

## **CHAPTER I**

### **INTRODUCTION**

#### **A. Background**

Globalization era has brought great changes in many aspects of human life. Globalization drives an occurrence of free trade and is considered to be an arena for creation and expansion of world trade growth and development with a knowledge system. It means social alteration that changes the pattern of communication, technology, production, consumption and advance of internationalism ideology is a cultural value.

Globalization gives two impacts for human; positive and negative impact. One of positive impact of globalization is to give width opportunity of cooperation for many foreign countries. And negative impact of globalization is fierce competition in life. When people are not able to compete with outside world because the human resources are weak, the consequences are they will be left behind and defeated.

One important effort in order to improve human resources is through education. Through education, human will do a learning process that can lead him to get positive change in his life. From this learning process, he will get change in skill, proficiency and knowledge. Education is expected to produce a good and responsible human and to be able to anticipate the future and adapt to developments and alteration of the world.

Nowadays people are increasingly aware of the importance of education in their life because it is identical as success supporting of life. Awareness of the importance of education drives them in an effort to continue their education up to the university. Because they feel it is not perfect in quality of education in their own state, they go to aboard to continue their studies.

It is a dream of every student when they can complete their education until the up well and get a decent job immediately after their graduation. However, there is worried when they see themselves in unemployment of university graduates or educated workers that grow fast in every year. They feel unsure of

their future and wonder in their hearts about what they will do later after they graduate from their university.

In globalization era, competition in the education world is weight as the competition in the commerce or economy world. Quantity of students that required in an institution in whole country is not proportional with total of university graduated in every year. As the result, many scholars are unemployed after graduating from their college, or when they are lucky, they could be an educated workers but it is not accordance with their academic degree. They are forced to accept that job offer which is not in accordance with their field because many considerations-it is better than they will be unemployed.

Restlessness in employment felt by student of Ushuluddin faculty of State Institute of Islamic Studies Walisongo Semarang (IAIN Walisongo Semarang) is described by Mr. Muhammad Nuryasin in his mini-thesis entitled "*Tingkatan Stres pada Alumni Fakultas Ushuluddin IAIN Walisongo Semarang Tahun 2005.*" He said: in general, alumnus of the Ushuluddin Faculty in 2005 relative got stress. This stress is caused by employment opportunity for Ushuluddin's scholar is unclear. This indistinctness is caused by several things including discipline development in Ushuluddin faculty was still common in public eye or not so interesting to the public. In other side there is no institutional has cooperation with Ushuluddin Faculty for being a place of employment for its graduates.<sup>1</sup>

Restlessness in job is not only felt by regular student but also felt by FUPK students. From interview done by researcher to some of FUPK student period 2009, some said that they are not sure about their future because what they get in their college is not supports their dream. Some other said that they do not know what they should to do after their graduation. Some else said that they feel fear about their job after they graduate from the college because nowadays is difficult to get job.<sup>2</sup>

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<sup>1</sup> Muhammad Nuryasin, "Tingkatan Stres Pada Alumni Fakultas Ushuluddin IAIN Walisongo Semarang Tahun 2005", Mini Thesis, Ushuluddin Faculty of IAIN Walisongo Semarang, 2005, p. 50.

<sup>2</sup> Interview to some of FUPK student period 2009 is done on 3<sup>rd</sup> of January 2013. Student of Ushuluddin faculty is divided into two kinds of student, regular student and special program

From paragraph written by Muhammad Nuryasin and interview to some of FUPK students, both said that psychological problem of Ushuluddin students of IAIN Walisongo Semarang is they were worried about their career after they graduate from their college. Pessimism or unfaithfulness according to Albert Bandura is related to someone's self efficacy. A psychologist who was born on December 4, 1925 in Mundare, Alberta, Canada, said that self efficacy is beliefs in one's ability to perform some form of control over itself functioning of the incident in the environment.<sup>3</sup> The beliefs that they are able or not able to perform a behavior required to produce achievement that they want in a situation is included in human cognitive factors that affect how people act.

Human who believe that they have potential to do something to change given situation demand in the environment, will be more likely to act and to be successful than people who have low self efficacy. The beliefs (self efficacy) will influence the kind of action that they choose to do, how much effort they give to these activities, how much time they spend to survive in facing obstacles and failures, how big their toughness to follow a setback.<sup>4</sup>

Human as the best creature- that is what God says in the Holy Qur'an<sup>5</sup> - has four potentials as the power to improve and complete their lives. First, the power of body, allowing human has resources such as capabilities and technical. Second, the power of mind that allows human to have ability to develop science and technology, as well understand and utilize *sunnatullah*. Third, the power of heart which allows people has the ability of moral, aesthetic, ethical and capable of imagining, believing, and feeling the greatness of the divine. Fourth, the power of life that allows humans has the ability to adapt to environment, preserve their

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(PK) student. FUPK student is said they are student that has more superiority than regular student because when they were entering this college, they have selected by following some examination. They also have many obligations decided by their faculty such as memorizing some of holy Qur'an and *H{adi>s/* is more than regular student.

