

## THE POTENTIAL VALUES OF MAQAMAT TO IMPROVE THE QUALITY OF STUDENTS' LEARNING OUTCOMES

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### ABSTRAK

Mahasiswa senantiasa melakukan berbagai upaya untuk meningkatkan hasil belajar mereka. Melalui *maqamat* mereka berusaha mengetahui kecerdasan intelektual, kecerdasan emosional dan kecerdasan spiritual yang ada pada diri mereka. Sehingga hasil belajar mereka memuaskan dan sesuai harapan. Penelitian ini bertujuan untuk memperoleh informasi yang lebih menyeluruh tentang nilai-nilai *maqamat* yang dianggap mampu meningkatkan kualitas belajar mahasiswa. Penelitian ini menggunakan telaah secara sistematis dan menyeluruh tentang hasil-hasil penelitian yang berhubungan dengan nilai-nilai *maqamat* yang bisa meningkatkan kecerdasan intelektual, kecerdasan emosional dan kecerdasan spiritual. Teknik penelitian ini menggunakan analisis metasintesis tentang *maqamat* yang bisa meningkatkan kualitas hasil belajar dan meraih kesuksesan. Hasil penelitian ini menunjukkan bahwa *maqamat* bisa membuat mahasiswa mengalami peningkatan hasil belajar, peningkatan kecerdasan spiritual dan meraih cita-cita.

**Kata kunci:** *nilai maqamat, hasil belajar, mahasiswa*

### ABSTRACT

*Students always do some efforts to improve the quality of their learning outcomes. One of the students' efforts is Maqamat. Through Maqamat, they try to improve the quality of learning outcomes in the aspect of intellectual, emotional, and spiritual intelligence. This study was aimed at exploring information about the potential values of Maqamat which are believed to be able to improve the quality of students' learning outcomes. This study employed a systematic review of research results related to the potential values of Maqamat that can improve students' intellectual, emotional, and spiritual intelligence. The technique of this study was a meta-synthetic analysis of Maqamat which can improve the quality of students' learning outcomes and make the students successful. The results of this study show that Maqamat can improve the students' learning outcomes in the aspects of intellectual, emotional, and spiritual intelligence, and can lead them to achieve their success.*

**Keywords:** *maqamat, potential values, quality of learning outcomes*

### INTRODUCTION

Students as young generations as well as national assets must have

intellectual, emotional, and spiritual intelligence to protect the diversity of a nation from threats. Spiritual

intelligence can help students solve the various challenges they face in real life after graduating from universities (www.academica.edu). This is in line with the national education aims which are to improve the life of the nation and develop the Indonesian people fully, i.e., intellectually, morally, spiritually, physically, and socially. In other words, Indonesian people should have faith and devotion to God Almighty, noble character, knowledge and skills, physical and spiritual health, a stable and independent personality, and social and national responsibility (Firdaus Daud, 2012).

Intelligence has a vital role in the success and happiness of human life. With intelligence, a person knows problems and new conditions, thinks abstractly, has the ability to work, the ability to master instinctive behavior, and the ability to accept complex relationships including what is called intelligence (Sukardi, 1988). Motivation serves to encourage the actions that can become a medium of information stored in one's memory. A person's mindset will be more inclined towards the afterlife than in the world. So that this tendency will

lead a person to experience obedience to Allah. Motivation in the educational process will encourage mastery and enthusiasm in practicing the teachings of Sufism in one's life (Mihmidaty, 2014).

Islamic education is expected to be able to realize the good goals of an education system. Because education without a purpose will cause the essential values of education to be lost (Arifin, 2008). Islamic education can be understood as educational activities, elements, and components of the education system that are built to achieve maximum results and in accordance with the objectives and formulations of the implementation of education. Because the purpose of Islamic education will always develop dynamically according to the situation and conditions between students and the times (Ah. Zakki Fuad, 2014).

The role of *maqamat* in Islamic education is very important. Education accompanied by the practice of *maqamat* will make a person know everything thoroughly and completely. Through *maqamat*, it is hoped that the existing Islamic education is in accordance with the objectives of education (Alaika M.

Bagus Kurnia, 2020). Education is not only limited as a provision for development but also as a medium to support the progress of a nation (Nur Aini, 2020). Islamic education concerns various moral aspects of human life. The moral aspect of humans has a very abstract nature, but its form is seen in their attitudes, behaviors, and actions. So that Islamic education is useful for maintaining and developing human nature and human resources to become fully human in accordance with Islamic norms (Mahyudin Barni, 2011).

