. Where through learning the yellow book of Sufism subjects during this pandemic, students are able to form good morals, so they can increase confidence that they can carry out and regulate their own behavior and there is a change in moral behavior from less good to better.

Based on this background, the author wants to investigate further about "The Role and Challenges of Learning the Yellow Book of Sufism Subjects on Student Morals During the Pandemic Period at MA NU TBS Kudus".

RESEARCH METHODS

This research is a qualitative research using a descriptive approach. Descriptive research is research that describes certain phenomena that can be obtained by researchers from subjects such as individuals, organizations or other perspectives. The source of this research data is the subject of the data obtained. There are 2 kinds of data needed in this research, namely basic data and supporting/secondary data.

Data collection techniques in this study used 3 techniques, namely interview, observation, and documentation techniques. To check the validity of the data in this study using triangulation techniques. Triangulation is a technique of checking the validity of data by utilizing something other than the data for checking purposes or as a comparison against the data

DISCUSSIONS

1. Definition of Sufism

Sufism etymologically, experts have different opinions about the word Sufism. There are at least six opinions in this regard, namely: (1) the word *suffah* which means the overhang of the Prophet's mosque which is inhabited by some of Ansar's companions. (2) the word *Shaf* which means line. This is considered by some experts as the word Sufism because Sufism experts are a person or group of people who cleanse the heart, so they are expected to be in the first row (*shaf*) with Allah SWT. (3) the word *shafa* means clean, because Sufism experts try to clean their souls in order to get closer to Allah. (4) said *shufanah*, the name of a wood that survives growing in the desert. This is because the teachings of Sufism could survive in a turbulent situation at that time, when Muslims were lulled by power and materialism, as *shufanah* wood survived in the midst of a barren desert. (5) The word *Teoshofi*, from Greek which means divine science, because Sufism discusses a lot about divinity. (6) the word *shuf* which means fleece, because the early Sufism experts wore simple clothes made of fleece (wool) (Mashar, 2015: 99). People who wear fleece clothing are called *mutasawwif*, while their behavior is *tasawuf*. The name Sufi is given to anyone who is able to maintain a balance in life.

While the terminology of Sufism is interpreted in various ways by Sufi experts, among others, namely: according to the Sufi figure Junaid al-Baghdadi, Sufism is cleansing the heart from what disturbs the feelings of most creatures, avoiding all calls from lust, striving to elevate character, extinguishing the nature of human beings. Our weaknesses as humans, desire spiritual holy qualities, and depend on the sciences of nature, use things that are more important and more eternal, keep promises with God in all things, spread advice to fellow people, and follow the example of the Prophet in all shari'ah (Kurniawan, 2016: 83).

According to Muhammad Amin Al-Kurdy Sufism is a science by which things can be known about the good and bad of the soul, how to clean it from bad qualities and fill it with commendable qualities, how to do mysticism, leave Allah's prohibition towards Allah's commands. and step towards the pleasure of Allah (Gitosaroso, 2015: 109). According to As-Syadzili, Sufism is an exercise of the soul in the context of worship (*ubudiyah*), placing and restoring the soul in accordance with the provisions and laws of divinity (*rububiyah*) (Fahrudin, 2016: 65).

From the above definition it can be concluded that Sufism is the study of how to cleanse the heart from various kinds of liver diseases, filling it with commendable morals through *mujahadah*. and *riyadhoh* so that his heart and feels the presence of

God and feels close to God within himself and can see God with the eyes of his heart so that he can become a pious, virtuous and commendable personal figure in everyday life.

In another sense, Sufism leads to the balance of students' lives in various aspects, namely the afterlife, or physical and spiritual. In its implementation, students try to get closer to God with spiritual purification methods as well as by increasing the practice of dhikr, worship and prayer, so with that all students' concentration is only focused on Him. On the other hand, the effort of *taqarrub* to Allah This does not directly make students forget aspects of world and physical life. Students continue to fulfill their needs and even efforts to purify themselves become their breath, so that in school education when students study knowledge of Kauniyah it is still within the framework of unity between thought and dhikr (Surah Ali-Imron: 191). Likewise, when a student goes to school, he feels the presence of God, so that he who leaves late will not be late again, because he feels the presence of God.

