

CHAPTER II

MAH}{ABBAH AND SELF EFFICACY

A. *Mah}{abbah*

1. Definition of *Mah}{abbah*

Etymologically, there are many terms from Arabic that describe the meaning of *mah}{abbah*.¹ *Mah}{abbah* is mentioned *h}{ubb* is the name for a pure love and affection, because Arabian call the most white of tooth by *h}{aba}>b al asna>n*. It is called *h}{ubab* is bubble shaped on the surface when rain falls, so *mah}{abbah* is inflated heart when someone feels thirsty and gives up to meet his beloved. It is called *h}{aba}>b al ma>’* is the highest surface of water. It is called *mah}{abbah* because it is the highest care in the heart. It is called *mah}{abbah* because people said *ah}{abba* to describe camel that got on knees and refuse to get up. So does the lover (*muh}{i}>b*), he will not actuate his heart far away from remembering the beloved (*mah}{bu}>b*). *H}{ubb* is called ‘*h}{ibb*’ means pendant.²

It is from *h}{abb* means seed, the singular of *h}{abbah* and *h}{abba}>t al-qalb* that props it up. That is way love called *h}{ubb* because it is kept in *h}{abba}>t al-qalb*. It is called *h}{abb* and *h}{ubb* is only just a variation on reading, it has same meaning like as age in Arabic called ‘*amr* and ‘*umr*. It is called *mah}{abbah* from *h}{ibbah* means seed from jungle. *Mah}{abbah* called *h}{ubb* because it is the seed of life, like as *h}{abb* is seed of plants. It is called “*h}{ubb*” means four side of container where the water put. *Mah}{abbah* is from *h}{ubb* means carries out burden of glory and abjection that appear in trying to seek the beloved. It is from *h}{ibb* means pitcher of water because it contains the water, and when it is full,

¹ Talking about love to God, Scholars have different opinion about it. Some scholars agree that it is true there is love to God. But some others deny it. They deny love to God as true. Love to God is only *maja}>zi>* (metaphorical figure of speech). According to them definition of love is nothing but always do obedience to God. Basically, love is impossible be happen except there is similarity in form and type between the lover and beloved. By denying concept of love, it means they also deny concept of romance, longing, pleasure of worship, and other effects of love. Imam al-Ghazali, *The True Power of Love: Kitab Para Pecinta Allah*, Bandung: Mizania, 2007, p. 12-13.

² ‘Abd al-Karim ibn Hawazin al-Qusyairi, *Risalah Sufi al-Qusyayri*, translated by: Ahsin Muhammad, Bandung: Pustaka, 1994, p. 324-325.

there is no place for other things. So does heart, when it is full of love, there is no space for other one except the beloved.³

Mah}abbah is the sublime love, pure and unconditionally to God. According to spiritual psychology, this meaning is similar with terminology of Greek, in Hindu called *bhakti* and in *Mahayana* it is called *karuna*. Love is attitude of soul which is signaling self submission, sacrifice (transcending ego) and love to God. Achieving of love will change *muri>d* (who wants Allah) became *mura>d* (who wanted by Allah). There is nothing greater than this. *Mah}abbah* is only thinking about Beloved. *Mah}abbah* truth is that every atom within the creator (*Muh}i>b*) bears witness to his love degree of Allah. From *mah}abbah* evolved *isyq* (longing). It is passionate desire and continually to God. The enjoyment of *mah}abbah* spiritual comes from just thinking about the Beloved is al-Khaliq.⁴ *Mah}abbah* is a very important aspect in *T{ari>qat*.⁵

Rafael Raga Margan said *mah}abbah* is the power of life that is from spiritual power planted by God in human self.⁶ While Hasyim Muhammad said in his book- "Dialog antara Tasawuf dan Psikologi"- *mah}abbah* means constancy and steadiness.⁷ *Mah}abbah* appears because of a strong encouragement to always be close to beloved. Encouragement comes because of interest with beloved. This

³ Ibid. p. 325.

⁴ Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Jakarta: Amzah, 2005, p. 131- 132.

⁵ *T{ari>qat* is from Arabic word "*at*-*T{ari>q*" means way that is taken by walking. According to Zamakhsari Dhofier *t}ari>qat* is way to go to heaven. In a Sufism, *t}ari>qat* is the way of sufi, that is the way to make close to God appropriate with teaching taught by Prophet and done by companions of the prophet and his follower. *T{ari>qat* is usually related to an organization, is one group of organization (in tradisional Islam) which does special *z/ikr* and says a promise that its formulation is determined by the leader of that organization.

⁶ Rafael Raga Maran, *Manusia dan Kebudayaan dalam Perspektif Ilmu Budaya Dasar*, Jakarta: Rineka Cipta, 2000, p. 126.

⁷ Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 48. Further, Hasyim Muhammad quotes Ibn Arabi's opinion about love. Ibn Arabi argues that *mah}abbah* is converging of two wills, the will of God and man. Further, Ibn al-'Arabi argue that the creation of universe is rooted in love. Because of love, God do manifest (*tajalli>*) with nature. With love also all manifestations is back to the true essence. Universality of love unites the will of Creator and creation.

interest will emerge a feeling of like in the hearts of the lover. Then this feeling causes the presence of love in the hearts of the lovers.⁸

Imam al-Ghazali⁹ said love in etymology is a term to show willingness of soul in something that is suitable with it, while longing is a term to show a strong and big willingness. This meaning only happens on the not perfect soul and do not has suitability with it, so it will get perfectly. And it feels pleasure by getting it. That is way it is impossible for God. Every perfection, beauty, greatness is possible for God. So, servant's love is willingness of servant to reach God's perfection that he does not have.

