

The Potential Values of *Riyadhoh* Improving the Quality of Learning of Students

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Abstract: Students are always trying to improve the quality of their learning outcomes. One of the aspirations of the students is *riyadhoh*. It plans to improve the quality of learning outcomes in terms of intellectual, emotional, and spiritual intelligence. The purpose of this study was to investigate information about the potential values of *riyadhoh* that are believed to improve the quality of student learning outcomes. This study used a systematic review of research findings related to the potential values of *riyadhoh* to improve the intellectual, emotional, and spiritual intelligence of students. The technique of this study was *riyadhoh's* meta-synthesis analysis, which can improve the quality of student learning outcomes and make students successful. The results of this study show that *riyadhoh* can improve the academic performance of students from the perspective of intellectual, emotional, and spiritual intelligence and make them successful.

Keywords: Learning Outcomes, *Riyadhoh*, Sufism

A. Introduction

Students as young generations and as national assets must have intellectual, emotional, and spiritual intelligence to protect the nation's diversity from threats. Spiritual intelligence can help students solve the various challenges they face in real life after graduation (Atroszko et al., 2021). It is in line with the national educational goals that aim to improve the life of the nation and develop the Indonesian people as a whole, i.e. intellectually, morally, spiritually, physically, and socially. In other words, Indonesians must have faith and devotion to Almighty God, noble character, knowledge and skills, physical and mental health, stable and independent personality, and social and national responsibility (Khassawneh et al., 2022).

Intelligence plays a central role in ensuring success and happiness in human life. With intelligence, a person is aware of problems and new conditions, thinks abstractly, has the ability to work, the ability to control instinctive behavior, and the ability to accept complexities partnerships, and relationships, with the ability to control a person's instinctive behavior (Loewenthal & Lewis, 2015). Motivation prompts action, which can become a vehicle for information stored in memory. Man's way of thinking

leans more toward the afterlife than toward the world. So, this tendency makes a person experience obedience to God. The motivation of the training encourages mastery and enthusiasm to practice the teachings of Sufism in life (Fauziyah, 2021).

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 (Yasin & Jani, 2013). 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 (Marterre et al., 2022; Zarotti et al., 2022).

The role of *Riyadhoh* in Islamic education is very important. Education accompanied by the practice of *Riyadhoh* will make a person know everything thoroughly and completely. Through *Riyadhoh*, it is hoped that the existing Islamic education is in accordance with the objectives of education (UNESCO, 2022). Education is not only limited as a provision for development but also as a medium to support the progress of a nation (Kamarudin et al., 2022). 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 (Riinawati, 2022).

Some studies are related to this study. The first is a study conducted by Ainussyamsi entitled "Internalization of Sufism-Based Character Education through Musicalization of Qasida Burdah". 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 (Ainussyamsi, 2021).

The second is Fairuz's research entitled "Integrative values of sufism and nationalism within santri communities at Pondok Pesantren Daarul Ulum wal Hikam Yogyakarta". 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 (Fairuz, 2020).

The third is Marghzar and Marzban's research entitled "The Relationship between Spiritual Intelligence and Efficacy among Iranian EFL Teachers". 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 (Marghzar & Marzban, 2018).

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, *Riyadhoh* is 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 *Riyadhoh* in their daily lives.

B. Methods

This study includes qualitative using the meta-synthetic method. Through this method, this research seeks to identify and evaluate the existence of *Riyadhoh* values that are inherent in students. Here, *Riyadhoh* 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 (Asiah et al., 2022).

C. Results and Discussion

The importance of Riyadhoh in the education of students

The spiritual journey of a Sufi cannot be separated from the *Riyadhoh* (level or station). *Riyadhoh* is the level of a servant in front of God (Allah) in terms of worship and exercises (*riyādhoh*), the soul he does. Some of them formulate it very simply like without *qana'ah* (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 (Ahmed et al., 2022). *Riyadhoh* 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 (Acim, 2022).

Riyadhoh 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, *Riyadhoh* is called a stage, which means stairs (Richmond, 2022). *Riyadhoh* 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-riyadhoh station*) and various psychological conditions (*al-ahwal*) (Shroff, 2022).