Harun Nasution said in rational Islam that the goal of a Sufi is to get as close as possible to God until he can see God with the eyes of his heart and even unite with the spirit of God (Khoiruddin, 2016: 118). Because God is holy, He cannot be approached by anyone except by a holy person. A Sufi trains himself to be clean by praying, fasting, dhikr and other acts of worship. So the first step taken by a prospective Sufi is to rid himself of the reprehensible nature by increasing worship, dhikr and repentance.

Thus, the purpose of Sufism is to form noble character by fully understanding the position of the servant before God in order to live a happy life in this world and the hereafter. In addition, it aims to get a special relationship with God which will lead to communication between creatures and their God.

2. Behavior

a. Understanding Behavior

Behavior by language (epistimologi) is the plural form of khuluq which means temperament, behavior, manners or tabi'at, morality is equated with morals, manners. Khuluq is a description of human inner nature, a description of the outward form of humans such as limb movements, facial expressions, and the entire human body, in Greek the meaning of khuluq is equated with the word ethcicos and then turns into ethics. In the dictionary al-

munjadid khuluq means temperament, character, behavior, or character. Morals is defined as a science that seeks to recognize human behavior, the science of karma, then assign values to bad or good actions in accordance with norms and morals (Hasan, 2018: 99).

The morality in question is the behavior of students in daily activities, and forming commendable morals is to apply honest, trustworthy, tabligh and fathonah/intelligent actions, then the embodiment of commendable morals brings consequences to each student for his activities in the right way, namely ikhsan and sincere in charity. The impact of the application of this nature can bring peace, tranquility, prosperity and enjoyment of life.

b. The Scope of Morals

Judging from its scope, morality is divided into 4 (Hasan, 2018: 101-103), namely:

1. Morals to wards Allah SWT

Morals towards Allah are awareness and acknowledgment that there is no God but Allah. He has commendable qualities. Glorify and praise Him. Trust in Allah. Grateful to Allah. Be patient with all the trials and tests that Allah has given.

2. Noble Morals in *Berhablun*

Minannas Hablun minannas is the relationship between human beings. After establishing a good relationship with his Lord, everyone must establish a good relationship with each other. In reality, we often see that these two relationships are not compatible. Sometimes there is a person who can establish a good relationship with his Lord, but cannot establish a relationship with others. Or on the contrary, there is someone who can establish good relations with others, but he neglects his relationship with God. Of course the two examples above should not be done. What is required is how he can establish the two forms of relationship well, so that there is harmony and comfort in him.

3. Morals to wards one self

To equip Muslims with noble character, especially towards themselves, namely by maintaining self-purity both physically and mentally. People who can take good care of themselves will always try to look their best, especially before God. In general, in front of humans by

paying attention to how their physical appearance is, how they behave and how the clothes they wear. The maintenance of one's self-sanctity is not only in things that are non-physical (inner) but also physical (outward).

4. Morals in the family

In addition to having noble character towards himself, every Muslim must have noble character in his family environment. Fostering noble character in the family environment, namely a person's relationship with his parents, his relationship with his teachers, his relationship with his peers, his relationship with someone who is older or younger, his relationship with the opposite sex, and his relationship with his husband or wife and with other people. her children.

Establishing relationships with teachers or parents has position a very high in fostering noble character in the family environment. Teachers can also be said to be our parents. The number one parent is the parent who gave birth to us and the second parent is the parent who gave us wisdom. Islam stipulates that doing good to both parents (*birr al-walidain*) is obligatory and is the main practice (Surah al-Isra' (17): 23-24 and HR. al-Bukhari and Muslim).

3. Pandemic Covid 19

a. Definition Covid

Covid 19 disease is an infectious disease caused by acute respiratory syndrome SARS-CoV-2 (coronavirus 2). The covid 19 disease was first identified in December 2019 in Wuhan, Hubei China, at that time it attacked globally/globally, resulting in the ongoing covid19 pandemic (Supriatna, 2020: 557). Covid-19 is a new disease that has become a pandemic. This covid disease must be watched out for because of its very fast transmission, has a mortality rate that cannot be ignored, and there is no definite therapy. There is still a lot of knowledge in this field so further studies are needed (Susilo et al., 2020: 63).

