

Concepts of self-control and zuhud in character education: A perspective of stoicism and sufism

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ABSTRACT

This research aims to comparatively examine the correlation between stoicism and the teachings of zuhud in Sufism related to self-control and zuhud attitude towards character education. These two concepts are assumed to have a positive relationship so that they can be used complementarily. This research was conducted through a qualitative method based on literature study. The author uses cognitive psychology and philosophical approach models regarding actual problems, and uses the content analysis method. The results of this study show that the Stoicism concept of self-control is very relevant to be used by Muslims in this century, especially when associated with the teachings of zuhud in education and human character building. This study concludes that the stoicism of Stoicism and zuhud in Sufism meet at the same point, namely the need for self-control and emotions in humans to educate character in order to accept and face every problem of life that confronts them.

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Introduction

Humans are creatures of God who have minds (Vina Destiana et al., 2024), but look like lumps of flesh that walk the same as animals. If humans who do not have reason can be likened to animals, then animals can be called humans without reason. Therefore, the main distinguishing feature between humans and animals is their intellect. However, the existence of reason can be seen through the appearance of character displayed as a result of the character education process undertaken either through education in the family, education in schools or in the wider community.

Humans may be considered social creatures (Lamuri & Laki, 2022). His mere existence is not enough. He is inherently dependent on his environment, other people and other living beings in this world. But the most fundamental and ontological component that sustains human existence in this life is reason. The portion that always functions and raises doubts is reason. A person's curiosity will increase along with his knowledge of various topics on this earth. In fact, people are very curious about what, why, how, and why they were born. As a result, philosophy begins to emerge only in humans when they begin to focus their minds and learn how and what kind of work they have to complete.

Cicero (106-33 BC) asserted that philosophy is the art of life and the mother of all arts. (Nurgiansah, 2020) Philosophizing is more than just reflection on nothingness. Philosophizing is not just an empty exercise of thinking about future events; furthermore, it is not an accidental mental exercise. The process of becoming a philosopher is different from other forms of thinking. It therefore needs to be done in a certain way, namely by applying logic to

philosophical thinking (Elia et al., 2023) .

Zeno of Citium first introduced the term logic (334-262 BC). In addition, he was one of the founders of the Stoic movement. The philosophy of the Stoic school of philosophy is very varied in fact, the ideas of its figures are very different from each other. Nonetheless, it can be said that the evolution of physics, ethics (which includes politics and theology), and logic (which is divided into rhetoric and dialectic) form its foundation.(Pertiwi & Marhayati, 2023)

How humans choose to live under the pressure of apatheia, whether in submission, self-control, or acceptance of worldly realities, is an interesting perspective from Stoicism on morality. This position reflects the greatest potential available. (Sandbach, FH 1989).

In Islamic teachings, the idea and practice of zuhud also has a prominent position in the phase of getting closer to God (at-taqarrub ila-Allah). This is because according to religious teachings, connecting with God through obeying His commands and avoiding His prohibitions is the most important thing to do. Thus, the theological principles of Islam, especially asceticism, are similar to those of Stoicism. According to its etymology, asceticism is defined as "ragaba 'an syai'in wa tarakahu", which is the act of giving up possession or control of something. Zahada fi al-dunya, on the other hand, refers to depriving oneself of worldly pleasures in order to focus on matters of devotion.(Hafiu, 2017)

Regarding this issue, many previous studies have been conducted. First, M. Hariyadi, Roihan A. Nurbaiti, and their colleagues concluded in their study "Character Education Through Moral Sufism in the Perspective of the Qur'an" that by adhering to the stages (maqamat) of Sufism from a moral point of view found in the Qur'an plays an important role in character education. The character of zuhud, whose purpose is to keep away from negative traits such as excessive worldly love (Bin Yahya et al., 2022) and whining about things that are temporary or changeable (Aziz et al., 2020), is one of the characters discussed in this study.