Further Imam al-Ghazali said *mah}abbah* is the last purpose, the highest *maqam*¹⁰ from many stations (*maqam>ma>t*) that will be reached by *sa>lik*.¹¹ After in this station, there is no purpose else except just as its side effect, such as: yearning, intimate, sincere and another similar characteristic. Nothing station before *mah}abbah* but it is just as a preface to go over there, such as: repent, patient, *zuhd*, etc.

⁸ Imam Ghazali, *Samudera Ma'rifat Cinta*, Vol. I, translated by: Muhammad Niam, Yogyakarta: Citra Risalah, 2008, p. 11.

⁹ Imam al-Ghazali is Sufi was born in a village namely Ghuzala, Thus, Khurasan, Persia at 450 H / 1085 M and passed away at 1111 M. Amin Syukur & Masyharuddin, *Intelektualisme Tasawuf: Studi Intelektualisme Tasawuf al-Ghazali*, Semarang: Pustaka Pelajar, 2002, p. 126.

He has many contributions in Sufism. The pattern of his teaching in Sufism is syncretism of *syari>'at* and *haqi>qat*. *Syari>'at* means everything related to external or physical aspect of human, whereas *haqi>qat* is related to inner activity of human. See: Alfatih Suryadilaga, *Miftah}us Sufi*, Yogyakarta: Teras. 2008, p. 184.

¹⁰ *Maqam>m* is spiritual station. Etymologically, *maqam>m* is station, position, class, level or stage to be close to Allah. Its basic mean is standing room. In Sufism terminology, *maqam>m* is class or status of servant in front of God when he faces to God. One *maqam>m* is reached by doing effort and sincere of servant because of his worship, *muja>hadah* and *riya>d}ah*. But, basically, this attainment is because of God's mercy. In sufism, there are many *maqam>m* that will be passed through by servant, are: *taubah*, *wara'*, *zuhd*, *faqr*, *s}abr*, *tawakal*, *rid}a* and some scholar said the last *maqam>m* is *mah}abbah*.

About *mah}abbah*, some scholar said *mah}abbah* is *maqam>m* and some others said that it is *ah}wa>l*. *Ah}wa>l* is plural of *h}a>l* means situation or state. Terminologically, *ah}wa>l* is spiritual state that controls the heart. It enters in one's heart as as a gift given by God. It comes and goes in someone's heart without an effort or certain journey. Include in *hal* are: *mura>qabah*, *mah}abbah*, *khauf*, *raja>'*, *syauq*, *uns*, *tuma'ninah*, *musya>hadah*, and *yaqi>n*. Thus, as al-Qusyairi said that *maqam* is an effort (*maka>sib*) while *h}a>l* is gift (*mawa>hib*). See: Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi*, Yogyakarta: Pustaka Pelajar, 2002, p. 26.

¹¹ *Sa>lik* is someone walking in a spiritual way to make him own self to be closer to God in order to get His *rid}a>*.

According to Imam al-Ghazali, there are three ways to love God: First, truly keeping the commandments of God. Second, willingly accept His *Qadja'* and *Qadr*. Third, left own will to seek a pleasure of Allah. These are the implementation guidelines in treating life quality of human as slave.¹²

2. The Basis of Love

As stated by Imam al-Ghazali in his phenomenal book- *Ihya' 'Ulu'm al-Di'n*¹³-love can only happen because:

- a) *Ma'ri'fat*¹⁴ and *idra'k*¹⁵

Love will not happen without *ma'ri'fat* and *idra'k*. Human only loves what they have known. Love is distinction of human to know object except their self. Object of knowledge is divided into: *first*, something that has suitability and appear enjoyment to subject who knows it; *second*, which does not give suffering and enjoyment in subject who knows; *third*, that cause strife, hatred, and suffering.

¹² Islah Gusmian, *Surat Cinta al-Ghazali*, Bandung: Mizania, 2006, p. 155.

¹³ *Ihya' 'Ulu'm al-Di'n* -the revival of the religious sciences- is book worked by Imam al-Ghazali widely regarded as the greatest work of Muslim spirituality, and is perhaps the most read work in the Muslim world, after the Qur'an. It is divided into four parts, each containing ten chapters. Part one deals with knowledge and the requirements of faith—ritual purity, prayer, charity, fasting, pilgrimage, recitation of the Qur'an, and so forth; part two concentrates on people and society—the manners related to eating, marriage, earning a living, and friendship; parts three and four are dedicated to the inner life of the soul and discuss first the vices that people must overcome in themselves and then the virtues that they must strive to achieve.

¹⁴ In a Sufism, *ma'ri'fat* is part of trinity together with *muka'syafah* (opening curtain or veil) and *mahjabbah* (love). *Ma'ri'fat* is from '*arafa ya'rifu*, '*irfan*, *ma'ri'fat* means knowledge, experience, and divine knowledge. Imam al-Ghazali explains that etymological of *ma'ri'fat* is knowledge that is not mixed with doubt. It also means the knowledge of a secret nature of religion, the knowledge that is higher than the knowledge gained by the people in general.

More detail Imam al-Ghazali explains about *ma'ri'fat*: 1). *Ma'ri'fat* means knowing secrets of God and rules surrounding all that is; *ma'ri'fat* is included in '*ilm al-muka'syafah*. It is not mean witness to the essence of God, but the witness to greatness and power of God that brings deep faith in God then serve to always pray and do good deeds. 2). A person who has reached the *ma'ri'fat* be close to God, even he could see His face. 3). *Ma'ri'fat* came before *mahjabbah*. Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Jakarta: Amzah. 2005, p. 132. See also: Masyaruddin, *Pemberontakan Tasawuf: Kritik Ibnu Taimiyah atas Rancang Bangun Tasawuf*, Surabaya: JP Books, 2007, p. 151-157.