b. Prevention Covid-19

The covid 19 disease that is hitting today, if we go back to the history of the Prophet is a disease/plague that has occurred according to almost the same conditions, so the handling is also the same. Thus, to overcome the

disease/epidemic, one of them is by implementing isolation or self-quarantine for sufferers/patients. at that time the Apostle ordered not to see or not go near the leper. Therefore, the isolation/quarantine method has been applied since the time of the Prophet to prevent infectious diseases/plagues from spreading to other areas. To prove the order was carried out, the Apostle built a wall around the area of the disease/plague. The Prophet also once warned his people not to approach areas that were affected by the plague/disease. On the other hand, if they are in a place affected by a disease/plague, they are prohibited from going out. Special isolation and quarantine policies away from residential areas in the event of an infectious disease. When quarantined, sufferers of the disease are examined in detail. Then the treatment steps are strictly controlled. During quarantine, medical personnel who are skilled and able to provide appropriate treatment are given to people with disease. Quarantine officers are given food stocks to isolated residents (Mukharom & Aravik, 2020: 243).

4. The Role and Challenges of Learning Sufism on Student Morals During a Pandemic At MA NU TBS KUDUS

During this pandemic, online learning is considered less effective because of the lack of face-to-face meetings between teachers and students. In addition, students use cellphones that are not appropriate, as a result students become lazy to study, cellphones are used to play games, smoke habits, sleep while studying, are often late, do not focus on the material being taught, do not do assignments, often say dirty and others.

According to Al-Ghazali as quoted (Khoiruddin, 2016: 118)says someone who is controlled by personal passions and does not control his passions tends to want to do negative things such as justifying all means to achieve his goals and pleasures in life, people like this will bring abyss. moral destruction.

Learning Sufism during the pandemic has a significant influence in solving problems that exist in education. Practices in the teachings of Sufism will guide students to become pious, wise, virtuous, and have good morals. In addition to understanding the outward reality, Sufism is also able to understand the inner reality so that students are able to interact comfortably and in balance in muamalah and ubudiyah ways based on the values of Islamic teachings.

The role of learning the yellow book of Sufism on students' morals during the pandemic at MA NU TBS Kudus is to lead and help students to really remember God, their hearts always feel God's presence, seen by God, known by God. The behavior of students can be well reflected by the way their hearts are filled with the word *thoyibah*, the sentence of *dhikr*. When you feel that you have been watched by Allah, you will form a commendable character even in any atmosphere. If you have thoughts of being seen by Allah, you will feel ashamed, so in conveying/expressing the lesson, I give many examples, stories and so on (Mu'in, 2021).

As for the efforts made by Sufism experts in cleansing the soul through three levels, namely: *Takhalli*, *Tahalli* and *Tajalli* (Khoiruddin, 2016: 119).

1) *Takhalli*

Takhalli means cleaning oneself from despicable traits, from outward immorality and inner immorality (As, 2002: 67).

As for the despicable traits that pollute the soul (heart) of humans, they are prejudice, envy, pride, miserliness, showing off. and others.

The word of Allah in the Qur'an Surah As-Shams 91: 9

فَذُفِّلَحْ مَنْ زَكَّيْهَا

Translation: Verily, one who purifies the soul. and verily, losers are those who pollute it.

In Sufism, morals take precedence over talking about commendable behavior or attitudes because it includes efforts *takhliyah* (emptying oneself of despicable traits) while filling them (*tahliyah*) with commendable traits. According to the Sufis, cleaning oneself of the reprehensible nature is considered important because the despicable nature is *najis* meaning (*najasah ma'nawiyah*). The existence of such *najis* in humans causes them to be unable to be close to God, just like having *najis dzati* (*najash suriyah*) he cannot perform the worship ordered by Allah. What pollutes the human heart every time it is an outward and inner sin. All diseases and impurities of the heart are thick walls that limit the human being with His Lord. Therefore, the two immoralities must be cleaned first by cleansing themselves of the despicable qualities in order to fill them with commendable qualities to get happiness.

