

THE IMPACT OF PRINCIPAL EMPOWERMENT THROUGH SUFISM: A MODEL FOR BOOSTING SELF-ESTEEM IN JAKARTA ELEMENTARY EDUCATION

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Abstract

The purpose of this study was to develop a Sufism-based training model that can be used to improve self-esteem. Research Design and Methodology: This study uses a qualitative and quantitative approach. The study uses a research and development (R&D) method. The sample in this study were the principals of public elementary schools (SDN) in the DKI Jakarta province, with a total of 50 teachers. The study also involved experts, facilitators, and observers to obtain an overview of the practicality and attractiveness of the developed training model. Research results: The results of the validation test by experts on the model feasibility assessment instrument indicate that the instrument used is valid. The results of the assessment of participants, facilitators, and observers show that the Sufism training model developed falls into the category of model practicality, and training model attractiveness. Conclusion: The Sufism-based training model developed meets the feasibility, from the aspects of practicality and attractiveness of the model, so it can be used as a training model to improve the self-esteem of SDN principals in DKI Jakarta Province.

Keywords: Elementary School Principal, Sufism Training Model, Self Esteem

Introduction

Leadership in educational management is a very important factor. Therefore, the management of an educational institution must be held by managers and leaders who are able to face various challenges and problems that exist, both at the macro and micro levels in schools. One of the characteristics of a professional principal is that they must have self-confidence and have a high interest in knowledge. Educational problems and challenges that are not simple require educational managers (leaders) to have strong self-confidence and believe that they have the ability and capability to solve the problems faced. One of the factors that plays an important role in the leadership of the principal is high self-esteem. Branden (1995) explains that without being equipped with healthy self-esteem, individuals will have difficulty in overcoming life's challenges or feeling various happiness in their lives. Factors that influence self-esteem in the work environment are a number of job dimensions such as job satisfaction, appreciation from others, and promotion or rank. (Branden, 1995). Santrock (2019) states that the definition of self-esteem is a global dimension of the self. Not all individuals have a positive image of themselves. Individuals who have dignity or self-image are considered to have self-esteem (Santrock, 2019).

The results of research on how to improve self-esteem have been widely conducted, both through therapy methods, counseling guidance and through training. The method of increasing self-esteem through training has been widely investigated by previous researchers, and many have shown that the training method is suitable for increasing self-esteem. Among them are the findings of a study that revealed that skills training is effective in increasing the self-esteem of teacher training participants (Mishal, 2016). Also reinforced by Hutahaean,

who said that training interventions were considered successful in increasing self-esteem (Hutahaean&Sumampouw, 2019).

Several examples of self-esteem improvement training modules that generally have the same blueprint, namely providing psycho-education on self-esteem, exploring individual potential, making participants aware of their shortcomings and accepting them as a part of themselves, increasing participants' self-esteem, and forming a more positive mindset (Anjani, 2019).

On the other hand, one of the approaches taken to increase self-esteem is through a religious approach. Faith in his research showed that the Spirituality-Cognitive Restructuring Technique has been proven to be able to increase Self-Esteem (Faith, 2016). Other research by Plumwongrot shows that participation in religious activities can have a positive effect on self-esteem (Plumwongrot, 2021). Likewise, the results of Mustapa's research, which showed that young people with better religious knowledge have good levels of self-esteem in them. This means that religious knowledge significantly intervenes in adolescent self-esteem (Mustapa et al., 2020). There is a positive relationship between the influence of religion and self-esteem (GuleryuzErken et al., 2022) There is a positive relationship between religious orientation and self-esteem (Błazek&Besta, 2012), The use of training therapy with a religious approach to increase self-esteem is still rarely done. One of them is Bouti's research entitled Development of Islamic self-esteem training modules to reduce students' feelings at UIN SunanAmpel Surabaya (Bouti, 2021). Meanwhile, research for the Development of a training model with a Sufism- based approach to improve self-esteem among elementary school principals in DKI Jakarta province has never been done before, so it can be said that there is a research gap for research on the development of Sufism training models. Based on the considerations above, a study is needed on the development of a Sufism training model to improve the self-esteem of elementary school principals in the DKI Jakarta province. This study produces a product or output in the form of a Sufism training model to improve self-esteem. The recommendations proposed in this study are expected to be used as a model for improving the self-esteem of elementary school principals in other areas, so that they can produce high-achieving and professional elementary school principals with good performance and the goal of organizing high-standard education can be realized.