<sup>3</sup> Jess Feist & Gregory J. Feist, *Teori Kepribadian*, translated by: Smita Prathita Sjahputri, Jakarta: Penerbit Salemba Humanika, 2010, p. 212.

<sup>4</sup> Ibid.

<sup>5</sup> QS. at-Ti>n [95]: 4.

life, and to face the challenge.<sup>6</sup> With these fourth given potential, humans could pursue a better future.<sup>7</sup>

Further, Bandura said that self efficacy is directed to every special duty and opened for training and individual development. It influences someone's entrepreneurship interest because it reflected his belief in his own ability to solve every difficultness problem to get success in work that he embraces.<sup>8</sup> It is not the only one of determinant, but self efficacy has a very strong causality in human action. Human action is influenced by combination of self efficacy, previous behavior, and other personal variables, especially expectations of the result will produce behavior. According to Bandura, self-efficacy is influenced by several factors such as experience of mastering in something (mastery experience), social modeling, and social persuasion, physical and emotional condition.

Sufism as a kind of religious approach in Islam that emphasizes an esoteric dimension (*batiniyah*) teaches many things about beliefs or faith which is back to both sources of Islamic law- al-Qur'an and *H{adi>s/*. Smallest gain of firm belief is when belief enters into someone's heart, it will fulfill his heart with a light and throw away any doubt of it, and for sure, the heart becomes filled with gratitude and piety to God.<sup>9</sup> Another gain of feeling belief is as Allah says in *H{adi>s/ Qudsi*:<sup>10</sup>

انا عند ظنّ عبدي بي وانا معه إذا دعاني

From *H{adi>s/* above can be known that God will be in what people think about. When servant thinks he's successful, then God is in his success.

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<sup>6</sup> Sujarwa, *Manusia dan Fenomena Budaya Menuju Perspektif Moralitas Agama*, Yogyakarta: Pustaka Pelajar, 2005, p. 561-562.

<sup>7</sup> Human perfection (*insa>n ka>mil*) according to Ibn al-'Arabi is determined by one's consciousness of existence his self as an integral part of the God existence. Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 49.

<sup>8</sup>Rizkia Nur Azizah, "Hubungan Efikasi Diri dengan Minat Kewirausahaan Pada Mahasiswa Fakultas Ekonomi UIN Maulana Malik Ibrahim Malang", Mini Thesis chapter II, PDF, Psychology Faculty of UIN Maulana Malik Ibrahim Malang, 2011, p. 10.

<sup>9</sup> Abd al-Karim Ibn Hawazin al-Qusyairi, *Risalah Sufi al-Qusyairi*, translated by: Ahsin Muhammad, Bandung: Pustaka, 1990, p. 138.

<sup>10</sup> HR. Muslim from Abi Hurairah.

Belief or faith is being in the heart. The heart has great power, such as a center of knowledge and moral awareness. It has ability to distinguish between good and bad and encourage people to choose the good and leave the bad. Prophet advises people to ask some advices to his heart, because it has ability to answer when someone has to decide something important.<sup>11</sup> Prophet said:

استفت قلبك

“Ask some advices in your heart.” (HR. Ahmad and Al Darimi).

Sudirman Tebba in his book "*Meditasi Sufistik*" says that heart is the vehicle of consciousness and it has some layers.<sup>12</sup> About heart and all its potential, Imam al-Ghazali concerns discuss about heart in one of his phenomenal book that is "*Ih}ya> 'Ulu>m al-Di>n*."<sup>13</sup> In this book he gives some explanation about heart- place where belief and faith are be- in one chapter called "*Aja>ib al-Qalb*."

Based on phenomenon and theoretical data above, writer takes *mah}abbah*<sup>14</sup> concept as a study in this research because love (*mah}abbah*) is the essence of faith. There is one story tells us about this. It is: Sufyan al-Tsauri asked to Rabi'a al-Adawiyah, "What is the essence of faith?" Rabi'a answered, "I do worship Him not because of fear or hell and for want of heaven, so it like that I

<sup>11</sup> H. Fuad Nashori, *Potensi- potensi Manusia Seri Psikologi Islami*, Yogyakarta: Pustaka Pelajar, 2005, p. 116.