Al-Hasan al-Basri said-as quoted by Mahmud Sharif-"whoever knows his God, then God will love him. Whoever knows the world, then he is being ascetic (simple) to it. See: Mahmud Syarif, *Nilai Cinta dalam al-Qur'an*, translated by: As'ad Yasin, Jakarta: Qisthi Press, 2005, p. 24.

¹⁵ *Idra'k* is perception. Allah is light of world and heaven. And trough this light is all of perceptions happened. Amatullah Amstrong, *Khazanah Istilah Sufi: Kunci Memasuli Dunia Tasawuf*, translated by: M. S. Nashrullah and Ahmad Baiquni, Bandung: Mizan, 1995, p. 108.

Every object that is known makes pleasure and happiness surely will be loved by subject. Conversely, object that is known cause harm, it will be hated by subject who knows. While the object of knowledge that does not cause harm or benefit, so it does not become the object of love or hate.

According to Imam al-Ghazali, someone who does not know Allah in the world will not see Him in the hereafter. Someone who does not feel the delicious of *ma'ri>fat* in the world, he would not feel the delicious of looking God in the Hereafter. Indeed, enjoyment of paradise is measured by level of love to God and level of love to God is measured by levels of his *ma'ri>fat* to Him. So, the essence of happiness is *ma'ri>fat* which is in *syari>'at* called faith.

b) Love is realized in accordance with *ma'ri>fat* and *idra>k* (the knowledge and recognition)

Love will be divided in accordance with knowledge and interception of senses. Each sense has perception and enjoyment of each objects absorbed. Then with that enjoyment, arises a fellow feeling to approach the object, so that it was loved by a normal person.

c) Human definitely love his own self

The first thing that is loved by human is their selves and their existence. Self love means the tendency of soul in order to survive, and avoid things that can destroy and annihilate survival. So that is way human hates death, even death naturally or was killed.

Description of the nature of divine love by Imam al-Ghazali comes after knowing the nature of God, because there can be no love without a sense of delicacy and trends around the heart and senses only to God. God is definitely going to be loved by a servant because, *first*, human instinctively loves himself and always tries to improve him own self; this process will culminate in the love of God, because man is God's gift. *Second*, because human loves those who like to help, while the most perfect and supreme helper is God. *Third*, because reflection in attribute of the God perfection.

Fourth, because of the man's relationship with God, human came from Allah and will return to Him.¹⁶

3. The causes of Love¹⁷

a. Self love

The first one that is loved by man is himself, then safety of his limbs, property, children, family, and friends because his perfection and his survival are also located on it.

b. Goodness

One of human nature is to love who do goodness to him and hates who do evil to him. Every person who loves another person who does goodness, it is not intrinsically love that person, but love goodness that realized in his actions. If the goodness is lost, so is love. If the goodness is reduced, so is his love. Conversely, if the goodness increases, so does love. Thus, the increase and decrease of love is according to the increase and the decrease of goodness.

c. Love something because itself

Human can love something because the thing itself not because they expect other benefits outside of their love. The thing itself is a form of profit for them. This love is true love that has achieved true purpose and believed its eternity. This love is like as love of beauty. Every beauty is loved by those who know the location of its beauty, and love arises because the beauty itself.

d. Beauty and elegancy

Beauty is not only limited to things that can be absorbed by vision, the harmony of forms, and the accuracy of mixed colors. It is also found in things that are not be absorbed by the senses, for example, the beauty of nature. Admirable traits such as; generous, polite, brave, etc, they cannot be absorbed by the senses but only can be absorbed by the light eyes of the

¹⁶ Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Jakarta: Amzah, 2005, p. 132.

¹⁷ Imam al-Ghazali, *The True Power of Love: Kitab Para Pecinta Allah*, Bandung: Mizania, 2007, p. 40-69.

heart. All those traits are loved. Naturally, people who have these traits will be loved by those who knew him.

e. Hidden harmony between lover and beloved

Prophet said: "When two souls had known each other, then there will be love. When both are denying, then there will be conflict."¹⁸ It is caused by the harmony of soul. And the harmony of the soul is included in the magic of love.

Al-Junaid said, "In the love of God, people are divided into two types, common (lay) and special people. Lay people get love because they know the goodness and the pleasures of God that is continuous and endless. The size of their love is depended on the size of God's goodness that they receive. While the special people get love because of the large capacity, power, knowledge, wisdom, and efforts to make the lover as the only one he had loved. When they get to know His perfect attributes and His beautiful names, they cannot refuse to love Him. With His attributes and names, for them, God has right to be loved. That is because God is worthy of love, although He removed all the enjoyment of them."¹⁹

According to Imam al-Ghazali, differences in levels of human's love to God is caused by differences in the five reasons of love mentioned above. And he said the cause of a less understanding of servant in knowing God is caused by the less in clarity and obscurity of servant and the limitations of human vision. Because of the clarity of God is infinite, it led Him to disguised in servant sight.

4. The Sign of Love to God²⁰

In general, all good deeds and noble character taught by religion is the fruit of love. The characteristics of people who love God are:

a) He loves meeting to The Beloved

¹⁸ HR. Muslim from Abu Hurairah.

¹⁹ Imam al-Ghazali, *The True Power of Love: Kitab Para Pecinta Allah*, Bandung: Mizania, 2007, p. 201-202.

²⁰ Imam al-Ghazali, *Ihya' 'Ulu>m al-Di>n*, Vol IV, Qa>>hirah: Da>r al-H{adis}, p. 410-421.

This is by *kasyf* (witnessing) in the Hereafter. Someone is not called lover if he does not like to see and meet his beloved. Death is the key to meet God and the entrance to see Him. So who loves God, he definitely loves death.

- b) He gives more priority to what Beloved likes

Someone who loves God both physically and spiritually would prefer what the beloved loves than what he loved. He is sincere in a difficult effort he should go. He is always diligent in obedience to God and ignoring what he wants.

