

## CHAPTER I

### INTRODUCTION

#### A. Background

As the youths who are expected to be a figure of alteration and revolution, it is a pride and challenge when they have the title as students. The big title as high students, with the expectation and responsibility that must be performed.

College Students are agent of change, figure of alteration aim in collective virtual. They are not individualism proposer who play and be busy by themselves, but they are demanded to be a problem solver of exist problems. Indonesian people are waiting the real action from them in the change movements. The college students are intellectual humans, seeing everything through positive thinking, critical, responsible, and mature.

Students are persons who have a role in moral, social and intellectual. When students live in the world with various conditions, here they are demanded to have self moral responsibility as individual, in order to manage the responsible life and suitable with moral which survive in societies. Then social roles, it means that life is not only for you, but life must give the benefit of religion, family, society and nation. The last is the role of intellectual, as the intellectuals who uphold reasonable potential and always struggle with science, a student must provide a better change with the possessed intellectual, because a university student is not a senior high school student who just receives, but now they has to work together, to think critically and act concretely, to jointly become a pioneer in the renewal of national life. There are five functions of the intelligentsia, which are creating and spreading natural culture, providing national constructions and among nations, developing power and affecting social change and playing political role.

Thus as the intellectuals, make sure that they should develop the self concept. Shavelson and his colleagues<sup>1</sup> states that self concept is a person's perception of himself, which was formed through the perception and

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<sup>1</sup> Shavelson, R.J. & Bolus, R., *Self-Concept: The Interply of Theory and Methods*, Journal of Education Psychology, 1982, p. 74.

interpretation of one's self experience. According to Hurlock, self concept is the composition of illustration about self-perception. Perception is the belief, feelings and attitudes about the values that are recognized by the individual as their feature.<sup>2</sup> So it can be said that self concept is the idea of individual, it consists of how to see yourself as a person, how to feel about yourself, and how to be a human, as which expected. It is confirmed that the self-concept of the intellect should have been arranged and attached to the student. The question is have they made a question of self-concept? They have to formulate the concept by themselves, about what have to be done, moved and enabled for the bright future of religion, family and society, because who knows the whole of individualism personality are themselves.

Self concept is a thing which belongs to everyone, especially for Muslims. By good self-concept then the individual will know themselves better, if individuals know themselves better so they will know his God too.<sup>3</sup> As Allah says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

"When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" - They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful".

The purpose of the verse above is that real human beings from the birth have had an ideal self concept that they recognize that everything belongs to God, and they must worship Him. Thus self concept is an ideal self concept, because

<sup>2</sup>Hurlock, E.B., *Personality Development*, McGraw-Hill Kogakusha, New York 1979, p. 93-95.

<sup>3</sup>Aziz, A., *Psikologi Agama: Kepribadian Muslim Pancasila*, Sinar Baru, Bandung, 1991, p. 47.

<sup>4</sup>Qs. Al- A'raf [7] : 172.

with it humans always be careful in his activities and efforts that aimed just worship to God.

In accordance with their development, students have directed his thoughts and feelings on the mature life namely working, getting married and building family. It can be said that they had experienced in emotional development, social and mental that is more mature than in adolescence. As a student, of there are a lot of obligations, duties, and demands to be done. Obligations, duties and demands are not only applied on campus, but also in the family and the societies. Which of these demands requires him to have better attitude and wiser in many things.

In campus the researcher encounters many students who do not know what their self concept is, such as students of FUPK Depag 2009 amount forty three student, divided into two departments: Sufism and psychotherapy and Tafsir and Ḥadiṣ, where they should be required to finish a final project for four years or eight semesters, but in fact, on July 2013 ago, only eight students from FUPK Depag who achieved to graduate on time. This shown that there is lack of responsibility and awareness of the student.