<sup>12</sup> Sudirman Tebba, *Meditasi Sufistik*, Jakarta: Pustaka irVan, 2007, p. 80.

Amin Syukur quotes Hakim al-Tirmidzi's opinion about heart. He said heart is divided into 4 parts. **First**, *s}adr*, it is place of belief light: calm, love, willing, fair, hope, feel sufficient to God. *S}adr* is also the place of grudge, resentment, and another bad deed. It has ability for accepting information. It is place of learning. **Second**, *qalb*, is place of plan and knowledge. **Third**, *fu'ad*: the place of shining of sight light. Because of it, people can distinguish between good and bad. **Forth**, *lubb*: is the place of divine light. Belief is in it. Amin Syukur and Fatimah Usman, *Terapi Hati*, Semarang: Pustaka Hati, 2002, p. 4-5.

<sup>13</sup> It is told by Imam Nawawi, Syaikh Ibnu Harazim- one of Scholar who discord with Imam al-Ghazali- forbid his student to read *Ih}ya> 'Ulu>m al-Di>n*. It is told that Syekh Ibnu Harazim always deprecates *Ih}ya> 'Ulu>m al-Di>n* because according him what Imam al-Ghazali said in his book is deviate from what our Prophet said. But, after Imam Harazim dreamed Imam al-Ghazali invited him to meet the Prophet to ask the truth of the contents of the book- in that dream Prophet ordered Imam al-Ghazali to whip Syaikh Ibn Harazim and when he woke up, there is still trace of lashes- he became open-minded. And one day Imam Harazim came to study places students brought *Ih}ya> 'Ulu>m al-Di>n* and told that dream. See: Samsul Munir Amin, *Kisah Sejuta Hikmah Kaum Sufi*, Jakarta: Amzah, 2008, p. 176-178.

<sup>14</sup> Many people talk more about love and speculate about its etymology. Love is called *mah}abbah* because it is highest care of heart. 'Abd al-Karim ibn Hawazin al-Qusyairi, *Risalah Sufi al-Qusyayri*, translated by: Ahsin Muhammad, Bandung: Pustaka, 1990, p. 322.

was a poor labor. However, I adore Him for love and yearning.<sup>15</sup> Allah said in holy Qur'an:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“But those of Faith are overflowing in their love for Allah.”<sup>16</sup>

*Mah}abbah* is the power of life that is from spiritual power planted by God in human self.<sup>17</sup> Hasyim Muhammad said in his book- “Dialog antara Tasawuf dan Psikologi”- *mah}abbah* means constancy and steadiness.<sup>18</sup> *Mah}abbah* happens because of a strong encouragement in a person to always be closed to the beloved. Encouragement came because of interest with the beloved. This interest will emerge a feeling of like in the heart of the lover. Then this feeling causes the presence of love in the heart of the lovers.<sup>19</sup>

According to Imam al-Ghazali, there are three ways to love God: First, truly keeping the commandments of God. Second, willingly accept His *Qad}a>*’ and *Qadr*. Third, left own will to seek a pleasure of Allah. These are the implementation guidelines in treating life quality of human as slave.<sup>20</sup>

Someone who was hit by love in something would not turn to something else. He was always firm, steady and thinking about his love. By *mah}abbah*, human love is directed to love God, so they would prefer to do things that make Allah SWT pleasure to him. They love themselves, others, environment because of their love to God so there is no difference between good and bad that happened, because everything is based on a sense of his *mah}abbah* to Allah SWT. Self who

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<sup>15</sup> Imam al-Ghazali, *The true Power of Love: Kitab Para Pecinta Allah*, translated by: Abdurrasyid Ridha, Bandung: Mizania, 2007, p. 84.

<sup>16</sup> QS. *Al-Baqarah* [2]: 165.

<sup>17</sup> Rafael Raga Maran, *Manusia dan Kebudayaan dalam Perspektif Ilmu Budaya Dasar*, Jakarta: Rineka Cipta, 2000, p. 126.

<sup>18</sup> Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 48. Further, Hasyim Muhammad quotes Ibn Arabi’s opinion about love. Ibn Arabi argues that *mah}abbah* is converging of two wills, the will of God and man. Further, Ibn al-'Arabi argue that the creation of universe is rooted in love. Because of love, God do manifest (*tajalli>*) with nature. With love also all manifestations is back to the true essence. Universality of love unites the will of Creator and creation.

<sup>19</sup> Imam Ghazali, *Samudera Ma'rifat Cinta*, edition I, translated by: Muhammad Niam, Yogyakarta: Citra Risalah, 2008, p. 11.