This research also confirms the findings of Seyyed Hossein Nasr (2001) who argues that spiritual-religious values through a Sufistic approach are actually needed for character education. Nasr rejects the notion that humans can solve life's problems including character problems without the help of religion. Many Western philosophers and psychologists, including Sigmund Freud, Emile Durkheim, Herbert Spencer, Max Weber, Karl Marx, and August Comte, expressed this latter viewpoint.(Hariyadi & Alansyari, 2022)

The study conducted by Yacinta P, Rohimin, Nelly M, on "Stoicism in the Modern Era and its Relevance to Islamic Teachings", discusses Stoicism in the modern era and its relevance to Islamic doctrines and teachings. Using a literature study, the study concluded that Stoicism has the concept of Apatheia, while Islam has the concept of Zuhud (tawasudh). This concept has benefits in training and disciplining the soul and emotions to the level of calmness and tranquility. When a person is able to perceive something well, he will be able to control his emotions. The research connects the teachings of Stoicism and Islamic teachings.(Pertiwi & Marhayati, 2023) This is different from the research that the author does, which tends to analyze more about the concept of self-control and zuhud to better understand its significance in life.

This research aims to comparatively examine the correlation between Stoicism and Sufism's teachings on self-control and zuhud in relation to education or character building. These two concepts are assumed to have a positive relationship so that they can be used complementarily. The author deliberately conducted this research because of the mental weakness of today's young people in facing problems and the poor self-control exercised by young people when facing problems, as well as the character education obtained or learned.

According to WHO data, suicide causes more than 4,600 deaths annually among adolescents aged 15 to 29 and is the second leading cause of death after accidents. In Indonesia, disputes between classmates are common. A 17-year-old teenager with the initials FJ was found dead hanging in the bathroom of his house. Stress due to life's challenges is suspected to be the cause of this behavior.(Ashari et al., 2023) When the suicide case of an Unnes student with the initials NJW (20) was widely spread on social media in October 2023, the comments column of the news was filled with people who wanted to commit suicide because they had something in common. destiny. sadness over one's life. The author wants to prove that the

teachings of Stoicism and Sufism in Islam have the same correlation in responding to the body, mind and character education when facing problems.

The problem formulation to be studied in this paper is as follows:

1. How can the concepts of self-control in Stoicism and zuhud in Sufism lead humans to live life positively?
2. How do these two concepts have correlation and common ground?

The concept of self-control put forward by Stoicism is not a quick way to obtain external things (Christoffersen et al., 2022), such as success, soul mate, loved by superiors in the scope of work, loved by wives, idolized by many people, but what Stoicism wants to achieve is a condition where life is free from negative emotions (sadness, anger, jealousy, suspicion, baper etc.) (Hirsch et al., 2023) and a life that hones virtues. In the view of Stoicism, there are 4 main virtues that must be achieved in life, namely:

1. Wisdom, which is defined as making wise decisions in any complex situation.
2. Justice is living and socializing honestly and fairly.
3. Courage is having strong courage in doing the right thing, and having the right life principles. "Courage" here is not being a hero and acting arbitrarily without thinking.
4. Temperance is being disciplined, modest, and self-controlled (over emotions and passions).

Living in harmony with nature along with the dichotomy of control is an important part of this teaching and all Stoic philosophers agree on this teaching within the body of Stoicism. When studying Stoicism, we will find that Stoicism does not teach happiness as the main goal of its philosophical teachings. Rather, Stoic philosophers emphasized controlling negative emotions and cultivating virtues. (Henry Manampiring, 2018) Stoicism is also traditionally summarized as a philosophy that believes "virtue is the only true good" - that is the main and most distinctive doctrine of Stoicism (Skowroński, 2022).

Sufism is referred to as the heart of Islam so it will not disappear from the teachings of Islam. (Yasin & Sutiah, 2020). Al-Ghazali's (d. 1111) notion of zuhud is the closest point at which Sufis can achieve ma'rifat (the state of being close to God) (Ma'rifatullah). (Surabaya et al., 2021) Meanwhile, the Sufism movement will emerge from those who practice austerity by drawing closer to Allah, according to Imam Hasan al-Bashri (d. 728 CE).