Objectives of the Study

The aim of this research is to develop a Sufism-based training model that can be used to improve self-esteem.

Literature Review

Self-esteem is an individual's self-evaluation of themselves in the range of positive to negative (Baron &Branscombe, 2012). Individuals who have high levels of self-esteem will always think positively about themselves. The term self-esteem is often used interchangeably with self-concept, which is a concept that refers to the evaluation of a specific area of one's self. The two concepts are not clearly defined differently. (Santrock, 2019). Self-esteem interventions need to pay attention to how the individual perceives the causes of their low self-esteem (Bos et al., 2006). One strategy is to cognitively change the individual's perspective on attribution, global achievement, and internal attribution for success (Bos et al., 2006). Orth, Robin and Trzesniewski (2010) in their research stated that physical health affects the development of a person's self-esteem (Orth et al., 2010)

Self-esteem is an individual's evaluation of the results achieved by analyzing how far the individual can assess themselves so that they can see their abilities, significance, and sense of worth that can benefit or not for themselves (Baron &Branscombe, 2012). Self-esteem is a person's personal feeling that they can be useful and trusted by others. (Feist et al., 2021).

The more positive attributes an individual has, the higher their self-confidence and the lower their insecurity. The opposite also applies, the fewer positive attributes compared to negative attributes, the lower their self-confidence and self-esteem will be. (Stets & Burke, 2014). Individuals with high self-esteem view themselves as more moral and more intelligent. (Campbell et al., 2002). Self-esteem is so closely related to happiness that it can be considered a component of happiness (Argyle, 2001). Global self-esteem remains the strongest direct predictor of happiness and depression (Cheng & Furnham, 2003). Bouti's research results showed positive changes that occurred after the Islamic self-esteem training module for students who experienced feelings of inferiority. (Bouti, 2021). Ilyas also showed in his research that spirituality has a positive impact on self-esteem (Ilyas, 2020). Even according to Anjani, Sufi counseling is an appropriate method to overcome low self-esteem, namely by approaching the science of Sufism and the practices carried out by Sufis (Anjani, 2019).

Sufism therapy or often also called Sufi healing, the basic principle of this healing is that healing only comes from Allah the Almighty Healer, while the Sufis as therapists only act as intermediaries. (Annajar, 2004). This Sufism therapy can be called religious psychotherapy, namely healing diseases through spiritual life based on religious values, but does not intend to change the patient's faith and beliefs but rather awakens the patient's inner strength to help the healing process together with other therapies (Arifin, 2009). Sufism as an educational program provides a picture of humanity as a perfect creature of God, both functionally and ontologically (Polat, 2017). Spiritual practices (training) and Sufi therapy form perfect individuals based on controlling lust and worldly urges (Arslan, 2014). Sufism trains humans to have inner sharpness and refinement that makes its followers always give priority to consideration in every problem they face (Ridhwan, 2017). Sufism training is part of Sufism education. According to Mustofa, the definition of Sufism education is guidance, teaching and training carried out by a murshid to students that lasts throughout life to purify the soul, purify the heart by getting closer to Allah SWT so that it can reach (wulus) to Him in order to achieve happiness in the world and the hereafter (Mustofa, 2018). The Sufism-based Islamic education model has been proven to be more effective than the conventional education model in increasing honesty (Rahmat&Yahya, 2021). The Sufism education methodology presents a practical method that aims to provide psychological education, which in turn seeks to investigate the motives behind a person's bad deeds and eliminate them (Saleem, 2020). Sufism moral education is very much needed, because it directs humans to the right path, avoiding moral decadence, spiritual anomalies and moral suprematism (Gani, 2019). According to Omar Saleem (2020) one of the important goals of the Sufism education methodology is to encourage people to get closer to Allah through mastery of virtue and good morals. It also aims to reform individual life and develop human personality. (Saleem, 2020). In the world of Sufism, there are several stages in the process of fostering human morals that can be used as an excellent model for the psychotherapy process. There are three stages (Takholi, tahali, and tajali) in the concept of Sufism, where the relationship between one stage and another is very close.

It can also be said that these stages are a circular process. This means that theoretically a person at a certain level needs all three stages, therapy to be able to improve to a higher level. And so on. Thus, the process continues and is always narrated. (Muzakkir, 2018).