- c) He always remembers and calls the Beloved

Someone who loves God, his tongue never tired in calling God. His heart is never empty for memorizing of God.²¹ Thus, the sign of God love is like to remember and mention Him; love Muhammad SAW as His Messenger; and love everything related to Him. Someone who loves Muhammad and the Qur'an it does not mean the love of God has been divided and branched at the other. However, it actually shows the perfection of his love for God. In fact, people who truly deeply love to God, he loves all creatures because they are all God's creation.

- d) He feels peaceful by isolated and “*muna>jat*”²² with Allah and reading holy Qur'an

The lowest degree of love is feeling delicious to be alone and feeling good with Him. When the love of God truly mastering in one's self, it will be his pleasure. With it, all the sadness disappeared and he was not disturbed by worldly issues. One of the sign of one's love to God is diligently praying tahajud. He uses the stillness and clarity of night to rid of worldly obstacles.

²¹ It can be done by *z/ikr*. *Z/ikr* is not only mean calling and remembering of Allah but also given practice and deep meaning by growing awareness of where and how we should go home. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, Jakarta: Gema Insani Press, 2001, p. 17.

²² *Muna>jat* is prayer in an intimate conversation between Allah and servant. There, Allah and servant exchanged words of love and affection so servant becomes calm and glad. Amatullah Amstrong, *Khazanah Istilah Sufi: Kunci Memasuki Dunia Tasawuf*, translated by: M.S. Nashrullah and Ahmad Baiquni, Bandung: Mizan, 1995, p. 194.

- e) He does not feel sad about everything lost except Allah
That makes him sad is when he loses the opportunity to do *z/ikr* of Allah and obedience to Him. When performing default, he went back to God by self deprecating and repenting
- f) He feels pleasant and does not feel weight of obedience to God
Someone who really loves God will not feel tired in performing obedience to God. Al-Junaid said: "The sign of love to God is always diligently longing for God so that makes tired physically but it does not make his heart tired."
- g) He cares and loves all the servants of God, but be tough on all the enemies of God
Someone who loves God, he will be tough on something that is hated by God. He is not afraid to one's censure. He cannot be turned by others from a sense of fear for the wrath of God.²³
- h) It is hidden fear in love because of the respect and reverence
The lovers of God have fears such as: fear of God estrangement; fear of stopped and left of God gift; fear of forgetting God; fear of love alternation. Fear of God estrangement: for people who are close to God, listening to the story about how far away Tsamud and Madyan clan of God can makes them sad. Servant has duty to try to make closer to God, so he tried to curb his desires. If he prefers worldly desires, Allah will pull off the ecstasy of *muna>jat* with God.
- i) He hides his love and he is unwilling to admit it
Some wise persons said, "The farthest one from God is the most frequently he said that he loves God." Love is laudable and show it is also laudable deed. It can be censured when expressly showing that love that makes arrogance. Someone may expressly manifest his love is only to the Beloved one. Whereas, when the purpose is to show to others, it means allying and defiling his love.

²³ Imam al-Ghazali, *The True Power of Love: Kitab Para Pecinta Allah*, Bandung: Mizania, 2007, p. 182.

j) He feels closed and sincere

Someone who controlled by intimacy with God, what he wanted is only being isolate and seclusion with Him. Specific sign of intimacy is uncomfortable and nervous when together with others and lovelorn with the pleasure of remembering the Beloved. When he is in a crowded of people, he is like an alone one. He is with his body, but he and his heart is disappear in pleasure remembering the Beloved.

5. The Kind of Love

According to Syaikh Muhammad bin Shalih al-Utsaimin, like as quoted by Abu Musa Abdurrahim in his book entitled “*Kitab Cinta: Perjalanan Cinta Menuju Surga*” said that love is divided into two kinds, are:²⁴

a) Love in the form of worship

This love is specifically directed to God. So, whoever loves creatures like as love of God, he has become *musyrik*. The scholars said that this love is with a special love.

b) Love that is not form of worship (in its substance)

This love is consisting of:

1. *Mah}abbah lilla>h wa filla>h* (love for God), is love everything which is loved by God, either in a form of human such as prophets, *syuhada>*’ and loving fellow Muslims or in the form of charitable deed, such as prayer, alms and other good deeds. This love is a branch of love to God, even including the consummation of *tauh}i>d* and the most powerful rope of faith.
2. *Mah}abbah isyfa>’ wa rah}mah* (love affection)
Such as: love the child, poor, the sick, orphan, etc.
3. *Mah}abbah ijla>l wa ta’z}i>m* (love glorify and honor) is not in the form of worship, such as: someone who loves her parents, teachers, or adult who always do goodness.

²⁴ Abu Musa Abdurrahim, *Kitab Cinta: Perjalanan Cinta Menuju Surga*, Jakarta: Gema Insani, 2011, p. 120-121.

4. *Mah}abbah t}abi>'iyyah* (love instinct), such as: the love of food, drink, clothing, vehicles, and comfortable residence. Includes also love to his wife, children, wealth, and position.

The most sublime love is love because of God. It is must been have. While the other three types of love are permissible (*muba>h}*) must been have. Permissible love if accompanied by the things that are worship, then this kind of love is become love in form of worship.

Ibnu Qayyim al-Jauziyyah divides love into five kinds, are:²⁵

1. Love to God
2. Love what God loves
3. Love because God
4. Love other and love God

This is *syirk*.

5. Natural love

It is the tendency of human heart to something that is appropriate with their natural character. Such as: love of person who thirsts for water, people are hungry for food, etc.

