

# Sufistic Urgency In Influencing The Psychology Of Self-Control Of One's Behavior

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## ABSTRACT

In the learning concept of Islamic religious education more specifically like Sufism is more directed towards multicultural experience, so sufism leaders in developing their teachings towards the development of good morals, by going through two things, the first is how to be adab in facing Allah, and the second is in behave well to fellow human beings. This research is included in the descriptive type of qualitative analysis by collecting and tracing existing data literature, this method includes without the need to go directly into the field and only limit it to related data. This study aims to determine the impact of mysticism which influences psychology on a person's behavior which makes a better person. The results of the study show that psychology in a sufistic approach can direct individual mindsets in behavior so that they can control themselves in a better direction, by going through the stages that must be passed to get maximum results.

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## 1. INTRODUCTION

In Islam, we are familiar with a teaching, namely Sufism, which is a path that will be traversed by those who wish to draw closer to Allah, Sufism is present in Muslims as a way of enlightenment to achieve pleasure in worshipping Allah SWT. Achieving spiritual pleasure and happiness is one of the characteristics of Sufism, someone who takes the path of Sufism will train himself in controlling himself in various things that can damage the stability and shock of the soul so that he is

free from negative external impacts, so he can achieve peace and happiness. Soul [1].

While psychology in Sufism is an approach to one's soul with an approach based on monotheism which emphasizes morals or ethics as an important element of psychology following divine teachings to have noble character as the goal of the manifestation of Sufism [2]. Because Sufism is a teaching to always draw closer to Allah which is an effort to develop spiritually so that it can direct its socio-psychological behavior following existing norms, both towards society and religion. Spirituality itself is synonymous with the heart, such as goodwill and compassion, all of which originate from the heart. So the heart is the fulcrum of a person's behavior, whether that person does good or bad, it is all influenced by the atmosphere in his heart.

in this study the problem is how the influence of Sufism can affect a person's psychology in self-control towards a better direction to achieve peace and happiness, then can spirituality affect a person's psychology? reads:

أصل كل معصية و غفلة و شهوة الرضاعن النفس، وأصل كل طاعة و يقظة و عفة عدم

الرضا منك عنها

In the wisdom above, it is stated that a person is called ignorant when he is unable to subdue the whispers of his desires in the direction that Allah pleases, moreover these whispers can plunge him into a pool of lust [3]. so it can be concluded that all human behavior is related to how deep his understanding of religion is to control himself to things that are pleasing to Allah which affect his psychology so that he can direct his social behavior following existing norms, both norms in society, state law, or religious norms [4].

Self-control is an important thing that must be possessed by every individual. Self-control or it can also be called self-control is the ability of individuals to control and manage behavior according to situations and conditions to present themselves in conducting socialization [5]. Self-control is very closely related to emotional control, because emotions are part of an aspect that has a major influence on a person's personality and behavior, meaning that emotional changes are very dependent on a person's self-control and can lead him to instinctive pleasures and satisfaction that is usually assessed socially [6], [18].

According to several studies, a lack of good self-control can lead to various consequences such as: emotional outbursts, not being able to control oneself, refusal to learn, refusal to socialize, etc. Thus a person's inability to control can cause various problems and negative behavior [6], [19], [20]. Therefore, departing from these problems, it is necessary to have a concept and practice to increase self-control in individuals, and that can be achieved in one way, namely with Islamic counseling that can influence a person's psychology by being able to realize his existence as a creature that should be in harmony with the provisions and instructions of Allah SWT to achieve happiness in the world and the hereafter [7].

The purpose of psychology and Sufism here is to try to cleanse the soul and realize the importance of oneself and the surrounding environment in order to be able to direct commendable behavior, as was applied by al-Ghazali in muhasabah which is a Sufistic psychological approach so that it becomes an individual moral strength in carrying out commendable behavior following divine teachings by always trying to believe that every deed will be held accountable later in the hereafter [8]. Al Ghazali's opinion through the muhasabah method as self-control in the context of self-introspection with self-awareness efforts in every behavior of everyday life, which has a role in human life so that they can control themselves in a better direction and also as psychotherapy based on the framework of morality and religiosity. In self-habitation or istiqomah is self-training as an effort to foster spirituality by cleaning oneself from disgraceful behavior and trying to behave commendably and trying to love Allah more by having awareness so that one can feel closeness to Allah SWT [9].

## **2. METHOD**

The method used in this study uses qualitative methods or can also be said to be a scientific approach that is obtained based on the sources of data obtained, or it can also be said to use literary research (library) or what is often called library research (library research), namely research that the study by examining and tracing various literature related to the research carried out, including: journals and documents. And this research also includes the type of research that does not go directly to the field but limits its scope to data related to the intended theme. The results of the analysis are presented descriptively by comparing two data or more with the parts determined by the author. And also explained the opinion of Al Ghazali as a leading figure in the knowledge of Sufistic psychology regarding self-control in a

person with the muhasabah method as a concept of spiritual education through tazkiyatun nafs, through existing data.