Takhalli, Tahalli, and Tajalli; one with the other is connected and cannot be separated. Takhalli is the process of cleansing the heart (soul) from the dirt of worldly lusts such as the lust of hubbudunya, greed, arrogance, ujub, riya, sum'ah, hasud. After the heart is cleansed and empty of the dirt of lust, then it enters the Tahalli process (decorating it). At this stage, the heart is filled with good qualities, namely asceticism, contentment, patience, gratitude,

pleasure, sincerity, and surrender. The next stage is Tajalli (appearance), this is the expected result of oneself gaining enlightenment, gaining bright light so that one can reveal the veil of darkness to become brightly lit, distinguishing and achieving the true truth. This is the truth of the light given by Allah to someone. (Husnaini, 2016).

The Sufism training method as an alternative therapy to increase self-esteem can be developed into a Sufism-based training model. Research using the research and development (R&D) method can be done by testing a model. The model is basically related to a design that can be used to translate something into reality, which is more practical. A model is a concept used to present something. A model is something that describes a pattern of thinking. A model usually describes the whole concept that is interrelated.

Research Methodology

This study uses qualitative and quantitative approaches. It is a type of research and development (R & D), namely research to develop a product. In this case, it is to develop a Sufism-based training model to improve the self-esteem of elementary school principals by referring to the ADDIE model developed by Branch (2009). The educational philosophy for the implementation of ADDIE is that deliberate learning must be student-centered, innovative, authentic, and inspirational. The procedures and steps of the ADDIE model are as follows: 1) Analyze, 2) Design, 3) Develop, 4) Implement, and 5) Evaluate (Branch, 2009). This ADDIE development model is used in building a Sufism-based training model. The population in this study were all elementary school principals in DKI Jakarta Province. The sample in this study were elementary school principals in DKI Jakarta Province, with a total of 50 principals, taken from the population. Principals from DKI were chosen as samples in this study because the conditions in the Elementary School Principals in DKI reflect the problems raised in the study. The sampling technique in this study used a deliberate selection method or purposive sampling. In addition to considering the representativeness of the population by the sample, the sampling technique in this study considered the adequacy of the data.

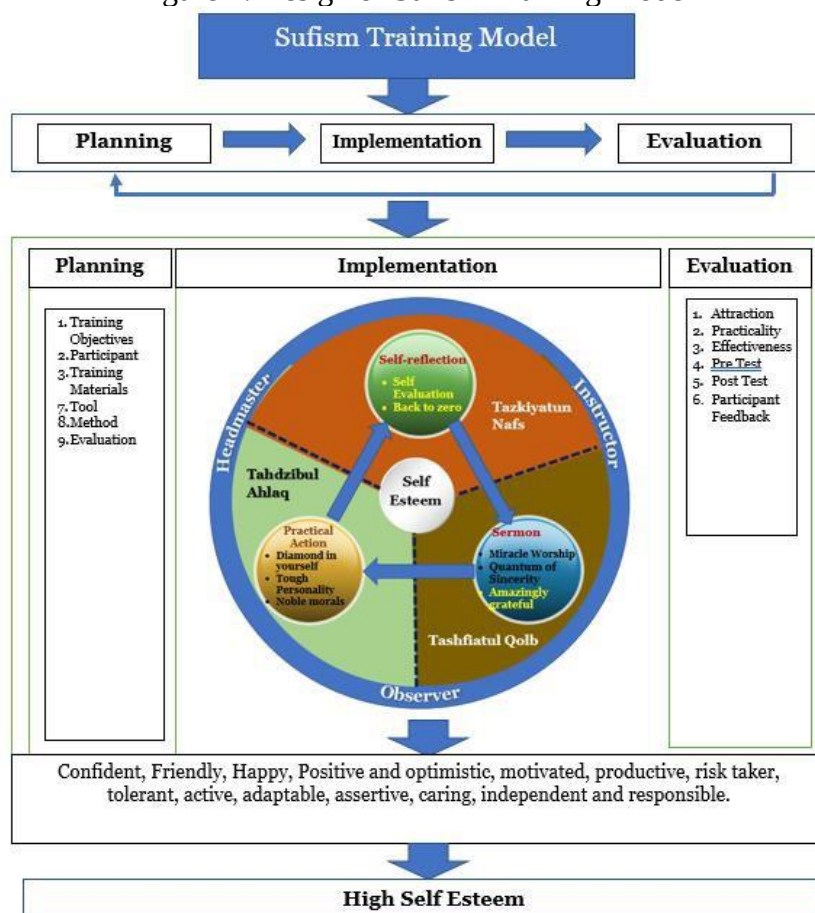
The data collected in the development and implementation stages of this Sufism training model will be analyzed quantitatively and qualitatively. Quantitative data analysis uses descriptive analysis techniques with percentages, and qualitative analysis is used to better understand the data that has been collected. The data analysis techniques used include: a. Analysis of the Validity of the assessment instrument by experts, b. Analysis of the Practicality of the Sufism training model, as a response from participants, facilitators and observers, and c. Analysis of the Attractiveness of the Sufism training model. The model is said to be attractive if the design of the Sufism training model has a level of attractiveness according to the assessment of observers, facilitators, and participants.