A Sufi who undergoes the process of *Riyadhoh* always feels close to God and his heart is peaceful, calm and peaceful. *Riyadhoh* are physical and mental practices cultivated as prerequisite efforts such as *taubat*, *zuhud*, patience, *tawakkal*, *mahabbah* and *ma'rifah* (Richmond, 2022). The existence of *Riyadhoh* is considered a whole spiritual journey to be followed to get closer to Allah and to receive His love and

pleasure. To get closer to Allah, *Riyadhoh* is expressed in the fulfillment of duties and a measure that includes the conduct of *riyadhoh* (exercise). So that a Sufi cannot move from one maqam to another except after fulfilling the conditions of that maqam. A person in one stage (*riyadhoh*) is expected to be able to improve the *Riyadhoh* in which he lives before moving to the next *riyadhoh* (Shroff, 2022).

Riyadhoh is considered moral, *al-madkhali* (the place of entry), whose name focuses on the meaning of the process of entry, and *al-makhrāj* (the place of exit), which refers to the process of defecation. The journey of a Sufi in *riyadhoh* is not considered valid if he cannot prove the presence of God specifically in *Riyadhoh* where he lives. Because the form of God's command can only exist on the right grounds and according to the existing rules (Toker, 2021). *Riyadhoh*, which students use in their daily lives, makes them realize that in addition to their efforts (*ikhtiar*), they must always be able to surrender (*qana'ah*) to all the efforts they make.

Qana'ah is one of the *riyadhoh* that plays an important role in the academic performance of students. Also, they do not completely depend on the efforts that they make during the learning process. The learning process is the sequence of processes they must go through to complete the learning they are currently doing. However, as far as their academic performance is concerned, they leave it to Allah, who controls everything.

Riyadhoh's potential to improve the quality of student learning

The spiritual development of students is an effort to become familiar with the application of Islamic teachings. Through *Riyadhoh*, they are expected to be able to morally cultivate nobility in the form of the concepts of *fana* and *baqa*, because *Riyadhoh* is a practice or *mujahada* done for spiritual improvement (Clobert, 2021). The *Riyadhoh*, which they pass by, makes them remember God in all the states in which they are. Remembrance of Allah is a strong fortress for them to avoid immorality and sin. *Riyadhoh* plays an important role in shaping the religious character of students so that they can excel in their studies. *Riyadhoh* is done to cleanse the soul of various things that can destroy the intimacy of the servant with his master.

Moreover, *Riyadhoh* is a serious and continuous struggle to implement the best ways (Subandi et al., 2022), because *Riyadhoh* contains ways to reach Allah in various stages starting from repentance (*taubat*), *wara*, asceticism (*zuhud*), patience (*shabr*), contentment (*qana'ah*), laughter, *tawakkal*, *mahabbah*, and *makrifah*. As young generations, students are expected to develop themselves through good moral education, character and mastery of natural sciences. Moral education is one of the main goals of the educational process. Through moral education, students gain knowledge and lead people to charity, creativity, innovation, and godly motivation. Morality is the soul of education, the core of religious teachings, and the fruit of faith (Preston & Baimel, 2021). Therefore, they must be able to practice *Riyadhoh* in their lives to develop noble morals that support the quality of their learning.

Education plays an important role in shaping morality based on religious belief with a clear purpose. They are a firm and religious generation, useful for all, open and

transparent, and creating generations with *tasawwur* (word sight). In the education of this nation, attention must be paid to the quality of *murabbi* (educators) with a methodology based on a comprehensive *tamaddun* (civilization).

Because the strength of spiritual relationships based on faith and piety (emotional spirituality) gives people resilience. The role of student spirituality can be realized through the various prayers that students make each time they begin their spiritual journey during worship. A prayer is a form of the natural human tendency to express the heart of the mind and a deep connection with God (Deroo, 2021). Through prayer, they worship indirectly universally, whether silently or vocally, individually or collectively, spontaneously or according to rules. Prayer is a natural way for people to communicate as naturally as they do with other people. Prayer involves greeting people before God according to their beliefs.

Students' faith in the practice of *Riyadhoh* must also be accompanied by an ascetic behavior that must be integrated into their soul and heart. They must also be patient with all the obstacles and problems they encounter in the learning process. Patience makes them restrain their passion and anger while completing their studies. They must have the patience of the souls (*as-sabr an-nafs*), which makes them better understand the duty to learn for a good and satisfactory academic result. If patience is really inherent in their soul and heart, it will be easier for them to be patient with various obstacles while learning. They see limitations and obstacles as a process that they have to face and go through without having to stay away from them or even avoid them.