Based on the interview of some students of FUPK Depag class, they felt unable to map out the purpose of his life and did not know what was going on to himself, in addition they confused about the strengths and weakness of himself. They have not been able to determine the illustration of himself, so they were confused in doing final project. They feel unconfident and fear when meeting with the lecturers.<sup>5</sup>

According to some Ushuluddin faculty lecturers, such as Dr. Hasan Ulama'i, S.Ag says that "students of FUPK depag programs were all smart, but the spirit and the desire to pass on time was very little, so that only a some of

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<sup>5</sup>Interview to some of FUPK student period 2009 is done on 03<sup>rd</sup> of July 2013, some of them say that a lot of the ideals and desires that he wanted to get in the spirit, especially the desire to work on a graduation thesis so quickly, but most of them it is only a dream, because they are not able to bring himself to get their future goals expect, such as thesis work. They claim to have the desire and high ideals, but it was difficult to explore the potential and develop a sense of spirit in him, they can not portray himself as their dream.

people who are able to graduate in a timely. It's also because they are not yet ready to map his goals well, including in terms of thesis work".<sup>6</sup>

Those are affected by the fear and unconfident on them. Actually if it were seen, between 8 students who have graduated and who have not, they have same potential and ability to be able to pass on eight semester, have an equal rights to receive lessons from the lecturers, have similarity in the dormitory and get the additional lessons to help students of FUPK Depag in order to be more clever in using foreign language, but the distinction is those who have graduated have more oomph and passion to work on the thesis, so they can complete their duties and obligations to pass on the eight semester. While those who have not graduated, even though having the same capabilities, but they are less diligent in doing thesis and lack of spirit or desire to complete the thesis, they have not been able to map themselves, where should be going on, so they have trouble. Actually, obstacles and difficulties in life are a test and trial from God. This is cleared in the Qur'an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ ﴿١٥٥﴾<sup>٧</sup>

“Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere”.

During the living does not always run smoothly or suitable to plan that had been arranged, sometimes obstacles, difficulties, challenges, which often lead to failure. The problem more lies in how much a person is able to understand, recognize, and conceptualize himself in order to make the burden and difficulties can be resolved.

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<sup>6</sup> Interview of one of the lecturers of Ushuluddin, 15<sup>rd</sup> of July 2013.

<sup>7</sup> Al -Baqarah 2: [155].

Actually, in encountering of difficulties and obstacles when implementing various responsibilities and hard obligations which carried by students of FUPK Depag and also to achieve desire and the expected goals, students must endeavor or attempt to carry out the task and in reach goals that expected. Besides that, in the initiative process is also needed the patience and *tawakkal*. Because, the effort will not enough to get the results that want to be reached, so we also need spiritual encouragement, namely the patience and *tawakkal*. Essentially the endeavor does not determine the success of a person, but God was the one who determines it. God determines when someone's success, from the situation, condition, and what kind of time, the achievement of a person should be given by Allah to him.

Essentially the return of humans to religion and God as a dependent when they are conscious of self powerlessness described by Islam as *tawakkal*. *Tawakkal* is faith demands that anyone who believes he had to give up all his problems to anyone that he is pious, He is God. *Tawakkal* is the basis or foundation of something final in the effort or struggle, man must submit to God after running endeavour.<sup>8</sup> Although *tawakkal* is interpreted as surrender and endeavor fully to God, but it does not mean people who put their trust should abandon all effort and endeavor.

Like Allah says in the Qur'an

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ

اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾<sup>9</sup>

“And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.”

*Tawakkal* in the definition above there are two important phase, the first phase is the phase of effort or employment. In this phase, one should follow the

<sup>8</sup>M. Yunan Nasution, *Pegangan Hidup I*, Publicita, Jakarta, 1978, p. 170.

<sup>9</sup>Qs. At-Talaq [65] :3

*sunnatullāh*, the second phase is the phase when someone is waiting for the results. Here must surrender to God with all your heart, and believe that whatever the result of the efforts made, it all cannot be separated from God's merciful and willing, This is a spirit of the Muhammad Prophet that taught to his people. Allah also says.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

﴿٢٣﴾<sup>١٠</sup>

“But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!”.

And also:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ مَوْلَٰؤُكُمْ تَقِظُوا عَلَيْهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْضُوا مَنَاحِلَ الْفَلَاكِ كَمَا عَقَّبْتَهُمْ وَمَا سَتَعَفِرْ لَهُمْ شَاوِرُهُمْ فَيَا لَأَمْرٍ

رَفِادًا عَزَمْتَ تَفْتَخِرُوا كُلُّهَا يَا أَيُّهَا الَّذِينَ آمَنُوا تَوَكَّلُوا

It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

The main faith that based the *tawakkal* is faith full power and God's wisdom. Because *tawakkal* is a proof of *tauḥid*. In those who put their trust in the inner embedded strong faith that everything lies in the hands of Allah, and apply the provisions of him. No one can do and produce something without permission and will of God, whether in the form of things that benefit or harm and encourage or disappoint.