### **3. RESULTS AND DISCUSSION**

#### **3.1. Sufistic Psychology**

Sufistic psychology is the development of the discipline of tasawwuf knowledge in Islam which is related to spirituality whose study is synonymous with the heart. Sufistic psychology can be interpreted implicitly as one of the sciences of psychology which focuses its study on three main concepts, namely the heart, soul and spirit [10]. According to Al Ghazali, Sufistic psychology is a science of human behavior related to human nature from a spiritual point of view based on the perspective of Sufism following the Koran and al-Hadith [11].

Human efforts in spiritual education are trying to be able to implement it in daily behavior following Islamic teachings to have noble character as an effort to control oneself against lust and direct it to positive things, which in the development of its Sufistic psychological thinking about the relationship between soul and behavior that are related to one another [12]. So in Sufistic psychology it tries to study and study a person's behavior towards his spiritual experience when interacting with his god and how it affects himself and other people and the environment around him.

In Sufistic psychology the self or the nafs is the first psychic aspect that can be our worst enemy that can distance us from the spiritual path and cause suffering and encourage us to hurt others, but the nafs can be a tool of invaluable value [13].

#### **3.2. Self-Control in Sufitic Psychology**

Self-control or self-control according to Averill is a person's ability to change behavior, namely the ability to control what is desired and what is not desired, and the ability to train himself to follow what he believes [14], [21]. Meanwhile, according to some experts, self-control is defined as the ability of individuals to drive desires that are contrary to the principles in society and regulate the behavior of individuals [22].

The severity of self-control in Islam is termed in mujahadah an nafs which, as told by the Prophet SAW after returning from the war of Badr, is likened to a small war compared to fighting oneself. In essence,

humans created by Allah SWT have two tendencies, namely: tending to go astray and tending to piety to Allah SWT, as Allah SWT says:

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Meaning: "So Allah inspires the human soul (way) of its ungodliness and piety." QS. As-Shams, 8).

Interpreters interpret it as related to the human soul in which Allah inspires him so that every soul can distinguish between good and evil. Apart from this interpretation, in essence, humans must make religion a compass to guide where they will go, this is where self-control is important so that real goals in life can be achieved, not trapped in the temporary pleasures of the world and ignoring the true orientation of life, therefore in religion Islam and what is contained therein can be understood and practiced in everyday life. Al Ghazali explained that good self-control produces character strength. This means that character building requires self-control, discipline, and always believing in a reward from Allah, because devout Muslims have strong character and can control themselves so they can refrain from temporary pleasures.

Thus it can be concluded that self-control in Sufi psychology is related to controlling one's behavior in Islamic perspective so that it leads to better things by placing oneself and one's behavior following the commands of Allah SWT, and making the Al-Quran and hadith as the basis and guideline for one's behavior.

According to Robert Frager, the indication of self-control is seen in the term nafs which means soul, spirit or more generally, namely self [10]. Nafs can be understood by humans as something that exists within humans that gives birth to behavior and has the potential for good and bad human behavior, and can also be said as an effort in self-control against passions, emotions, and other things that will be bad.

Self-control aims for something called "happiness" although this expression does not yet cover the true meaning that can be interpreted as a state free from suffering, suffering can be avoided if you have good self-control. So it can be concluded as happiness by having full power over self-control and not getting caught up in bad things.

### 3..3. Al Ghazali's Muhasabah Method in Sufistic Psychology Self-

introspection is training and preparation to become a better individual following Islamic teachings, as is the case with Malik Badri's thought, which states that self-introspection is accompanied by deep thoughts involving elements of motives, feelings, and so on [15], [23].

The muhasabah method is an introspective method, in which this method emphasizes conscience to see the good and bad of behavior and as a form of responsibility for his behavior [16]. Technically it can be said to be a method of self-introspection, in which individuals think about what they have done for their bad deeds by practicing determination to be better [17], [24].