Regarding asceticism, Hamka (d. 1981 CE) reminds us to be careful in controlling worldly pleasures and controlling ourselves to purify ourselves. Humans can fall into a trap, polluting their souls and moving further away from the ideals of Islamic teachings, if you don't do it in a fair and balanced way and instead tend towards worldly love. Alternatively, it could be that you are too self-absorbed, thus trivializing Islam. A strong Muslim is one who knows what proportionate asceticism means. As a result, Islam achieves the highest level of fulfillment and glory through a proportionate and balanced lifestyle of zuhud. (Arrasyid, 2020)

In Muhammadiyah, zuhud can be practically applied in the world of education, the world of work, the state, society, and socializing through academic studies, recitation, and religious sermons. It can also help to serve as a symbol of political struggle that is not burdened by commercialization or inhumane commodification. By practicing virtues in the world whose religion directs humans towards a good life in the hereafter, muhammadiyah behavior interprets zuhud. The Qur'an and Sunnah, which are the guidelines and characteristics in the meaning of asceticism, are the basis for the approach of the Muhammadiyah movement in solving social, economic, health, and educational problems. Thus, asceticism in Muhammadiyah can be understood as a balance between the world and the hereafter. (MUHAMMAD HAMMAM DEFA SETIAWAN, 2021)

Stoicism has the concept of Apatheia (freedom from suffering) (Yuan, 2019) and Islam has the concept of Zuhud (tawasudh). Both concepts have similarities in training and disciplining the self and emotions of the soul to the level of calm and tranquility. When a person is able to perceive something well, he will be able to control his emotions. (Pertiwi & Marhayati, 2023)

Method

This research was conducted through a literature study. Library research is a series of research activities related to library data collection methods, reading, recording and processing research materials. The object of this research is sought by various library information such as books, scientific journals, magazines, newspapers, and documents. This research is different from other research that requires conducting observations or interviews in data acquisition. (Sari & Asmendri, 2020) The author uses cognitive psychology and a philosophical approach model regarding actual problems. Cognitive psychology is the ability to think complexly and its ability to find problem solving in reasoning. (Kulbi, 2020) The approach used by the author is a philosophical approach, which is an approach that uses a problem viewpoint from a philosophical point of view and tries to find answers and solve these problems by using a research model on actual problems. (Pransiska, 2017) One of the philosophical research models used is research on actual problems, namely philosophical reflection on a phenomenon or actual situation that becomes a controversial issue, both structural and normative. These problems are reflected directly as phenomena or situations in various societies. (Anton Bakker dan Achmad Charris Zubair, 2021) and using the content analysis method.

Result and Discussion

Zeno, a wealthy merchant from Cyprus, an island located in southern Turkey, embarked on a maritime voyage from Phoenicia to Peiraeus through the Mediterranean Sea around 305 BC (approximately 2305 years ago). Zeno transported a special product from the Phoenician region, a very expensive purple textile dye that was often used to color royal robes. This dye was produced from the extract of sea snails, and its production was a laborious and time-consuming procedure. Extracting a few grams of dye extract required thousands of sea snails. It is therefore not unexpected that this item is so expensive and valuable.

Unfortunately, the sinking of Zeno's ship was inevitable. Apart from being isolated in Athens, he also lost all of his precious possessions. Not only did he have to endure the loss of precious possessions, he also had to become a stranger in a city that didn't belong to him with nothing.

1. Living in Harmony with Nature

The above is a piece of the story of the founder of Stoicism philosophy, when he was in a state of emptiness surrounded by regret and deep disappointment. However, in such a downtrodden state, Zeno was still able to control his body and mind so as not to drag on in the downturn. Zeno tried to apply life in harmony with nature, what is life in harmony with nature, animals also apply it but humans have their own distinctions, namely Reason, Common Sense, Ratio, understanding the purpose of life, namely life of virtues. When Zeno decided to go to look for a library, at that time he used his reasoning, because when humans do not use their reasoning, it will be very vulnerable to being unhappy and make the character within easily change and tend to be trapped in the scope of negative emotions, like a lion in a zoo, which must stay in its cage, because it has lost its basic nature, namely living in the vast nature and having a hunting instinct. Then the lion is very difficult to feel happy because he is no longer in harmony with nature.

As disappointment and regret increase, the use of reason should not stop. Do not behave like animals that can end up in unhappiness, such as brooding, anger, disappointment with nature or god, venting emotions to others. All of these things only make humans more wrapped up in more complex problems and further distance themselves from happiness, so living in harmony with nature makes us free and unshackled from negative emotions.

Good and positive character education will be formed when humans maintain their reason,

so in every situation of life, do not lose reason and be controlled by negative emotions, because that is the important point of living in harmony with nature brought by stoicism.