According to HM Amin Syukur, despicable traits or liver disease that need to be cleaned in humans are as follows (Khoiruddin, 2016: 120-122):

a. *Hasad*

Hasad means envy and envy. This implies the desire to lose a favor from the hands of another, in order to transfer it to himself. *Hasad* According to Aboe Bakar Aceh is defined as hating the favors of God bestowed on others with the desire that the favors of others be erased. *Hasad* is one of the evil qualities of the heart, and cannot be eliminated if it does not receive Sufi training and upbringing.

b. *Al-Hirshu*

Al-Hirshu is an excessive desire for worldly problems. The nature of always wanting to win is human nature and human nature. Islam views excessive desires as prohibited, but desires within reasonable limits and in order to meet one's primary needs, are still within the permissible limits, because they are a means of maintaining existence in this world, only material and means of fulfilling life needs (desire).) is within the framework of the applicable rules and norms.

c. *Al-Takabburu*

Takabbur is usually interpreted as arrogance, meaning the nature and attitude of condescending others and can mean rejecting the truth. The cause of someone who becomes arrogant (*takabbur*) is a feeling of excess in himself, such as charity, knowledge, descendants of respectable people, position, wealth, physical strength, beauty, good looks and so on.

d. *Al-Ghadlab*

Ghadlab means angry. *Ghadlab* is the nature of every human being, but they differ in degree. Some are warm-blooded, cold-blooded and some are medium-blooded. For those who are cold-blooded, they don't have anger, or if they have anger, the level is only a little. People like this are considered not good, because humans should be angry, when it comes to their human rights/self-esteem that must be defended. Imam Shafi'i once said, whoever should be angry, but he does not want to be angry, then that person is like himar. For those who are hot-blooded, he is a little offended by his feelings, so that he forgets the land and goes off the rails of healthy thinking like crazy. According to HM. Amin Syukur, in this relationship, it is best to be in the middle between the two, namely being angry to defend a truth (*haq*), meaning proportional anger.

e. *Riya'* and *Sum'ah*

Riya' means to seek sympathy by defending his goodness. This trait is forbidden by Allah (al-Ma'un: 4-6). The goodness shown is speech, body, jewelry, birth practices, followers or friends and so on. The signs of a *riya' person* are lazy to do good deeds when in solitude and active when seen by many people, and increase their deeds when people praise them and reduce them when they are insulted.

f. *Ujub* or *Ta'jub*

Ujubmarvel is to boast yourself for the good you have done and the advantages it has without remembering the giver and supporter. The nature of *ujub* has a negative influence on a person, including leading to arrogance (*takabbur*), forgetting the favors of Allah and so on. Allah denounced these people (at-Taubah: 25 and al-Kahf: 104).

2) *Tahalli*

Tahalli is to decorate or purify oneself with commendable qualities, with inner obedience and outer obedience (As, 2002: 71). Allah says in QS An-Nahl: 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Translation : "Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from deeds cruelty, evil and enmity. He teaches you so that you can take lessons" (Surah An-Nahl: 90).

Tahalli is done by filling or adorning human beings with commendable qualities, obedient physically and mentally. At this stage is part of the filler heart that has been emptied of despicable nature. This means that after the self-cleaning stage of the reprehensible nature (*takhalli*) can be passed, then this effort continues to the next stage, namely *tahalli* to obtain commendable qualities. Among others, qona'ah, zuhud, patient, tawakkal, gratitude, mujahadah, sincere, ridha and others.

Imam Al-Ghazali explained that having a noble or good character means eliminating the despicable habits that have been explained by religion by getting used to the commendable nature, loving and doing it. In another discussion, as Imam Al-Ghazali said that good character is to make all creatures willing, both in difficult and field conditions. Actually, from some of the explanations above,

basically good deeds, commendable morals or good character are behaviors or traits that are in accordance with the norms of Islamic teachings.

To clean up bad morals, according to Sufis, it will not work if the therapy is only from the outward aspect. A student in the early stages of entering the life of Sufism is required to carry out heavy spiritual exercises and practices, the aim being to master the passions. According to Al-Ghazali, the human soul can be trained, changed, controlled and can be formed according to the human will itself.