Results

The design of the Sufism training model that was built started from the Planning stage; including activities to determine training objectives, participants, training materials, tools/media to be used, methods, and assessments. Determination of training objectives is determined when conducting a preliminary survey, where at the preliminary survey stage, we can find out what training needs need to be given to prospective training participants. In this case, after conducting a preliminary survey and interviews with several prospective participants, it was discovered that the training participants (SDN principals) really needed training to improve their self-esteem. In the planning stage, the training participants have also been determined, namely the SDN principals in DKI Jakarta Province, which is based on the assessment test to measure self-esteem values (pre-test) it can be seen that several principals

have low self-esteem values, so that training treatment is needed for them. Furthermore, the determination of training support devices, especially the availability of facilities and infrastructure to support the training. Finally, is the determination of resource persons, where in determining resource persons the main concern is choosing resource persons who are competent in their fields. The next stage is the training implementation stage; including activities, training with Sufism material. The implementation of the training is grouped into three parts, namely the first is muhasabah, a process of self-reflection to evaluate oneself for what has been done. Then accompanied by activities to admit one's mistakes and then repent, so that the heart is clean again to zero point. The materials provided in this section include: (1) Self-Evaluation (the power of muhasabah), (2) Returning to zero point (Istighfar), while the objectives of the training: to grow self-confidence, dare to take risks, commitment, responsibility, feel comfortable. The second part is listening to a sermon or lecture/presentation of the material, accompanied by a modern training approach using role play, ice-breaking games, answering questions, group discussions (deepening each topic, facilitator feedback, observation of the implementation of the module/material, and evaluation. The materials provided are: (1) The miracle of worship, (2) Quantum ikhlas, (3) Amazing Gratitude, with the aim of: Self-motivation, self-confidence, a sense of happiness, always positive, able to adapt, feeling safe. The last part is amaliah, which is a real form of amaliah practice that must be carried out after following the muhasabah and sermon process. The materials provided include: (1) Finding the diamond within yourself, (2) Becoming a person who is resilient, (3) becoming a person with noble morals.

Figure 1. Design of Sufism Training Model



At the evaluation stage; adjusted to the research objectives, namely to design a Sufism training model to improve self-esteem. Evaluation is carried out by finding out the model's interest and attractiveness. For this evaluation, the researcher involved observers, facilitators and also training participants, in order to obtain objective evaluation results. The tool for evaluating the practicality and attractiveness of the model during the training trial is to use instruments that have been validated by experts. Based on the description above, a Sufism-based training model design was prepared to improve self-esteem as shown in Figure 1.

For the instruments that have been prepared, validation was also carried out by experts first. Validation of the instruments for testing the Sufism training model that was carried out consisted of:

(1) Participant response questionnaire instrument, (2) Model assessment sheet instrument, (3) Model implementation observation sheet instrument, (4) Training management observation sheet instrument, (5) Participant activity observation sheet instrument, and (6) Model attractiveness assessment sheet instrument. The results of expert validation of all instruments that will be used as questionnaire sheets for the Sufism-based training model can be seen in Table 1

Table 1 Summary of Validation Results of Sufism Training Model and Research Instruments

No	AspectEvaluation	%	Average	Reliability	Category
1	Evaluation facilitator to model implementation	90.28	3.61	0.99	
2	Observation Model Implementation	92.71	3.71	0.99	
3	Management Training	94.17	3.77	1.00	
4	Response participant to model implementation	93.94	3.76	0.95	
5	Observation activity participant	95.45	3.82	1.00	
6	Observation attractiveness of the model	97.22	3.89	1.02	
	Amount	563.77	22.55	5.95	
	Average (1+2+3+4+5+6)/6		3.76		Tall
	Average Reliability			0.99	Reliable
	Average	93.96			Veryvalid