<sup>10</sup> Qs. Hūd [11] :123.

<sup>11</sup> Qs. Āli ‘Imrān [3]:159.

The items above along with the opinion of Yuṣuf Qarḍhawī, who explained that the *tawakkal* is also the fruit of faith, pure of *tawakkal* does not lead to defensiveness, but the fighting spirit, morale, perseverance, and passion for life.<sup>12</sup> People who put their trust will not despair, but the peace of life because of his business he or she trusts to God who has perfection, knows that serious benefits, and gives the good reward for the efforts of his servants.

Meanwhile, according to Hasyim Muhammad, *tawakkal* will always consistent with the basic trend namely the truth. Everything that happened and impinged on him will be accepted for what it is, reasonable, happy and not excessive. So that he will feel calm, peaceful and happy, although living in the distress.<sup>13</sup>

On the other hand *tawakkal* also connotes feeling comfort and full of happiness that is always fresh and sustainable, far from feeling bored and tired of the experienced situation or owned something. Having out standing durability against the effects of environment and culture around him. Making personal be autonomous and independent, having ideas freely without being influenced by the interests or tendencies from outside of himself.<sup>14</sup>

The college is a venue to develop talent, achievement and institution to find identity in order to become a better person and have a regular life toward the goal to be a provision in the future. From interviews with some students of FUPK Depag 2009, most of them are confused, unable and also get objection with tasks that have been set by the faculty such as the task of memorizing the Quran and Hadith as a requisite of carrying out munaqosah, they feel unable to map the destination, fear and unconfident especially in doing thesis that uses foreign

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<sup>12</sup>Yuṣuf Qarḍhawī, *Merasakan Kehadiran Tuhan*, Mitra Pustaka, Yogyakarta, 1999, p. 277.

<sup>13</sup>Hasyim Muhammad, *Dialog Antara Taṣawuf Dan Psikologi (Telaah Atas Pemikiran Psikologi Humanistik Abraham Maslow)*, Pustaka Pelajar, Yogyakarta, Cet.1, 2002, p. 121.

<sup>14</sup>Ibid., p. 122.

languages, they are also less tenacious in struggling so that could not graduate on time.

Based on the background above, the researcher is interested to study about the correlation between *Tawakkal* and Self Concept of FUPK DEPAG student period 2009.

## **B. Research Question**

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

1. Is there any correlation between *tawakkal* and self concept of FUPK DEPAG student period 2009?

## **C. Aim of Research**

The aim of this research is:

1. To know the correlation between *tawakkal* and self concept

## **D. Significance of Research**

The benefits of this research are:

- a. Teoritical benefit.

The result is expected to contribute meaningful information about the correlation between *tawakkal* and self concept of student FUPK Depag student period 2009. So it can support the development of knowledge, especially in the fields of science and Sufism Psychotherapy.

- b. Practical benefits.

- a. This study is expected to provide information and increase understanding relating to students about the correlation between *tawakkal* and self-concept of FUPK Depag student period 2009, so that they are able to conceptualize themselves as well as possible and to minimize the problems.



- b. Give the additional information for the next researcher which related to the correlation between *tawakkal* and self concept of FUPK Depag student period 2009.

## E. Prior Research

The research about the correlation between *tawakkal* and self concept of FUPK DEPAG student period 2009 has not done yet before. The prior researches that related to this study such as:

*First*, “Hubungan Antara Konsep Diri Dengan Prestasi Belajar Siswa Madrasah Aliyah Muhammadiyah I Malang” arranged by Muzakil Malik at 2010. The research is purposed to know level of self concept of students senior high school Muhammadiyah I Malang which related to learning achievement.

*Second*, “Konsep *Tawakkal* Menurut Imam āl-Ghazali dan Relevansinya Dengan Kesehatan Mental” arranged by Abdul Rozak at 2008. In the thesis explained that: "In the perspective of Imam āl-Ghazali, for the right *tawakkal* should enter a door namely the door of faith and more specifically of monotheism. In this case, Al-Ghazali associated *tawakkal* with monotheism (ikhtiar), with the emphasis that monotheism has great function as the foundation of resignation. Monotheism has very important role in maintaining and managing disorders and mental illness. When connecting monotheism with the six pillars of faith, then when someone runs and believes and lives the six pillars of faith, he is impossible disturbed soul. On the contrary those who believe can be sure having a healthy soul."<sup>15</sup>