Ibnu 'Arabi divides love in three kinds, are: holy love (*al-h}ubb al-ila>hi>*), spiritual love (*al-h}ubb al-ruh}a>ni>*), and nature love (*al-h}ubb al-t}abi>'i>*). Love to God in Sufism teaching is divided into two kinds, are:

1. Love of God in a general sense. It is characterized by doing acts to follow His commandments.
2. Love of God in a special sense. Love is a pull from God to His chosen servants. Love is *ah}wa>l*, is not a matter that is undertaken.²⁶

6. Theorem of *Mah}abbah*

Many verses of holy Qur'an or *H}adi>s/* talk about love, such as Allah said in QS. *Al-Baqarah* [2] verse 165:

²⁵ Ibnu Qayyim al-Jauziyyah, *Perkelahian Dosa dan Cinta*, translated by: Ahmad Luqman al-Hakim, Yogyakarta: DIVA Press, 2011, p. 333-334.

²⁶ Totok Jumantoro and Samsul Munir Amin, *Kamus Ilmu Tasawuf*, Jakarta: Amzah, 2005, p. 133.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ
حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ
الْعَذَابِ

“Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.”

Love to God is the principal religion of Islam which the polar rotation spins it. With the perfection of love, someone's *tauhi*d to be perfect, and with the lack of love, so does someone's *tauhi*d. From verse above, there are two opinions:²⁷ *First*, believer to God loves Allah more than the love of the worshipers to their deity worshiped. *Second*, believers love Allah more than the love of worshiper to God, love of believers is pure, while the love of worshipers has been taken by their allies. Sincere love for one person is greater than the much branched love.

Many benefits that can be taken from the verse above are:²⁸

- 1) The person who makes the match for God, then loves it like as the love of Allah, he has fallen to a great *syirk* that removes him from Islam. *Mah}abbah* like this is *mah}abbah* in form of worship should not be directed to other except Allah.
- 2) *Syirk* will completely clean charity.
- 3) Among the *musyiki*n there is one who very loves God. However, his love does not give benefit to him because there is still the element of *syirk* in his love, except, he sincerely only love God.

²⁷ Abu Musa Abdurrahim, *Kitab Cinta: Perjalanan Cinta Menuju Surga*, Jakarta: Gema Insani, 2011, p. 128-129.

²⁸ Ibid. p. 129.

- 4) The purity love of God is sign of one's faith. And those who believe sincerely give their love only for God.

7. The Virtue of Love

Love of God has many great benefits. Al-Qur'an and *H{adi>s/* as a way of Moslem's life said a lot of arguments regarding the virtue of love. From the Qur'an as explained by QS. *al- Ma>'idah* [5] verse 54, Allah said that who loves Allah, Allah will love him too:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things."

Below is *H{adi>s/* tells about the benefit of love to God.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: من أحب لقاء الله، أحب الله لقاءه. ومن لم يحب لقاء الله، لم يحب الله لقاءه (رواه البخاري)

"From Abu Hurairah r.a. Prophet said: "Whoever likes to meet Allah, Allah likes to meet him. And who does not like to see Allah, Allah also does not like to see him."

Allah said in a *H{adi>s/ Qudsi*:

عن أنس ابن مالك رضي الله عنه قال: من أهان لي وليًا فقد بارزني بالمحاربة، وما تردّدت في شيء أكثر دّي في قبض نفس عبدي المؤمن يكره الموت، وأكره

مُسَاءَتَهُ، وَلَا بَدَّ لَهُ مِنْهُ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْ أَدَاءِ مَا افْتَرَضْتُ عَلَيْهِ وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّى أُحِبَّهُ، وَمَنْ أَحْبَبْتُهُ كُنْتُ لَهُ سَمْعًا وَبَصْرًا وَيَدًا وَمُؤَيِّدًا (أَخْرَجَهُ أَبُو دِينَارٍ وَ الْحَكِيمُ وَابْنُ مَرْدَوَيْهِ)

*"Whoever hurts one of my guardians, it means he has declared war on Me. And I didn't feel doubt in doing things as my doubt to take his life of my faithful servant, because he hates death and I hate hurting him, but death had to happen. There's no way to taqarrub I love the most for a servant rather than doing the obligations that I have commanded him. And always he approached Me with doing devotions sunnah until I love him. And who I love, I become his ears, eyes, hands, and a strong pillar for him."*²⁹

B. Self Efficacy

1. Definition of Self Efficacy

Self efficacy is beliefs in one's capability to mobilize motivation, cognitive resources, course of action needed to meet given situation demands.³⁰ It is included in human cognitive factors associated with the belief

²⁹ *H{adi>s}* is reported by Ibnu Abud Dunya, al-Hakim, Ibnu Mardawieh, abu Nu'aim and Ibnu Asaakir, from Anas r.a.

³⁰ Jess Feist & Gregory J. Feist, *Teori Kepribadian*, translated by: Smita Prathita Sjahputri, Jakarta: Penerbit Salemba Humanika, 2010, p. 212. This definition is stated by Albert Bandura. He is psychologist was born at 4 Desember 1925 on Mundare, Alberta, Kanada. He said that environment forms behavior and behavior also shapes the environment. See: George Boeree, *Personality Theories*, translated by: Inyik Ridwan Muzir, Yogyakarta: Prismashopie, 2009, p. 239.

He presents a theory namely social cognitive theory. Cognitive learning involves the acquisition of information that may be used in planning, evaluating, and other form of thinking, but is not necessarily acted on immediately; latent learning and insight learning are examples. Observational learning is learning by watching the behavior of others. See: Stephen M. Kosslyn and Robin S. Rosenberg, *Fundamentals Psychology: The Brain, The Person, The World*, USA: A and B, 1948, p. 154.