Source: Processed questionnaire data

Based on the results of the recapitulation of the assessment by the validator on the instrument sheet used in the study, it shows a value of 93.96%. Referring to the criteria set by (Akbar & Sriwijaya, 2011), the results are very valid. Likewise, for the overall average values with an average value of 3.76, it is included in the high category. Likewise with reliability, a reliability value of $0.99 \geq 0.75$ means it is categorized as reliable according to Borich (2016), so we can conclude that overall the instrument sheet used can be used in research, and can be used for the process of obtaining the data needed in research.

Table 2. Recapitulation of Questionnaire Results for the Practicality of the Sufism Training Model

No.	Aspect Evaluation	%	Average	Category
1	Response participant to Model implementation	93.59	3.70	
2	Evaluation facilitator to model implementation	91.49	3.66	
3	Observation Model Implementation	91,667	3.67	
4	Observation Management Training	93,125	3.73	
5	Observation Activity participant	92,803	3.71	
	Amount	462,679	18.46	
	Average (Mean)		3.69	Tall
	Average	92.54		Veryvalid

Source: Processed questionnaire data

Based on the results in the table above, we can see that the total results of the processed questionnaire show that the Sufism training model has good practicality, as evidenced by the average result of 3.69 and the total percentage of 92.54% where based on the criteria of practicality, the training module that has been developed is in the category of very high and very good practicality, which is in the interval of 85% -100% (Hobri 2010), which means it is very valid. From the questionnaire received to assess practicality, the results showed that the participants' responses to the Sufism training model showed the highest percentage of 93.59%. This condition shows that most participants felt that the training they attended was very practical. This condition can be felt by participants, especially related to the assessment aspects: fun in delivering material, communicative to participants, and easy to follow or practice. The attractiveness of the Sufism training model is one of the objectives to be achieved in this type of model development research. The model is said to be attractive if the design of the Sufism training model has a level of attractiveness according to the assessment of observers, facilitators, and participants on aspects including: model appearance, model neatness, practicality of model packaging, design and form of print, suitability of illustration images with material philosophy, suitability of model name. It is said to be attractive if the average assessment is above 3.00 then the Sufism training model is declared attractive.

Table 3. Summary of the Interest Questionnaire for the Sufism Training Model

No	Aspect Evaluation	%	Average	Category
1	Questionnaire attractiveness of the model by participants	92.5	3.70	
2	Questionnaire model attractiveness by facilitator	93.4	3.74	
3	Questionnaire model attractiveness by observer	93.1	3.72	
	Amount	278.9	11.16	
	Average Average		3.72	Tall
	Average	92.97		Veryvalid

The results of the analysis in Table 3 show that based on observer observations, the results obtained with an average value of 3.72 mean very high with a percentage value of 92.97% mean very interesting. This is based on the value interval of 86%-100% (Akbar & Sriwijaya, 2011). The results in the table above show that from the aspect of the attractiveness of the model, the assessment of which was carried out by 3 parties; participants, facilitators and observers, have shown that the Sufism training model developed has a high level of attractiveness. The highest assessment was given by participants, where in the questionnaire the training participants assessed the aspect of the assessment of the appearance of the Sufism training model quite high, as well as the aspect of the assessment of the suitability of the illustration images with the philosophy of the material. What the participants assessed the attractiveness of the model can be understood if we look at the training module or training material, where the aspects measured in assessing the practicality of a model are carried out. In the Sufism training model, both the modules and the materials provided are made in a simple form, not emphasizing the amount of material, but rather highlighting simple illustrations that are easy to digest. So it can be understood that the highest assessment of participants in the aspect of assessing the attractiveness of the model is seen in the aspect of the suitability of the illustration to the philosophy of the material. with the aspect of assessing the appearance of the model which is simple and easy to understand. The results of the study also show that the Sufism training model is able to provide practicality and attractiveness in the implementation of its training activities, because it is reviewed from the perspective of training methods that use training, such as games, ice breaking, etc. Several expert opinions indicate that good and appropriate training methods can increase participant enthusiasm.