According to Al Ghazali, a person's heart/soul can be trained, changed, controlled, and shaped according to one's own will. Good/commendable deeds that are very important are entered into one's soul/heart and accustomed to actions in order to become a human being. These good deeds include the following (Khoiruddin, 2016: 124-128):

a. *Repentance*

The majority of Sufi experts make repentance an initial stop on the road to Allah. In the lowest level, repentance concerns the sins committed by the limbs/body. Furthermore, at the intermediate level, repentance involves the origin of sins, such as pride, envy, and joy. Then at a higher level, repentance involves trying to keep away the temptations of Satan and awaken the soul/heart to guilt. At the last level, repentance is remorse for the inattentiveness of the mind in remembering Allah. Repentance at this level is the rejection of everything that can divert from the way of Allah.

Al Ghazali classifies repentance into three levels, namely:

- i. Abandoning evil in all its forms and turning to good for fear of Allah's punishment.
- ii. Move from a situation that is already good to a situation that is even better. In Sufism, this situation is often referred to as *inabah*.
- iii. A sense of regret that is carried out solely because of obedience and love for Allah is called *taubah*.

b. *Khauf and Raja'*

For Sufi experts, *Khauf* and *Raja'* run in balance and influence each other. *Khauf* is the feeling of fear of a servant to Allah, while *Raja'* is the feeling of a happy heart because he is waiting for something he likes and wants. According to Al-Ghazali, *Raja'* is a sense of spaciousness in waiting for things that are expected in the future that may happen. So, *Raja'* is an act that always

encourages someone to do more good deeds and do good so that they become obedient to Allah and His Messenger. Sometimes people who have the attitude of *the King* 'was also has the attitude of *Khauf*. *Khauf* and *raja'* are interconnected/influence, lack of *Khauf* will cause someone to be negligent and dare to commit immorality, while *Khauf* excessivewill make a person desperate and pessimistic. The balance between *Khauf* is equally important because without *Raja'**Raja'*and, a person will worry about having no passion for life, fear of being excessive, and pessimistic.

Therefore, the two attitudes, namely *Khauf and Raja'* are mental attitudes that are introspective, introspective, and always think about the life to come, namely eternal life in the hereafter.

c. *Zuhud*

Zuhud is disinterest in the world or property. Zuhud is divided into three levels, namely: The

1. lowest Zuhud is to distance oneself from this world in order to avoid punishment in the hereafter.
2. Stay away from this world by weighing the rewards of the hereafter.
3. It is the highest station is to isolate the world not because of hope or because it is acute, but because of love for Allah.

Someone who is at this highest level will view everything as meaningless except Allah. According to the views of Sufi experts, the source of human moral decay is worldly desires. One's attitude in obeying one's passions results in brutality in pursuing the satisfaction of one's lust. The impulse of the soul who wants to enjoy the life of the world will cause inequality between humans and God.

According to Al Ghazali zuhud means as an attitude of reducing attachment to the world to further stay away from it with full awareness. Meanwhile, Al Qusyairi interprets zuhud as an attitude of accepting the sustenance he gets. When he is rich, he does not feel happy and proud. Or vice versa, if he is poor he will not be sad. Meanwhile, Hasan Al Bashri means that Zuhud is leaving the life of the world because the world is like a snake, slippery when held but its poison can kill. The purpose and essence of zuhud is the same, namely not making the life of the world the ultimate goal.

d. *Fakir*

Fakir means not demanding more and being satisfied with what you already have so you don't ask for anything else. The mental deeds of the poor are a strong bulwark against the influences of material life. This is because the actions of the poor can prevent a person from all greed. Therefore, in principle, the mental act of the poor is a series of *zuhud* actions. However, *zuhud* is tougher in dealing with worldly life. Meanwhile, the poor are just self-discipline in utilizing the facilities of life. The attitude of the poor can lead to an attitude of *wara'*. *Wara'* is an attitude of being careful in dealing with something that is not clear about the problem. If you meet a problem, both non-material and material, which is not legal, it is better to avoid it.

e. *Sabar*

According to Al Ghazali, patience is a mental condition that occurs because of the encouragement of religious teachings in controlling lust. Thus, patience means being consistent in carrying out all of Allah's commands, facing difficulties, and being steadfast in the face of trials during the struggle to achieve goals. Thus, patience is closely related to attitudes, emotions, and self-control. If a person can control his lust, then the attitude of patience will be realized. The realization of a patient character is a response to the belief that is maintained. Faith is the foundation of patience. If a person is convinced that the path he is taking is right, then in facing challenges he will be firm in his stance.