This theory emphasizes the unintentional event although it well realizes meetings and events are not always change a person's way of life. It has many basic assumptions. **First**, the most prominent characteristic of human beings is plasticity which is human has the flexibility to learn different types of behavior in different situations. Bandura agree with Skinner that humans are able to truly learn through direct experience, but Bandura emphasizes the learning process represented by (vicarious learning), which is learned by observing other peoples. Bandura also stressed an idea

that they are able or not able to perform a behavior required to produce expectation achievement in a given situation. Human who believe they have potential to do something to change given situation demand will be more likely to act and are more likely to be success than people who have low self efficacy.

Self efficacy will influence the kind of action that they choose to do, how much effort they give to these activities, as long as what they are going to survive in the face of obstacles and failures, and the toughness they follow a setback.³¹ Furthermore, Bandura says that self efficacy is not an expectation of the results of one's actions. He distinguished between expectations about the efficacy and expectations about the results. Efficacy refers to one's belief that he has ability to do something, while expectation of the results refers to prediction of the possibility about the consequences of behaviour.

In addition, self efficacy should also be distinguished from some other concepts. *First*, self efficacy does not refer to the ability to perform basic

that reinforcement can be indirect reinforcement; humans can obtain reinforcement by observing another person receiving a gift (reward). Indirect reinforcement explains a little more part of the process of human learning.

Second, through triadic reciprocal causation model that include behavioral, environmental, and personal factors, it can be seen that humans have the capacity to control his life. Humans can change event that is not settled into a fairly consistent method for evaluating in controlling their sociocultural. Without this capacity, human would only react to sensory experience and will lack the capacity to anticipate events, creating new ideas, or to use their internal standards to evaluate the events that are happening. Two important boost of environment in triadic models are accidental meetings and incident of accidental.

Third, social cognitive theory uses perspective agents which is humans have the capacity to control the nature and quality of their life. Human is the producer and the product of the social system. An important component of the triadic reciprocal causation is **self efficacy**. Human performance generally is up when they have high self-efficacy that's belief that they can perform a behavior that will produce behavior they want in a particular situation. In addition to self efficacy, both proxy agent and collective efficacy predict performance. With proxy agents, humans are able to lean on others for goods and services, while collective efficacy refers to the belief held by many people, which can lead to change.

Fourth, humans control their behavior based on factors internal and external. External factors include the physical and social environment of a person, while internal factors include self-observation, assessing process, and the reaction itself. *Fifth*, when humans find their self in a morally ambiguous situation, they usually try to control their behavior through moral agency, which includes redefining a behavior, demean and distort the consequence of their behavior, dehumanization or blame the victim of their behavior, and divert or obscure obligation for their actions.

³¹ Jess Feist & Gregory J. Feist, *Teori Kepribadian*, translated by: Smita Prathita Sjahputri, Jakarta: Penerbit Salemba Humanika, 2010, p. 212.

motor activity, such as walking, reaching, or hold. *Second*, efficacy does not imply that we can perform a certain behavior in the absence of anxiety, stress, or fear, it is our judgment, accurate or not, about whether we can or cannot perform an action required. Finally, assessment of efficacy is not same as the level of ambition.

Self efficacy is not a global or generalized concept. People can have high self efficacy in one situation but have low self efficacy in other situations. Self efficacy is changed from one situation to another, depended on the competency required for different activities, or the presence or absence of others; perceived competence of others, especially if they are competitors; predisposition of the person who is more inclined towards failure performance than success performance; psychological conditions that accompany him, especially the feeling of tiredness, anxiety, apathy, and helplessness.³²

Although self efficacy is not the only one of determinant, but self efficacy has a very strong causality in human action. In its influence on human action, self efficacy in combination with previous behavior, and other personal variables, especially the expectations of the result will produce behavior.

2. The Influential Factor of Self Efficacy

Self efficacy can be optimized or diminished by one or combination of the four sources bellow:³³

1. Mastery experience

The most influential source of self efficacy is the experience of mastering something. That is past performance. In general, successful performance will raise expectations about his ability up, while failure will make it down. This general statement has six meaning. *First*, a successful performance will improve self efficacy in proportional to the difficulty of the task. For example, tennis player who was high skill will get a big increase in self efficacy when defeating his superior rival.

³² Ibid. p. 213.

³³ Ibid, p. 213-216.

Second, a task that can be done well by his self will give big influence in increasing self efficacy than it solved by other help. *Third*, the failure is likely make lower self efficacy when someone has given his best effort. *Fourth*, failure in high pressure emotional condition is not overly lower self efficacy than in maximum conditions. *Fifth*, the failure before establish a sense of mastering in something will be a bad influence on self efficacy than failure after it. *Sixth*, failures happened, sometimes, have little impact on self efficacy, especially in those who have high expectations of success.

2. Social modeling

The second factor that can affect self efficacy is social modeling, the vicarious experience. Efficacy of a person will increase when he observed the achievement of others (models) that have equivalent competence with him, but will be reduced when he sees the model fails.

Generally, the impact of social modeling is not as strong as the impact given by individual performance in increasing self efficacy, but the social modeling it has a strong impact in reducing self efficacy when he sees a model that is equivalent in capability with him was failed in solving a task.

3. Social persuasion

Self efficacy can be strengthened or attenuated by social persuasion. Under the right conditions, persuasion of others can make self efficacy up or down. The first condition is subject have to trust the person who gives persuasion. Sentence or criticisms from a trustworthy source has power more effective than from an untrustworthy source. However, social persuasion is only effective if supported activities are within the reach of one's ability.

Bandura has hypothesis that the more effective of power from suggestion is directly related to the perceived status and authority of person who gives persuasion. In addition, social persuasion will also be effective when combined with a successful performance. Persuasion can

convince someone to try an activity and if the activity undertaken is successful, both verbal achievement and rewards that follow will improve self efficacy in the future.