Some studies are related to this study. The first is a study conducted by Achmad Husein, et. al., titled "Character Education Based on Islamic Spiritualism (Sufism)". This study illustrates that in Sufism-based education, the vision of character education based on Sufism is to free students from the paradigm of materialism and secularism to restore their human nature. In addition, Sufism is an educational method that guides people into total harmony and balance (Achmad Husen, dkk, 2014).

The second is Sodiman's research entitled "Presenting the

Spiritual Values of Sufism in the Teaching-Learning Process". In this study, it is explained that to overcome deficiencies and disorientation in education, it is necessary to discuss the format of solutions in the educational process. So that the strategy of presenting Sufism spirituality in learning is to posit spiritual values as the basis in learning, exemplary teachers in spirituality, learning processes with nuances of spirituality, and training in cultivating spiritual intelligence needs to be carried out (Sodiman, 2014).

The third is Vaesol Wahyu Eka Irawan's research entitled "The Role of Spiritual Intelligence in Increasing Student Motivation". This study explains that spiritual intelligence is proven to be one of the solutions in overcoming mental adversity which makes students experience low motivation. In addition, spiritual intelligence turns out to be able to build positive relationships including being able to foster a strong and clear attitude towards the soul of various doubts and worries in students (Vaesol Wahyu Eka Irawan, 2019).

The related previous studies are mostly focused on the spiritual-based

learning process as a medium to achieve success in learning. However, in this study, *maqamatis* not only emphasizes spirituality as a medium of learning but also emphasizes spirituality as the most important part that must be applied by all students, both on campus and in the environment where they live. So this research puts more emphasis on the practice of *maqamat* in their daily lives.

## METHODS

This research includes qualitative research using the meta-synthetic method. Through this method, this research seeks to identify and evaluate the existence of *maqamat* values that are inherent in students. Here *maqamat* values are then interpreted by them as an effort to improve their learning outcomes. In fact, they also experience spiritual improvement which can finally make them able to achieve their goals.

## DISCUSSION

### The Meaning of *Maqamatin* Students' Education

The spiritual journey of a Sufi cannot be separated from the *maqamat* (level or station). *Maqamat*

is the level of a servant in front of God (Allah) in terms of worship and exercises (*riyādlah*), the soul he does. Some of them formulate it very simply like without *qanaah* (contentment), *tawakkal* (surrendering fully to God) will not be achieved, without *tawakkal*, *taslim* will not exist, as without *taubat* (repentance), *ibadah* (worship) will not exist, without *wara'*, *zuhud* (taking something that is only out of necessity which is halal) will also not exist (Rosihon Anwar, 2010). *Maqam* is the level of a servant in front of God because of its mental qualities which are permanent. That is what distinguishes the state from the spiritual state (thing) which is only temporary (Ahmad Bangun dan Rayani Hanum, 2015).

*Maqamat* literally comes from an Arabic word which means the place where people stand or the base of the noble. Furthermore, the term is used as a long road that must be taken by a Sufi to be close to Allah. Whereas in English, *maqamat* is called a stage, which means stairs (Tamami, 2011). *Maqamat* is taken by a Sufi to be able to explore the path to Allah. The essence of the

Sufi's journey is a consciously conditioned communication and dialogue between his spirit and Allah through the medium of alienation and contemplation. To make the Sufi reach this level of consciousness, he must try to maximize his inner and outer life by taking several levels of *suluk* (Al-Maqamat Station) and various psychological conditions (*al-ahwal*)(Alfatih Suryadilaga, 2016).

A Sufi undergoing the *al-maqamat* process will always feel close to Allah and his heart will be at ease, calm, and peaceful. *Maqamat* are physical and mental practices that are cultivated as pre-conditional efforts, such as *taubat*, *zuhud*, *patience*, *tawakkal*, *mahabbah*, and *ma'rifah*(Tamami, 2011). The existence of the *maqamat* is considered as one of the ranks of the spiritual journey that has certain rules that must be obeyed to get closer to Allah, get love and pleasure from Him. To get closer to Allah, *maqamat* is manifested as a search and measure of tasks accompanied by *riyadlah* (exercise)behavior. So that a Sufi is not allowed to move from one *maqam* to another except after completing the conditions in that *maqam*.