Imam Al-Ghazali distinguishes levels of patience into *iffah*, *hilm*, *qana'ah* and *syaja'ah*. *Iffah* is the ability to overcome lust. While *hilm* is a person's ability to control himself so as not to be angry. *Qana'ah* is the fortitude to accept fate. As for *syaja'ah*, namely the nature of never giving up.

f. *Rida*

The definition of pleasure is to accept things that are not pleasant. A person will be happy to accept the provisions of *qodho* and *qadar* from Allah and not deny what has become Allah's decision. The mental attitude of pleasure is a combination of patience and *mahabbah*. Feelings of pleasure and love that are strengthened by fortitude will cause the heart to make sacrifices for those who are loved and loved. A satisfied servant will be willing to obey what Allah wills with pleasure and not regret and oppose.

g. *Muraqabah*

Muraqabah means introspection. Muraqabah has almost the same meaning as introspection. Another word for muraqabah is alert and ready at all times to examine one's own situation. A Sufi from the beginning has been taught that he is never separated from the supervision of Allah. All of his life activities are aimed at being as close to Him as possible. He realized that God saw him. This awareness leads him to an attitude of introspection or muraqabah.

3) Tajalli

For the stabilization and deepening of the material that has been passed in the tahalli phase, then the next series of mental education is perfected in the tajalli phase. Tajalli is the disappearance or disappearance of the hijab from human traits (kebasyariah), of course Nur who has been unseen for a long time, the disappearance or mortality of all others when the essence of Allah is seen (As, 2002: 74).

In this case, the Sufis base their opinion on the Word of Allah in the Qur'an Surah An-Nur: 35

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Translation : *Allah (Giver) light (to) the heavens and the earth.*

In another statement it is stated that tajalli is an item that is opened to one's heart about some nur (light) that comes from the unseen. There are four levels of tajalli, namely af'al tajalli, asthma tajalli, nature tajalli and essence tajalli.

Based on the above verse of the Qur'an, Sufis believe that humans can receive the radiance of divine light. It is impossible for humans to cover the light, while the light radiates from everything that is covered, moreover Allah is the light of the heavens and the earth.

5. The Challenge of Learning Sufism on Student Morals During the Pandemic Period at MA NU TBS KUDUS

John Dewey argues that education is an endless process and education is a process of forming fundamental basic abilities both concerning intellectual power and thinking power as well as emotional feelings that are directed to student behavior (Fatiha & Nuwa, 2020: 14). Thus, the learning process is the key to the success of education so that the learning process becomes quality. So in the statement it can be seen that under any conditions such as the Covid-19 pandemic, education must continue.

The process of learning Sufism at MA NU TBS Kudus is carried out online, in order to reduce the spread of covid-19. Seeing this condition, the challenge of learning Sufism during this pandemic is the impact of technology globally, making students use technology such as cellphones that are not appropriate. So that cellphones should be used for learning, but instead they are made for playing games. This is not just Sufism, almost all students are contaminated/polluted by cellphones, so that students' minds are overwhelmed to play games (Mu'in, 2021).

So in the current pandemic, the lack of face-to-face and communication with teachers can trigger a decline in student morals. Online learning is very easy to access because it can be done anytime and anywhere. It is easier for students to collect assignments, download materials and more. In addition, teachers are also easier to assess, share materials and evaluate online learning.

But this online learning does not rule out the possibility that students abuse all these conveniences. Negative content surrounds students a lot because the information on the internet cannot be controlled. The use of cellphones also has an impact such as addiction, meaning that students are addicted to playing games, lazy to think, and not responsible for the tasks given by the teacher.

SIMPULAN

Sufism learning during the pandemic at MA NU TBS Kudus has an important role in shaping students' commendable morals, among others, to lead and help students to really remember Allah by filling their hearts with thoyyibah sentences and dhikr sentences. The efforts made by Sufism experts in cleansing the soul through three levels (levels), namely: Takhalli, Tahalli and Tajalli. Takhalli is cleansing oneself from despicable traits, from inner and outer immorality. Tahalli is purifying or adorning oneself with commendable qualities, by being physically and mentally obedient. Tajalli is a light that has been unseen for so long, will disappear when the essence of God is seen. The teachings of Sufism above, if applied, will give meaning to students' lives in forming commendable morals.

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