4. Physical and emotional condition

Other source that influence self efficacy is physiological and emotional conditions. Strong emotions, such as: big fear, acute anxiety, or high stress levels will lower self efficacy.

3. The Dimension of Self Efficacy³⁴

a. Level (magnitude)

Self efficacy related to an individual's ability to complete the tasks that the level of difficulties is different. The individual with high self efficacy will have a high confidence in his abilities. He believes that the task they do will be successful. He is more optimistic and has high motivation in the face of duty.

b. Generality

This dimension is related to wide range of the field behavior where individual feels belief in his ability. Thus, it helps individuals to develop themselves, not static, but dynamic. The individual will have many options to be able to realize what action they want.

c. Strength

This dimension is related to one's strength or endurance. From this dimension can be seen how strong someone in facing a task. Who has high self efficacy will has big power that will help the successful of activities chosen by him.

Bandura asserts that self efficacy represents recognition tasks and situations. It means self efficacy is directed to against any specific task and opened for training and individual development. Gibson said that level dimension refers to the difficulty level of interest in entrepreneurship that believed by individuals can be solved. Strength dimension consist of one's

³⁴ Rizkia Nur Azizah, "Hubungan Efikasi Diri dengan Minat Kewirausahaan Pada Mahasiswa Fakultas Ekonomi UIN Maulana Malik Ibrahim Malang", Thesis, chapter II, PDF, Psychology Faculty of UIN Maulana Malik Ibrahim Malang, 2011, p. 10-11.

beliefs in carrying out the work at the level of certain difficulty. While generality refers to the big of expectation is generally applicable in all situations. It means that self efficacy can affect a person's interest in entrepreneurship because self efficacy reflects the ability of individuals to resolve any difficulties in order to achieve success in business that was involved.³⁵

From three dimensions of self efficacy above, it can be concluded that the dimension level will give an optimistic attitude and one's achievement motivation, generality dimension will result in one's attitude in developing themselves, while the dimensions of strength will make the individual has the power in the face of duty. From these, it can be grouped the indicator of behaviour in every aspect of self efficacy as below:³⁶

1. Aspect of self confidence
 - a. Feel able to perform the duties and face obstacles well
 - b. Assume that failure he faced is problem that he could pass
 - c. Believe that he able to achieve what he wish from everything he do
2. Aspect of affection
 - a. Avoid saying and thinking things that are patterned failure
 - b. Feel it is useless in weeping the destiny that only will make sad
3. Aspect of motivational
 - a. Prefer to show his success stories than failure stories
 - b. View life side by positive thinking
 - c. Think the failure he faced is as motivator to be more success
4. Aspect selection
 - a. Calm in facing hard trouble
 - b. Tends to think the ways to achieve success when he faces a difficult problem

4. The Influence of Self Efficacy in Behavior

³⁵ Ibid, p. 10.

³⁶<http://aswendo2dwitanyanov.wordpress.com/2012/05/15/contoh-penyusunan-skala-psikologi-efikasi-diri/>

Mita Anggraini Widjaja- student of Katolik Soegijapranata University- said in her thesis entitled "Hubungan Efikasi Diri dengan Kematangan Karir pada Remaja" at 2010, there are four aspect of self efficacy: cognitive, motivational, affection, and selection.

Self efficacy will influence someone's behavior in many things, such as:

1. Action

Self efficacy determines individual's steadiness in planing what he should to do. Someone with high self efficacy will not feel doubt and know what he should to do.

2. Effort

Self efficacy influences how big effort done by individual to achieve his purpose. Someone with high self efficacy will try to achieve the goals set.

3. Endurance in facing obstacles and failure.

Someone with high self efficacy has a strong resistance in facing obstacles and failures, and easily restore confidence after he fail. He considers that failure in reaching goal is result of less in knowledge, not caused by less in skill he has. Individuals will consider failure as a process, and will not stop his effort.

4. Endurance against uncomfortable situation.

In uncomfortable situation, someone with high self efficacy regard it as a challenge, not something to be avoided. When he had it, he ignored it and focus.

5. Mindset

Someone's mindset with high self efficacy will not be influenced by environmental circumstances. He has wide perspective, so he has many alternative choices.

6. Stress and depression.

In order to choose career that's appropriate with his interest, when he see how difficult the way he should to go through in reality, prospect of employment world in future as anxiety, and he does not believe in his ability, so he will easily to be depression. Someone with high self efficacy was not easy to get stress and depression.

7. Level of achievement that will be realized.

He was able to make a goal line with his capabilities. And he can determine what field interested that is appropriate with his capability.

C. Correlation between *Mahabbah* and Self Efficacy

It is not easy to awaken self efficacy in something related to future, human will never know what will happen a second later, moreover many months later. Human will never know what they will be in the future. So do student of Ushuluddin faculty who now are in 8th semester and will be granted- if there is no obstacle. It is already natural when they have thought about their future. They felt worried about their job because perhaps some of them never have experience working before.

It is natural when people loved possessions, position, or employment. It is described by Imam al-Ghazali in his book "*Ihya' 'Ulu'm al-Din*" in the chapter "*Kita'b al-Mahabbah wa al-Syauq wa al-Uns wa al-Ridja*" in a sub chapter "the causes of love."³⁷ They are loved because they are medium for survival and perfection of human life. Love of human is not because of its substance, but because of attachment to these things in creating continuity and perfection of their life. However, true love is only entitled addressed to God because God creates and gives it all to people, that is way Allah is the only one who has right to be loved.³⁸

Human as a social being is influenced by internal factors in one side and external factors in other side. Both factors influence mind and human behavior. The human mind is influenced by self-suggestion³⁹ and suggestions given by others (the environment) to it. Bandura said that: 1). Thought thrives in a social

³⁷ Imam al-Ghazali, *Ihya' 'Ulu'm al-Din*, Vol IV, Qo'hiroh: Da'r al-H{adis}, p. 369-374.