2. Dichotomy Of Control

"Some things are up to us, some things are not up to us" (Epictetus). (Epictetus, 2017)

This principle is also commonly called the "dichotomy of control". All stoic philosophers agree with this fundamental principle, that in life there are things that we can control but there are also things that are beyond our control. sometimes humans are always greedy not only about material and power but also to the attitudes of others, by wanting to control the attitudes of others like what they want even though it is beyond our control it is one example. the following are things that fall into 2 categories of the principle according to stoicism:

Out of our control

1. Other people's opinions
2. Our treasure
3. Our reputation/popularity
4. Actions of others
5. Our health
6. Natural weather, earthquakes, tsunamis, epidemics, and all events that occur related to nature, and there are also many things that did not exist at the time of the stoic philosophers but we can categorize here, such as vehicle raids and others.
7. Circumstances at the time of our birth, e.g. gender, ethnicity, the parents who gave birth to us, nationality, brothers/sisters, skin color, and so on.

Those under our control

1. Something we want.
2. Something we want to aim for.
3. Our considerations, opinions, or perceptions.
4. Something that depends on our own thoughts and actions

"Things that are under our control are autonomous, unrestricted, and unhindered; on the contrary, things that are beyond our control are weak, submissive, constrained, and belong to others slaves to freedom and others' possessions become yours....you will constantly lament and blame humans and gods." (Epictetus, 2017)

From Epictetus' words above, he seems to be telling us, if we misdistinguish what is in our control and what is out of our control then we must be prepared to accept disappointment, overthinking continuously, and blaming the surrounding environment (parents, environment and God). Even though we ourselves do not know what we can change and what we cannot change. Depending our happiness on things that are beyond our control is very irrational. How can we feel happy about something that is beyond our grasp? These things do not last, are not free like slaves, and do not belong to us but to others. If we can only get happiness from things that are out of our control then it is the same as giving happiness and peace over our lives to others.

Maybe we will have the perspective that wealth is our control, because we have to work hard in order to get wealth or by we learn a lot in seminars both offline or online about being rich is proof that wealth is in our hands but is that possible?

Another example is related to health. Through adequate exercise and regular eating, our health should be in our control. Because many people get sick because they do not maintain a good diet and exercise. This is where we must understand that "control" is not only related to the issue of "achieving" something, but also very closely related to the issue of "maintaining" it. Wealth, health and popularity are things we can strive to have. But how should we work to maintain them? Keeping them under our control is like building a sand castle, which is vulnerable and fragile, easy to collapse and disappear. It's as if total control is not in our hands. It can easily come and go, is difficult to maintain, and tends to vanish more easily.

1. Wealth is as easy to lose as the flip of a switch.

Luxury homes, valuable possessions, luxury vehicles, diamond jewelry, are very easy to vanish and it is beyond our control. Suppose we have taken care of our house and kept the

security of the house as tight as possible with the conditions of the home environment guarded by fierce guards but suddenly there is a natural disaster of an earthquake that we do not expect to destroy the house that we have arranged beautifully, with super tight security, also fierce guards cannot stop the earthquake from not damaging our house, car, luxury jewelry, while on the road we have been careful in carrying our luxury vehicle but suddenly someone is speeding from behind and crashing into our luxury car until it is destroyed, our super security cannot make the surroundings not to hit our luxury car, very easy to disappear, right? , are they still in our control? Of course not.

2. Health

We may be able to achieve health but it is very difficult to maintain it and it is not in our control, when we have taken care of our health super extra with exercise, eating regularly, and often going to the doctor does not guarantee us to be able to maintain that health, many things come and make it not in our control such as natural disasters, disease outbreaks such as in 2020 there is covid 19, the movement of others as an example: when we are maintaining our health by running in the morning suddenly someone brings a vehicle at a fast speed because he is late for work and accidentally hits us who are maintaining health, instantly health is lost and it is very easy to leave. Therefore, health is not in our control.

3. Friendship

Because friendship must involve other people, it is certainly not in our control because their feelings and movements are out of our control, even though we have done good, honest, and not arrogant it does not guarantee that our friendship will continue to survive with things that we do not expect, for example when we have the same crush.

4. Fame

Will fame be in our control? The popularity that we have worked hard to build can vanish and disappear just because we say the wrong thing on social media, support negative things, just support the "wrong" presidential candidate, or photos & videos of doing bad things suddenly spread, from that we can conclude that the reputation and popularity that we have guarded well can disappear easily because it is not in our control.