Discussion

The training design was built by considering the stages of the ADDIE model development process developed by Branch (2010). Based on training needs, and the theory that explains that training methods carried out with a religious or spiritual approach can increase self-esteem, a hypothetical model of Sufism-based training was built, in order to increase self-esteem. Sufism-based training is carried out following the stages of planning, implementation, and evaluation. In the implementation stage as conveyed by Muzakkir (2018) that there are three stages in the concept of Sufism, where the relationship between one stage and another is very close. These stages are a circular process. This means that theoretically a person at a certain level needs all three stages, training or riyadhoh is used to be able to increase to a higher level. And so on. Thus, the process continues and is always dynamic. (Muzakkir, 2018). The implementation process of the Sufism-based training method to increase self-esteem is also made circular step by step for training participants to go through. The researcher divides the stages based on the training method used, namely: (1) the muhasabah stage, (2) the tausiah stage, and (3) the amaliyah stage. Each stage is equipped with appropriate materials.

Based on the Sufism approach used, the musabah stage is a stage of the soul cleansing process (Tazkiyatunnaafs) or the takholi process. The muhasabah stage is the initial stage that must be passed by training participants to start this training method, at the muhasabah stage participants are invited to contemplate to recall flashbacks of what actions they have done, actions that have an impact on the emergence of mistakes whose consequences are felt until now. The materials provided at this stage include (1) The power of muhasabah, and (2) Returning to zero (istighfar). By carrying out the muhasabah stage, it is hoped that participants can feel the situation of life by responding to success and failure. With this stage, participants are also able to obtain the mission, direction and purpose of their life existence.

The next material in the muhasabah stage is returning to zero (Back to zero) returning to zero means that after going through this material, participants will have a clean heart, to start something better. In Sufism terms, this stage is called the istighfar stage, where participants ask for forgiveness or repentance for mistakes and bad deeds that have been done. There are requirements that must be met in going through this stage, first, participants must admit all wrong deeds and sins that they have done, second, participants must feel regret or bad deeds that they have done, third, participants must promise not to repeat the same actions in the future, finally or fourth, participants must fill or complete this repentance or forgiveness or return to zero with good deeds and noble morals.

The next stage of the implementation of the Sufism-based training model is the tausiyah stage, based on the Sufism approach taken, the tausiyah stage is a stage of the process of decorating the heart (Tazfiyatulqolbi) or the tahali process. At this stage of the sermon, the guide or resource person provides material in the form of a presentation interspersed with illustrations of the material in the form of games or reflections on phenomena that occur in society. The material provided at this sermon stage is grouped into (1) The miracle of worship, (2) Quantum Ikhlas, and (3) Amazing gratitude. The last stage in the implementation of the training is the amaliyah stage. Amaliyah is the stage where participants are brought to a condition where participants can implement the material provided in the previous stages into an action or real action in everyday life. So that the Sufism material provided is not just a theory, but its benefits are felt.

The material provided as a form of practice is: (1) Diamonds within, (2) becoming a tough person. Through these materials, it is intended that the training participants are able to practice what they have obtained to become a tough person with noble morals, by building a connection with God through love, loyalty, commitment, and intensity of communication. Participants become able to understand that the Heart is a diamond within that must be maximized its potential, understand the limitations of human potential in achieving life goals, find the role of God in his life. able to formulate his life goals from the side of spiritual development. So that at the end of life in the midst of his community, training participants are able to be tolerant, active, friendly, work with a team, assertive, and independent.

Based on the implementation process of Sufism-based training, we can see several values contained in the objectives of each module in the training, both muhasabah, tausiah and amaliyah. Then when we compare it with the values contained in the characteristics of high self-esteem, which have been put forward by several experts, we can see that the values of the objectives of Sufism-based training are in line with or in accordance with the characteristics of high self-esteem, which have been put forward by several experts, such as: feeling of security (Felling of Security), feeling capable (Robert W. Reasoner, in Indriyani, 2020), an optimistic person; proud and satisfied with himself; accepting negative events experienced and trying to improve himself; more often experiencing positive emotions (happy, happy); flexible, brave, and better able to express himself when interacting with others (spontaneous and active); trying to do something so that his capacity increases (grows and develops more); dare to take risks; have a positive attitude towards others, groups, or institutions; think constructively (flexibly); able to make decisions quickly and be confident with the decisions he makes. (Rosenber and Owens in Guindon, 2010), High self-confidence, being a good person, being able to share with people around us. having a humble attitude, a person who is not arrogant and always learning in educating oneself (Schiraldi, 2007). Being able to build better and healthier relationships with others, being polite and making oneself a successful person. (Kilapong, 2013). Raising self-confidence, self- esteem, a sense of confidence in one's abilities, a sense that one's presence is needed in this world. (Indrawati, 2014). Having a self-confident attitude, and being able to carry out one's activities successfully (Feist et al.,