There are six stages in muhasabah according to Al Ghazali that must be carried out by someone, where the six stages are related so that the muhasabah which is carried out obtains maximum results and can make changes in oneself and become better, the six stages include: 1) *muyasabah* (determination conditions) set various conditions for oneself in order to obtain development with deep thought of the benefits that will be obtained both in this world and in the hereafter, 2) *muraqabah* (supervise) introspection, namely being careful with every behavior, speech and behavior that we will do by believing that everything we do is always monitored by Allah, 3) *muhasabah* (self-introspection) trying to always observe and reflect on various aspects of ourselves so that we can correct whatever mistakes we make with the belief that we will not repeat them again, 4) *mu'aqabah* ( give self-sanctions) if you make a mistake or something that is sinful, you will punish yourself for the actions you have committed, it will make someone aware of their actions that harm themselves or others and make them more aware of their behavior and make them more careful and behaving, 5) *mujahadah* (serious) being serious in his will to control himself by doing deeds that are pleasing to Allah, and earnestly reflecting on all the actions we do and make it our responsibility to Allah in every deed, 6) *mu'atabah* (self-deprecating) this stage is resistance to teach ourselves to always feel humiliated and make us humble and not arrogant and advise ourselves to always be *amr ma'ruf nahi munkar* [17], [25].

The implication of the muhasabah method is an approach in dealing with the problems of daily life in an effort to maintain a pure heart by controlling negative actions and increasing positive behavior which is a process of *tazkiyatun nafs* or self-cleaning, al Ghazali emphasized that to be a good person one must keep his heart holy and clean, because the heart is like a lantern that becomes a light and guides the way to keep oneself from actions that are not pleasing to Allah SWT [17].

The muhasabah method in Sufistic psychology is applied in life to overcome human problems from disgraceful actions with awareness

adapted to Islamic teachings through self-introspection, so that they can improve themselves by not repeating their disgraceful actions and then doing commendable actions as an effort to achieve purification of the soul (tazkiyatun nafs). In one's effort to increase self-control through counseling which emphasizes the process of cleansing the heart in living life by going through the Sufistic stages which have three stages, namely takhalli, tahalli, and tajalli.

In these stages which are part of the teachings of Sufism, takhalli means cleansing oneself from disgraceful traits by leaving out external and spiritual immorality. Outward immorality causes crimes that damage oneself and others, while inner immorality is more dangerous because it is invisible and difficult to get rid of, because it is usually not realized. Inner immorality can awaken external immorality and cause new crimes that are caused by humans. Takhalli can also be interpreted as abandoning negative actions that are prohibited by Allah, such as traits that pollute the human soul such as committing tyranny, miserliness, envy, lying, joy, and so on, then continuing tahalli by training and getting used to istiqomah positive, by filling in praiseworthy qualities, tahalli is the stage of filling the soul that has been emptied at the takhalli stage, in other words after cleansing oneself from all bad traits it is continuingd (takhalli), by filling the soul with good qualities. According to Al Ghazali, the human soul is flexible and can be changed, trained and controlled, and shaped according to human will. Tajalli is the stage of bringing Allah SWT into the human heart accompanied by cultivating his love for Allah so that he feels the sweetness of faith so that he can make a new existence, to become a better human being in all aspects, both words and deeds. Tajalli can be explained as the loss of the hijab from the characteristics of basyariyah (humanity), the word tajalli means the disclosure of the unseen so that the results obtained by the soul when undergoing takhalli and tahalli are maximized with a sense of divinity that needs to be internalized further, in this phase a person is required to implement the teachings and understanding to change and having careful consideration in every action and decision taken before committing an act to be able to direct his behavior towards things that are pleasing to Allah. At this stage when success has been obtained with a good and mature process, good self-control will likely be created, basically this stage is proof of the success of a real business.

#### **4. CONCLUSION**

Based on the research results that have been reviewed from some of the existing data, it can be concluded that Sufistic psychology is a knowledge related to human behavior based on self-control towards better individuals from a spiritual perspective following the teachings of the Qur'an and al-Qur'an. -Hadaist based on tasawuf thought, which positions itself on behavior that is following religious values and teachings, with one's efforts to carry out all God's commands and stay away from its prohibitions in order to obtain happiness and peace in this world and in the hereafter. These efforts were made to increase individual self-control through Islamic counseling using a sufistic approach.

One of the methods in the tasawuf psychology approach is muhasabah, namely the self-introspection method applied by Al Ghazali, as an exercise that encourages humans to become even better so that they can achieve a happy life, by going through several stages that must be passed in order to achieve satisfactory or maximum results. ,6 stages must be passed according to Al Ghazali, namely: mushairahah, muraqabah, muhasabah, mu'aqabah, mujahadah, and mu'atabah, these six have their respective roles in guiding people to achieve a better life. This method is a Sufistic psychological approach as a concept of spiritual education towards a better human being by purifying oneself (tazkiyatun nafs) from disgraceful behavior towards commendable behavior, which includes one's ability to control oneself using a sufistic approach, if it is realized in life through The three stages that have been carried out include: takhalli, namely self-emptying of reprehensible qualities, then tahalli incorporating positive understanding into his soul, then tajalli applying it to life so that he can feel the divine presence and create a new existence with a better person.

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