³⁸ Ibid, p. 374.

³⁹ Suggestion in Kamus Besar Bahasa Indonesia (KBBI) means opinion that expressed (to be considered); recommendation, 2 effects, etc. that can move people's hearts, etc; boost. Inayat Khan in his book "*Spiritual Dimension of Psychology*" translated by Andi Haryadi said that suggestion about difficulties that will be faced can make that difficulties come true. Further he said according to metaphysic science, one way to throw away the effect of suggestion is by concentration. When someone when someone does concentration, he will be able to eliminate any unwanted thoughts and to instill a mind that he wants to remain in his mind. See: Inayat Khan, *Dimensi Spiritual Psikologi*, translated by: Andi Haryadi, Bandung: Pustaka Hidayah, 2000, p. 44.

context. In other words, people get thinking about themselves and their world through social interaction, 2). The process of human thinking or cognitive processes should serve as the core points of personality analysis.⁴⁰

In the human brain, which is understood as an organ for thought- as said by Priatno H. Martokoesoemo in his book “*Spiritual Thinking: Success with Neuro Linguistic Programming (NLP) and Sufism*”- there are four locations that used to access data. They are visualization (seeing things were past); imagination (see how to create a stimulation of what happens or what imagined happening (fantasy), for example, fantasized about her successful career; listening (hearing the words of the past); discussing (heard by making a stimulation of what happens or what imagined happening), for example: created a symphony of music, debate with himself and imagine discuss with others.⁴¹

The mind is an essential element of human life success forming. It is seem strengthened by the word of God in a *H{adi>s/ Qudsi*:⁴²

أنا عند ظنّي عبدي بي وأنا معه إذا دعاني

God is with his servant’s prejudice of Him. When a servant be positive about his future, then *H{adi>s/* above is the promise of God, God is in his success. And God will never deny his promise.

Simply, as Freud said, the human mind is divided into two kinds, conscious and unconscious. The unconscious regulates about 85% of human activities, such as those related to body temperature, bloodstream, hormonal changes, emotional, etc. In addition, more than 85% of human emotions and ways of thinking are organized by the unconscious.⁴³ Most of humans are not able to manage, regulate and control the unconscious so they often stress in facing problem which is should not to be happened.

⁴⁰ Lawrence A. Pervin, Daniel Cervone and Oliver P. John, *Psikologi Kepribadian: Teori dan penelitian, edisi Sembilan*, Jakarta: Kencana, 2010, p. 432.

⁴¹ Priatno H. Martokoesoemo, *Spiritual Thinking: Sukses dengan Neuro Linguistic Programing (NLP) dan Tasawuf*, Bandung: Mizania Pustaka, 2007, p. 179-181.

⁴² HR. Muslim from Abi Hurairah.

⁴³ Ibid. p. 176.

In view of Sufi, human awareness is consciousness and unconscious awareness.⁴⁴ Imam al-Ghazali says that human awareness lies in their heart. Their heart has two kinds of awareness, are empirical nature (*'alam syaha>dah*) and metaphysical nature (*'alam malaku>t*). The function of empirical nature is to respond all of the information provided by the five senses. This nature is physical nature and reality that can be seen by human. Whereas the metaphysical nature is related to *lawh} Mah}fu>z}* and angelic nature, it is not only through inspiration but also dream. This nature is the place where heart gets dialogue with God.⁴⁵

Eko Jalu Santoso in his book entitled "*The Art of Life Revolution*" said that success is beginning from heart and mind. He quoted opinion of famous motivator and leadership expert Dr. John C. Maxwell from his book "*Thinking For A Change*" that said: "*to change of one's life, the first step should to do is changing his mindset. By changing his mindset, someone can change his beliefs.*"⁴⁶

Negative assumptions given by human into their brain and restlessness about job can be changed by giving newer and positive instructions to the unconscious. The writer re-quote what Priatno H. Martokoesoemo said in his book "*Spiritual Thinking: Sukses dengan Neuro Linguistic Programing (NLP) dan Tasawuf*" that there is only one instruction that never changes with time, it is the Qur'an.⁴⁷

As what Imam al-Ghazali said in his book that one of the characteristics of *mah}abbah* is someone who loves God, he always feels comfort by be isolated and *muna>jat* with God and reading holy Qur'an. Thus, someone who has *mah}abbah* can change his mindset "alumnus of Ushuluddin Faculty does not have a great chance in getting job" by reciting holy Qur'an and doing what are instructed by al-Quran.

⁴⁴ Amin Syukur, *Sufi Healing: Terapi dalam Literatur Tasawuf*, Semarang: Walisongo Press, 2011, p. 98.

⁴⁵ Ibid, p. 97

⁴⁶ Eko Jalu Santoso, *The Art of Life Revolution*, Jakarta: Alex Media Komputindo, 2007, p. 80-81.

⁴⁷ Priatno H. Martokoesoemo, *Spiritual Thinking: Sukses dengan Neuro Linguistic Programing (NLP) dan Tasawuf*, Bandung: Mizania Pustaka, 2007, p. 177.

The Qur'an teaches people to do good deeds, such as: *z/ikr* of Allah to find peace and happiness. One of characteristics people who have *mah}abbah* is always calling beloved's name (Allah). Because in truth, peace and happiness are exists in human's internal world not on external world. By routinely reciting holy Qur'an and always do *z/ikr*, negative mindset or negative attitudes can be changed, so their beliefs about their future could be improved. In accordance with the theory described by Albert Bandura is one thing that can make self efficacy up is a physical and emotional condition. Who loves God, he has great beliefs.

D. Hypothesis

Researcher has one hypothesis about this research. It is there is positive correlation between *mah}abbah* and self efficacy.