2021). Being able to make meaningful contributions to the individual's subsequent life process, as well as to normal and healthy personal development. (Branden, 1995). The more positive attributes an individual has, (Stets & Burke, 2014). More moral and more intelligent. (Campbell et al., 2002). Being a component of happiness (Argyle, 2001). Proud of their work, Acting independently, Easily accepting responsibility, Coping well with achievements, Responding to new challenges with enthusiasm, Feeling able to influence others, Showing a wide range of feelings and emotions. (Freist et al, 2021). Having positive (and realistic) expectations, online to take more risks, accepting their failures, relatively happy, satisfied with their lives and quite adaptable, experiencing positive emotions (Stewart, 2000). Therefore, based on these facts, it can be understood that the Sufism- based training model with stages of muhasabah, tausiyah and amaliyah, will be able to increase the self-esteem of SDN principals in DKI Province.

There are several instruments used to assess the practicality of the Sufism training model. Some of these instruments include: (1) participant response questionnaires to the training model, (2) facilitator response questionnaires to the training model, (3) Observation questionnaires by observers, from the aspects of implementation, management and participant activities.

Based on the results in table 3 we can see that the total results of the processed questionnaires show that the Sufism training model has good practicality, as evidenced by the average results and total percentages, which are above 0.75 or between 85% -100% which means very valid. From the questionnaires received to assess practicality, the results show that the participants' responses to the Sufism training model show the highest percentage. This condition shows that most participants feel that the training they are taking is very practical. This condition can be felt by participants, especially related to the assessment aspects: enjoyable in delivering material, communicative to participants, and easy to follow or practice. The results in table 4 show that from the aspect of the attractiveness of the model, the assessment of which was carried out by 3 parties; participants, facilitators and observers, it has shown that the Sufism-based training model that was developed has a high level of attractiveness. The highest assessment was given by the participants, where in the questionnaire the training participants assessed the aspect of the assessment of the appearance of the Sufism training model quite high, as well as the aspect of the assessment of the suitability of the illustration with the philosophy of the material.

What the participants' assessment of the attractiveness of the model can be understood if we look at the training module or training material, where the aspects measured in assessing the practicality of a model are carried out. In the Sufism training model, both the modules and the materials provided are made in a simple form, not emphasizing the amount of material, but rather highlighting simple illustrations that are easy to digest. So it can be understood that the highest assessment of participants in the aspect of the attractiveness of the model is seen in the aspect of the suitability of the illustration with the philosophy of the material. also with the aspect of the assessment of the appearance of the model which is simple and easy to understand.

Conclusion

Sufism-based training is able to increase self-esteem, because the objectives of the Sufism-based training modules are in line with the characteristics of high Self Esteem, as explained by (Guindon, 2010), including: Confident, Friendly, Happy, Positive and optimistic, motivated, productive, dare to take risks, tolerant, active, adaptable, assertive, caring, independent and responsible. Thus, by participating in Sufism-based training, training participants are able to increase their self-esteem, which will have an impact on the

performance and professionalism of elementary school principals in Jakarta. Based on expert assessment or validation for the instruments used in the model assessment, the results show that the instruments used are valid for assessing the feasibility of this Sufism-based training model. Several expert inputs or experts provide input on the model that has been built/designed in accordance with the objectives of increasing the self-esteem of elementary school principals in Jakarta, so that the model becomes better.

Based on the practicality analysis of the designed model, the assessment or response from participants, facilitators/instructors, and observers, using validated instruments, shows that the designed model meets the criteria for practicality as a training model to improve self-esteem. This condition can be proven by the results of the recapitulation of the practicality assessment of the training model of 92.54%, which means it meets the practicality according to the criteria of Hobri (2010). Based on the analysis of the assessment of the attractiveness of the designed training model, it shows that training participants, facilitators/instructors, and observers provide an assessment that the Sufism training model that was built or designed has met the elements of attractiveness of a training model. This condition is proven by the results of the attractiveness assessment instrument of the model of 92.97%. Which means it is attractive based on the criteria of Akbar and Sriwijaya (2011).

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