Strengthens the quality of religious education

Currently, there is no assessment of the learning that has taken place in Indonesian education. This leads to unfair evaluation, which ultimately has a negative effect, making students less serious, but they can easily graduate from an institution without having the knowledge. Thus, policy measures are necessary to encourage the practice of Islamic teaching through formal and informal education. Political will is one of the main factors to shape future generations to be better and stronger (Preston & Baimel, 2021). The young generations of a nation are good and strong if they have a pure soul that can lead them to an inner state that is free from the negative values reflected in their behavior.

Freedom from negative values can be seen through all the preferences of society and at the same time actions approved by God. Like *Riyadhoh*, which includes processes, methods, and applications of values that aim to purify oneself both physically and mentally (Richmond, 2022). Therefore, they must expand their views and knowledge of the various necessary disciplines. This makes them a commendable personality that can portray characteristics such as lifestyle, beliefs, religious awareness and expectations, values, motivation, thoughts, feelings, morals, perceptions, character, attitudes, and character that can give them a positive impact on a person's life of nation and country (Preston & Baimel, 2021).

Therefore, the current educational phenomenon that must be applied to learning is religious education. Religious education is included in *tarbiyah dzatiyah*, which students must complete. (Al-hazami & Al-ahdal, 2022). It covers the essential aspects of ideal *tarbiyah dzatiyah* and the tools that can bring them to reality. Because they can educate themselves knowing *halal, haram*, truth, falsehood, *manhaj*, and right and wrong (Al-hazami & Al-ahdal, 2022). So, the *tarbiyah dzatiyah* that suits them well is moral development. Islam is concerned with good moral aspects. They can have good morals in the process of *Riyadhoh*, which they must do to create happiness in the world and the hereafter. The education of a student with *Riyadhoh* involves a method of acquaintance (*ma'rifa*) in a way (spiritually) that is faithful to God. They do not know God's creation without a gradual journey (*riyadhoh*) to Allah. Although they believe in *aqliah* (logic), there is a profound difference between the *aqliah* or logical-theoretical (*al-iman al aqli an-nadzhari*) and the taste of faith (*al-iman asy-syu'uri adz-dzauqi*) (Ahmed et al., 2022). To achieve this, they must be able to show spiritual intelligence within themselves. Mental intelligence plays an important role in shaping their mental quality.

Students' intellectual intelligence includes an approach such as an attempt to use meaning, vision, and values in thought and action. They use spiritual intelligence to transform themselves and others, heal relationship wounds, deal with grief, and move on from old ways (Iqbal & Skinner, 2021). Thinking for oneself and expressing reality are considered superior. This should alert them to the resource within them. The spirituality students' gain through the *Riyadhoh* practice becomes a tool to help them succeed in their studies. As women of gratitude must always adorn themselves so that they can be grateful for all the blessings that God has given them. Gratitude is a component of *riyadhoh* that teaches them to always be grateful for their superior academic performance.

"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 God should always be remembered and thanked. Because both remembering and thanking God makes a person always be in the presence of God in himself and in all his actions of life. The presence of God makes a person more convinced that there is a *Dzat* in Him that always follows his life. The gratitude he practices in his life makes him avoid the delicious behavior of *kufur*. Thanks, they indirectly decorated themselves with *riyadhoh* values to improve their final academic results. So that they do not depend entirely on things that are only material for their academic results, but also decorate their inner side with spirituality.

Students thinking about the end result of learning should be changed. They should accept and be satisfied with the learning outcomes as given to them by God. In doing so, they see the wisdom and goodness behind all the obstacles they encounter in learning. So that they are not prejudiced against the decrees of Allah and can see the majesty, greatness and perfection of Allah as a being who put obstacles in the learning.

D. Conclusion

Riyadhoh plays an important role in improving the quality of student learning. Besides adorning themselves with spiritual values, they always represent God in their lives through *riyadhoh*. They are also aware that their academic performance does not only depend on physical or material effort, but also on mental effort through *riyadhoh*, which has great potential in their final academic performance. The role of *riyadhoh* in their learning is one of the keys to the metaphysical dimension, which plays an active role in determining their learning outcomes. It is not limited to the external/physical satisfaction but also the internal satisfaction of the presence of God in their learning, a journey to find knowledge and achieve satisfactory results.

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