*Third*, “Hubungan Antara *Tawakkal* Dan Percaya Diri Dengan Etos Kerja” arranged by Ida Sajidah at 2009. In the thesis explained that the *tawakkal* and self esteem variables have a correlation to the work ethic that can be maintained. In this case the *tawakkal* variable with self esteem contributes to the work ethic is 22.3%, while the contribution of *tawakkal* to work ethic is 19.5%. The contribution of self esteem in the work ethic is 1.21%. It shows that, by good understanding of *tawakkal*, it is expected that the employee in himself has a better

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<sup>15</sup>Abdul Rozaq, *Konsep Tawakkal Menurut Imam Al-Ghozali dan Relevansinya Dengan Kesehatan Mental*, Skripsi Fakultas Ushuluddin IAIN Walisongo, Semarang, 2008.

work ethic. In addition it is needed to enhanced self esteem in order to the employees have high spirits to get better of the work ethic too.<sup>16</sup>

*Forth*, "Integrasi Tawakkal Dalam Cognitif Behavioral Therapy" arranged by Aftina Nurul Hasna. Explained that *tawakkal* as demand a faith to God, that has the effect of psychotherapy. *Tawakkal* was instructed by those who believe in facing the problems of life. *Tawakkal* is a form of spirituality that balances the concept of the creature and the Creator, something that is in human control and not, human limitations and the absolute power of God.

Integration of *tawakkal* in CBT is based on the concept of *tawakkal* in the Qur'an. Aims to realize the implementation of maladaptive cognitions (particularly with regard to the wrong religious and spiritual beliefs) and turn it into an adaptive in effort to overcome psychological problems. Believe to God grown up will help strengthen the establishment of positive thinking and against to counter negative thinking.<sup>17</sup>

*Fifth*, "Analisis Dakwah terhadap Konsep Tawakal T.M. Hasbi Ash Shiddiqie" arranged by Makhfudz Yasin at 2008. Presented in the thesis that the concept of resignation TM Hasbi ash Shiddiqie as stated that there are some important things that can be taken from concept: *first*, the term of *tawakkal*, *second*, trust for earning money legally, and *third*, effort and work orders. If the concept of *tawakal* of Hasbi associated with proselytizing, it seems that Hasbi's concept has interesting relevance with the mission. It will be more visible if looked calamities that hit Indonesia. It perhaps need to preachers lighting about how important and big benefit if the human behave resignation in true meaning. Because reality shows there are people who mistaken in perceiving of *tawakkal*, he just expect that rizeki come from the sky, seemed to surrender without effort has been marginalize them from the life competition that more difficult. But there

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<sup>16</sup><http://www.digilib.ui.ac.id/opac/themes/libri2/detail.jsp?id=126032&lokasi=lokal>, Tesis Program Pasca Sarjana (Program Studi Timur Tengah dan Islam: Kajian Islam dan Psikologi) Universitas Indonesia 2009, acces in 30 Januari 2013, at 10.00 am.

<sup>17</sup>Aftina,<http://aftina.blogspot.com/2011/03/integrasi-tawakal-dalam-cognitive.html>,in acces in 29 January 2013, at 09.10 am.

are also people who dislike *tawakkal* so they curse and marginalize the meaning of the life.<sup>18</sup>

Similar research to be done with previous studies is the use of variable *tawakkal* and self concept. The difference is the focus of study here is specified on the Correlation Between *Tawakkal* and Self Concept of FUPK depag student period 2009. On the other hand the title and the subject study here are different from previous studies.

And from the literature research results, it can be stated that the priority of this research study has found different priorities from previous studies. Therefore, the researcher stated that the main issues discussed in this study have not been investigated previously.

#### **F. Writing Sysematis**

To get the description about systematic of writing, so in this section will be explain about global summary, that are:

*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 *tawakkal* and self concept. 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.

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<sup>18</sup>[http://library.walisongo.ac.id/digilib/files/disk1/76/jtptiain-gdl-mahfudzayas-3795-1-1102106\\_p.pdf](http://library.walisongo.ac.id/digilib/files/disk1/76/jtptiain-gdl-mahfudzayas-3795-1-1102106_p.pdf), Skripsi Fakultas Dakwah IAIN Walisongo, Semarang, 2008, acses in 02 Augusts 2013, at 09.00 am.