If we always expect happiness from the things above then we must be prepared to be haunted by a sense of anxiety and far from a sense of freedom, because we have to protect something fragile and very easy to disappear, we are very easy to lose fame, property, status, or girlfriend. So it is very unfortunate if in this one life we have to rely on happiness on fragile things that are easy to leave like the things above. From here we can see that this stoic philosopher and stoicism take the term happiness very logically.

The esoteric teachings of the Stoics should not be studied with the intention of dying in the next life. James Stockdale, was a British colonial Army aviator stationed in the War, Vietnam. North, and on September 9, 1965, a manned mission crashed into an enemy valley. Stockdale successfully completed a self-evaluation by changing out through a parachute. Referring to the necessity of acquiring knowledge, Stockdale stated in his letter, "I left the world of technology and entered the world of Epictetus." After becoming entangled, Stockdale was later dunked and buried by enemy soldiers, resulting in his lifelong disability. Stockdale was a resident of the War for 7.5 years, and for no more than 4 years, it was a subject of isolation (consider that you cannot have an affair with someone else's work for a minimum of 4 years!). Stockdale was also tortured 15 times there were taken prisoner. In addition, Stockdale experienced a decrease in permanent residence and absence from torture I also categorize this as "courage under fire: testing the doctrine of Epictetus in the laboratory of human behavior" (courage in attack: testing the doctrine of Epictetus in the laboratory of human behavior), throughout the darkest episode of Stoicism in his life. (Manampiring, Henry, 2018)

So from there the author can still conclude that when humans are in the most painful and inhumane position, life can still have meaning, and therefore, suffering can also be meaningful, indeed humans cannot always choose the conditions of life at all times, but humans can always give (determine) expressions and attitudes towards situations that are beyond our control.

With humans knowing what they can control and what is not under their control, it will be easy to control emotions so that character will be formed positively. because basically

character education is a form of human change process to build good character. (Tsoraya et al., 2023) Therefore, with this dichotomy of control, the author tells us that humans still have control over all behaviors or forms of emotions that humans want to apply to their surroundings or to themselves. Epictetus once said in his work Discourses "If I must die, then must I die crying and screaming?. And if my hands and feet were bound with chains, should I go through it with anxiety and anger?. And if I were to be exiled, would anyone stop me from going through it with a smile on my face?" (Epictetus, 2016). So indeed, no one can take away a person's freedom completely, even if it is on the verge of death and in a situation that feels like there is no freedom in it and it is very dark.

3. Zuhud

Zuhud is one of the stations of Sufism. Sufism is known for teaching how to purify the soul, purify morals and develop physically and spiritually so as to achieve eternal happiness. There are many conversations about zuhud because when we enter the teachings of religion, we must be prepared with different views on the meaning but each has its own positive meaning. The differences of opinion that occur in the concept of a happy life released by Islamic teachings, namely tasawuf, are very diverse, but the concept of tasawuf presented by Buya Hamka is one part of the concept of zuhud which is quite interesting. Hamka took the concept from the Qur'an and Hadith.

Zuhud is a teaching that was born from the womb of Islam. Religious authority in the Islamic context is usually understood as ulama or religious leaders who have a deep understanding of religion, therefore their authority lies in their knowledge of Islamic law. (Fuad, 2021)

Hamka argues that Sufism is a person's effort to improve himself and purify the heart, so it can be interpreted that Sufism is a teaching that avoids a person from falling into misguidance through an attitude of zuhud, like what the Prophet Muhammad taught. For Hamka, Sufism is not a goal but it is a way, or a means to an end. (Lita Siti Latifah, Yumna, 2023) So we can interpret that Sufism is not an escape from the severity of the trials and tribulations of life in the world that we live in. Furthermore, Sufism is a good vehicle to navigate life in the world.

The life of the world that is considered good by most humans is always measured by material abundance (wealth and luxury objects). Whereas the world and happiness are not that narrow. Hamka's perspective that "a rich man is one who does not have much desire and one who has too many needs and desires is the definition of a poor man himself". (Lita Siti Latifah, Yumna, 2023) Because real wealth is to have a sense of sufficiency, the economic ups and downs that occur do not make him restless because it comes from Allah swt and will return to him again.