A person who is in one stage (*maqamat*) is expected to be able to perfect the *maqamat* he is living in before he moves on to the next *maqamat* (Alfatih Suryadilaga, 2016). *Maqamat* is considered as the actualization of a moral, *al-madkhal* (place of entry) whose designation focuses on the meaning of the process of entry and *al-makhrāj* (place of exit), which refers to a process of excretion. The Sufi journey in the *maqamat* process is not considered valid unless he can witness the presence of God specifically in the *maqamat* he is living in. Because a form of God's commandment can only exist on the right basis and in accordance with existing rules (Nasrul, 2015).

*Maqamat* that is applied by students in their daily lives will make them realize that in addition to their efforts (*ikhtiar*), they also have to be able to always surrender (*qana'ah*) to all the efforts they have done. *Qana'ah* is one of the *maqamat* which has a big role in students' learning outcomes. They also do not completely depend on the effort (endeavor) they do during the learning process. The learning process

is a series of processes that they must go through for the completion of the learning they are currently undergoing. However, related to the result of their learning, they leave it to Allah who is in control of everything.

### **The Potentiality of *Maqamat* in Improving the Quality of Students' Learning**

Spiritual development for students is an effort to familiarize themselves in carrying out the teachings of Islam. Through *maqamat*, it is hoped that they will be able to cultivate nobility in the form of *fana'* and *baqa'* concepts in the moral aspect because *maqamat* is a practice or *mujahada* which is done for spiritual enhancement (Rahmat Fajri, 2012). The *maqamat* they pass will make them remember Allah throughout the state in which they are in. Remembering Allah will be a strong fortress for them to avoid immorality and sin.

*Maqamat* has an important role in shaping the religious character of students so that they can achieve success in their studies. *Maqamat* is carried out to purify the soul from various things that can destroy the closeness of a servant to his Lord.

Moreover, *maqamat* is a seriousness and continuous struggle in carrying out better habits, (M. Amin Syukur, 2011) because *maqamat* includes a way to reach Allah with various stages starting from repentance (*taubat*), *wara'*, asceticism (*zuhud*), patience (*shabr*), contentment (*qanaah*), *ridho*, *tawakkal*, *mahabbah*, and *makrifah*.

Students as young generations are expected to develop themselves with good moral education, character, and mastery of science. Moral education is one of the main goals of the educational process. Through moral education, students will be able to receive knowledge, guide people towards charity, creation, innovation, and pious motivation. The moral is the soul of education, the core of religious teachings, and the fruit of faith (Raharjo, 2012). Therefore, they must be able to practice *maqamat* in their lives so that noble morals are formed that can support the quality of their learning. Education has an important role in shaping morals based on religious beliefs with clear objectives. They are an integral and religious generation, beneficial to all, open and transparent, and create

generations with *tasawwur* (word view).

The education of this nation must pay attention to the quality of *murabbi* (educators) from the beginning with a methodology based on holistic *tamaddun* (civilization). Because the strength of spiritual relationships (emotional spirituality) which is based on faith and piety will provide resilience to the people. The role of students' spirituality can be carried out with various prayers that the students do every time they carry out a spiritual journey through practicing worship. Prayer is a form of the natural human tendency to give expression to the heart of the mind and a deep sense of connection with God (Mariasusai Dhavamony, 1995). Through prayer, they indirectly worship universally, either silently or by voice, either individually or collectively, spontaneously or according to regulations. Prayer is a natural human communication as naturally as they communicate with other humans. Prayer includes greeting humans to God according to their beliefs.

Students' belief in practicing *maqamat* must also be accompanied

by ascetic behavior which must be integrated with their soul and heart. They also have to be patient with all the obstacles and problems they find in the learning process. Patience will make them curb passion and anger in completing their studies. They must have the patience of the soul (*as-sabr an nafs*) which can make them understand more about the obligation to learn for the sake of a good and satisfying learning outcome. If patience is truly inherent in their souls and hearts, it will be easier for them to be patient with various obstacles as they learn. They will perceive constraints and obstacles as a process that they have to face and go through without having to stay away or even avoid them.

### **Strengthening the Quality of Religious Education**

Currently, education in Indonesia lacks an evaluation of the learning that has been taking place. This causes lax learning evaluation which in the end has a negative impact which makes students less serious but they can easily graduate from education institution even though they have a lack of knowledge. So it is necessary to have political

action that encourages the practice of Islamic teachings, through formal and non-formal education. Political will is one of the determinants in shaping future generations to be better and stronger (Raharjo, 2012).