<sup>20</sup> Islah Gusmian, *Surat Cinta al-Ghazali*, Bandung: Mizania, 2006, p. 155.

has *mah}abbah*, his heart will be filled by love of God that does not let doubt comes in his heart.

The writer tries to examine self efficacy of FUPK student through sophistic approach- *mah}abbah* - to collect data that has relationship with factors which is needed to optimize self efficacy of FUPK student about employment orientation. Besides that, this research is done to know is there correlation between self efficacy and *mah}abbah*. That is way the writer takes this research entitled "Correlation between *Mah}abbah* and Self Efficacy of FUPK student period 2009."

### **B. Research Question**

Based on explanation above, the problem of this research is formulated into a question as below:

1. Is there positive correlation between *mah}abbah* and self efficacy?

### **C. Aim of Research**

The aims of this research are:

1. To know the correlation between *mah}abbah* and self efficacy.

### **D. Significance of Research**

Researcher has many expectation for this research, are:

1. This research is expected give a practical value in thinking based on Sufism (Qur'an-*H{adi>s}*) totally for the researcher especially and for all human being generally.
2. This research is expected to give some contribution to the academic world in developing study about self efficacy and *mah}abbah*.
3. This research is expected be a comparison for further researchers related to self-efficacy in order to be more perfect and comprehensive.

### **E. Prior Research**

In completing process of this study, researcher helped by many books and prior researches that gives many contributions for this research. Prior research is expected will shows continuity between this research and the prior research. It's also to ensure that there is no duplication over there. The books that used to collect the data, such us: Teori Kepribadian, Psikologi Kepribadian, *Th}ya> 'Ulu>m al-Di>n*, The True Power of Love: Kitab Para Pecinta Allah, Samudera Ma'rifat Cinta, etc.

The prior researches that related to this study such as: *first*, “*Studi Kasus Mahasiswa Masuk Fakultas Ushuluddin IAIN Walisongo Semarang Bukan Pilihan Pertama (Tinjauan Psikologi)*” arranged by Sariyatun at 2007. That thesis said about psychological problem of Ushuluddin's student who enters in Ushuluddin not as a first choice, and explained about the solution of how students learn in order to hold out in good studying although their choice was forced. So, they can obtain a high achievement. Solution of the psychological problem in employment orientation has not been described in detail yet.

*Second*, “*Tingkat Stres pada Alumni Fakultas Ushuluddin IAIN Walisongo Semarang Tahun 2005*” is arranged by Muhammad Nuryasin. In his thesis, he said that in general, all of alumnus of Ushuluddin faculty at 2005 has been stress in relative. It is caused by employment for them is vague. He offers alternative therapy for solving stress that he describes in page 50. The alternative he offered is “*z/ikr.*”

*Third*, “*Konsep Mah}abbah sebagai Terapi Depresi (Studi atas Pemikiran Imam al-Ghazali)*” is arranged by Muhammad Asroruddin at 2011. In this thesis, he explained *mah}abbah* concept as a depression therapy. He writes the final result of one's closeness to God is the regularity of all affairs of a servant, both physically and spiritually, so that all forms of moodiness, grief and sorrow that felt by someone that drives him in depression condition will be erased by a given joy of God in his heart.

*Forth*, “*Pengaruh Meditasi Z/ikr terhadap Self Efficacy dalam Mengerjakan Soal Matematika (Studi Eksperimen di SMAN 13 SEMARANG)*” is arranged by Muhammad Subkhan at 2008. He gives a conclusion that there is

difference between experimental group and controlled group after they are given treatment by “*z/ikr* meditation”. It can be concluded that “*z/ikr* meditation” influence self efficacy in math sector.

All of mentioned studies are different from this study even in subject, background or method of research. This study is quantitative research started from current problem about restlessness in employment that always happens in every year after graduation. This study tries to examine many factors which is needed to make self efficacy optimal through sophistic approach, it is *mah}abbah*.

## **F. Writing Systematic**

Writing systematic of this study is below:

*Chapter I*, this chapter is a group of foreword of the research; consist of background, formulation of problem, aim and significance of research, methodology of the research and writing systematic.

*Chapter II*, this chapter is the discussion around *mah}abbah* and self efficacy from its definition, characteristic, and the influence factor. This chapter is the base of the problem question that examined. It tries to discuss from its definition until its correlation clearly.

*Chapter III* is discussing about methodology of research from its method, subject, scale, and method of data analysis.

*Chapter IV*, this chapter is discussion chapter. It is talking about the result of the research and its analysis.

*Chapter V* is the last chapter that consists of conclusion and suggestion.