Tranquility will be formed if it can be in our hearts and minds because there are only two feelings that arise when two things come, first if abundant sustenance comes then grateful but when the sustenance does not come or the emergence of poverty then we are trained to be patient and feel enough. Because the attitude of Zuhud will understand us that whatever sustenance is given to us only has one purpose, namely to make us active in worship, increase faith and build keistiqomahan in interacting with God (worship). This is because the attitude of zuhud teaches us that wealth is not God to be worshiped (welcomed happily when it comes, crying and disappointed when it leaves). Because intelligent humans will know that it is useless to love something mortal and impermanent, zuhud teaches that the wealth that comes must be used for useful things. The Qur'anic verses that will conclude the above discussion are:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"And seek in that which Allah has bestowed upon you (the happiness) of the Hereafter, and forget not your share of the pleasures of this world, and do unto others as Allah has done unto you, and do not cause mischief on the earth, for Allah loves not those who cause mischief". (Q.S al-Qashash [28]: 77)

It is said by Hamka that the heart is not the only thing that determines a person's level of unrest and happiness, besides that happiness and suffering refer to the difference between a soul that feels uncomfortable and a soul that is calm and peaceful to be rich, enslaved and live without being controlled by things that are mortal like the world. Immediately, for Zuhud, wealth is not necessary and hinders the relationship of the servant's interaction with God has not affected, has a strong faith and practices sharia and so on except Zahid.

Zuhud has the same enemies as humans, namely lust, Satan and the third man, which is what zuhud always fights against, however, someone who has an excessive zuhud attitude will make him deviate far from the teachings of Islam from avoiding himself against something halal, not seeking sustenance and ignoring the problems that occur around his environment. After describing the teachings of zuhud, the author wants to provide what are the characteristics of zahid people who practice the teachings of zuhud, including:

1. Realizing that worldly pleasures and life itself are temporary.
2. Remembering that this life is a means of preparation for the hereafter.
3. Emptying the heart of the love of the world.
4. Cultivate a love for surrendering to Allah SWT.
5. Freeing ourselves from dependence on animals.
6. Express the belief that happiness should be evaluated spiritually, not materially.
7. Realizing that everything we have, including our wealth and position, is a trust for the good of many.
8. Give charity to Allah using your money.
9. Abstain from anything that is excessive even if it is halal.
10. Live well, be frugal, and avoid luxuries.
11. Protecting the body parts from anything that shuns Allah SWT. (avoid negative speech with the mouth, praise Allah constantly, and shield the gaze from harmful viewpoints). (Abdul Muqit, 2020)

Success in life largely depends on one's sincere desire to seek the pleasure of Allah SWT alone.(Heri, 2018) The aforementioned characteristics of asceticism lead to a moderate understanding of the idea, turning humans into progressive, dynamic, professional, and enthusiastic beings to achieve progress and live a fulfilling life. This is in accordance with the ascetic philosophy introduced by Hamka. Hamka's zuhud behavior is as follows: abandoning luxury goods when they are halal, living simply and frugally, and staying away from luxuries. You can also decide not to use your resources mainly for consumption due to Zuhud. Wealth will have social and heavenly significance in addition to its economic value for a zahid. A person who has property can distribute it to others by way of waqf, sadaqah, or zakat. These actions have a divine effect in addition to the social effect because they are worthy of worship and of course the perpetrator gains virtue and glory in the eyes of Allah. (Hidayati, 2016)

Conclusion

From the explanation of these two teachings we can understand that stoicism and zuhud want to teach humans that seeking happiness does not exist outside of humans but within humans, peace that arises not from a quiet and silent atmosphere but how humans can control themselves and control emotions in every easy and complicated situation. stoicism by living in harmony with nature and its dichotomy of control has a unique way of convincing humans that humans always have freedom that they can control even when there is no way out. Zuhud assures that a believer must have an attitude of zuhud to be a guide in stepping and living this complicated life because calm will appear when the zahid has felt that the world is temporary and only a place to seek charity. The meeting point of the two teachings, living in harmony with nature brought by stoicism has the same meaning as living enough without having to overdo it taught by zuhud, as well as the dichotomy of control taught by stoicism has the same meaning as what is described by Hamka, namely zuhud teaches that happiness comes not always from material matters alone but comes from a controlled and calm soul. And both teachings agree to have the aim of doing good. Character education will be formed when humans know what to

do in every situation and how to deal with problems, so it is concluded that the teachings of stoicism and Sufism can educate character towards a positive direction and invite humans to always avoid bad feelings, negative emotions and always do good.

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