The young generations of a nation will be good and strong if they have a clean soul that can bring them to an inner condition that is free from negative values that are reflected in their behavior. The freedom from negative values can be seen through all the actions that are liked by society and at the same time approved by God. Like *maqamat*, which contains processes, methods, and applications of values, that aims to cleanse oneself both physically and mentally (Tamami, 2011). Therefore, they have to broaden their insights and knowledge about various scientific fields that they need. This will make them have a commendable personality which can describe traits, such as lifestyle, beliefs, religious awareness and expectations, values, motivation, thoughts, feelings, morals, perceptions, character, attitudes, and character, which can make them have a positive impression in the life of the nation and state

(Raharjo, 2012). Therefore, the current educational phenomenon that needs to be applied in learning is religious study.

Religious studies are included in the *tarbiyah dzatiyah* that must be carried out by students. This includes important aspects and tools in the ideal *tarbiyah dzatiyah* that can lead them to truth. Because they can educate themselves by knowing about *halal*, *haram*, truth, falsehood, *manhaj*, and right and wrong (Hidayat, 2013). So the *tarbiyah dzatiyah* which is very appropriate for them to do is moral development. Islam cares about aspects of good morals. They can have good morals with the *maqamat* process that they must do to create happiness in the world and the hereafter.

The students' educational journey accompanied by *maqamat* includes a method of introduction (*ma'rifat*), in a sense (spiritually) that is true to Allah. They will not know the creations of God without taking a gradual journey (*maqamat*) to Allah. Even though they are among those who believe in *aqliyah* (logics), there is a deep difference between faith in *aqliyah* or logical-theoretical (*al-iman*

*al aqli an-nadzhari*) and faith in taste (*al-iman asy-syu'uri adz-dzauqi*) (Rosihon Anwar, 2010). To achieve it, they must be able to present spiritual intelligence within themselves. Spiritual intelligence has a big role to play in shaping their spiritual quality. Students' spiritual intelligence includes access as an attempt to use meaning, vision, and values in a way that is thought and made. They use spiritual intelligence to transform themselves and others, heal wounds in relationships, endure grief, and move on from past habits (Aliah B. Purwakania Hasan, 2008). Thought about self and expression of reality will be considered something higher. It should alert them to a resource within them.

Student spirituality obtained by practicing *maqamat* will become a medium that can deliver them to succeed in learning. As the *maqam* of gratitude who must always adorn themselves so that they can be grateful for all the blessings that Allah has given them. Gratitude is a *maqamat* component that teaches them to always be grateful for the

achievement of their final learning outcomes.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“So glorify Me and I will grant you eminence and be thankful to Me, and be not ungrateful to Me (for My favours to you)” (Al-Baqarah: 152).

The verse explains that a person must always remember God and give thanks to Him. Because both remembering God and thanking Him will make a person always present God in himself and all activities of his life. The presence of God will make a person more convinced that in him there is *Dzat* that always accompanies his life. As gratitude that he practices in his life will make him avoid the behavior of delicious *kufr*. With gratitude, they have indirectly decorated themselves with *maqamat* values to improve their final learning outcomes. So that they do not completely depend on the results of their learning with things that are only material, but they also decorate their inner side with spirituality.

The students' mindset towards the final result of the learning should be changed. They should accept and be happy with learning outcomes as it is given by Allah. By doing so, they

will be able to see the wisdom and goodness behind all the obstacles they encounter in the learning process. So that they avoid being prejudiced against Allah's provisions and they will be able to see the majesty, greatness, and perfection of Allah as a being that has provided obstacles in the learning process.

### CONCLUSION

*Maqamat* has an important role in improving the quality of students' learning. Through *maqamat*, apart from adorning themselves with spiritual values, they also always present God in their lives. They are also aware that their learning outcomes do not only depend on physical or material effort but also mental effort through *maqamat* which turns out to have great potential in their final learning outcomes. The role of *maqamat* in their learning process is one of the keys to the metaphysical dimension that plays an active role in determining the outcome of their learning which is not only limited to outer/physical satisfaction but also inner satisfaction with the presence of God in their journey of seeking

knowledge and achieving satisfying final results.

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