CHAPTER I
INTRODUCTION

A.   Problem Background

In a barometer of life, often Sufism using religion as a central life—religion used as a pillar of life, and the values or laws given by religion also used as code in formulating questions. It is also seems like the law on which the highest in a reality of life. Even religion is considered as a means to stand and initial needs in guiding step towards a closer relationship with God.

While within its unification, the characteristic of religious could produce a bond that serves as unifying efforts of social life. Religion has become an inside view of the world that includes the principles of inclusive from everything. Religion also can expand horizons and human vision, creating a transcendental context for solving problems that are interrelated with human life, which tend to be "frustrated", both of individually and collectively.[1] And even then, religion is not a substitute for political-economy, literature, and law in the constitution.

Regardless of the code that is issued by the each religious institution, religion can not be cult such as a truth claims which is interpreted from the word of God, with assume another beliefs are lower than them. Because religion is a belief in God (the transcendental essence) that is displayed on a system in which governing the belief in God as the creator of nature, which provides moral guidelines for living and promises happiness to those who do good and misery for the people who do bad thing.

Talk about religion is always talking about the faith—relationship between man and God—which also includes relationships with fellow human beings and nature, as described in the previous paragraph. And when the writer started talking about belief, both of individual and institutional, often someone stuck into doctrine and religious truth claims, it is actually arising from religion fanatics; along with negative interpretations side other religious.

The study of religion has been rife since centuries ago, also many varieties of human religious behavior, some of them mere formality—institutionalized religion, but also does not deny that many of the religious faiths on the basis of awareness and encouragement from the heart, obey to every the rules of the religion, and make its norms as a way of life—as a measures

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[1] William McInner, *Agama di abad Dua Puluh Satu* (Jurnal Ulumul Qur'an, Jurnal 3 bulanan, April-Juni, 1990) p. 78.

absolute consciousness for religionists. So, not because of the recognition of others who followed their religious institutions or escape when in difficult circumstances, but rather religious to meet the human impulse in hopes of becoming it as better man, for itself, an others being, and the Lord as the creator of nature.

For the disciplines of psychology of religion, religion is not about the question of "What is religion?" Or "How should religion?" But "What are they saying as religion?" Or "What is the function of religion as the religion of man", "How the get the meaning of religious life through religion[2] and so on—it means that the question of religion, not only covering the phenomenon of normatively but also the essence of religious life itself.

So, the bottom line is, how the role of religion on the human personality?. Psychology of religion as a branch of science focused on three areas: *first*, institutional forms taken by religious and *secondly*, given the personal meaning for the forms it, and *third*, the relationship between religious factors and the whole structure of human personality.[3]

The urgency of religion which promises people to live more prosperous, absolutely made human lured and hope "to get what?" from religious attitudes. Value of virtue, its implications for peace of mind, peace, and the solution for every problem also increase the spirit of society to refer every thing toward one thing that is religion—the implication of religion are, peacefully and the solution for every problem. Moreover, obey to the norms of religion must be done because it is include religious principles and is a must, and finally the implications of religion (religious attitudes) became mandatory for practice. For example, the attitude of unity, mutual assistance to each other, not hurt each other; humble, not to take the rights of others, obey the worship and others.

Every religion teaches goodness to religionist. Religion spur on human to be fully human (whole person). Not only is the relationship between man and God (*Hablu min-Allah*), ideally every religionists has a soul and a healthy body that can have implications for the self, relationships between people (*Hablu min an-Nas*) and the environment in which they grow (*Hablu min al-'Alam*). Religion could produces surplus value that should appear on the religionists; for another words religion is a healthy expression of human affective movement.

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[2] Robert W. Craps, *Pengantar Psikologi Agama,* terj. A.M. Hardjana (Yogyakarta: Kanisius, 1993) p. 18.
[3] *Ibid..,* p.19.

Reality happens, many of us who claim to be religious are also active in performing religious rituals, they are do deviation of religious practices, they does social practice is not justified and should be away from religious norms, such as selfish (*tanaffus*), hedonism, materialism, and ignore the others religious messages that should adorn his attitude in life. Not just a few factors above, inequality in religion is likely to occur due to individual interests, such as the invasion of power, a sense of superior (superiority) in a sense or a religious group, fanatic group, and others. No wonder if today's religion is often used as a cover to commit fraud, corruption for example. Busyro Muqoddas[4] said that corruption in Indonesia has occurred structurally, the perpetrators indicate people affected by mental disorders. In their daily lives, and reflex seemed fluent in lying, would often use the word "God" as a bumper to convince law enforcement, so it looks good at covering mistakes.

In an essence, the purpose of religionist is a way to achieve closeness to the God with determines ways s that matches the demands of the religious institution they believe. In Islam, the benefits gained by those who dive into the life of religion are explicitly described in the Qur'an. One of them is praise (*dzikr*), the praise (*dzikr*) will make the heart becomes quiet.[5] And to familiarize yourself to always remember Allah it is necessary to apply the concept of beautify themselves (*tahsin al-syakhs*), going to be the best as always and then annihilation (*fana'*[6]) to capture the divine light. And in this respect we can learn more of the journeys taken by the Sufis.

The seeker (*salik*) which annihilation (*fana'*)—destroy into servant, described as a process in which the soul is removed from all the passion, love and desire, and the will itself

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[4] See: Busyro Muqoddas, Pengantar *Pengembangan Spiritual Seorang Dokter,* on Taufiq Pasiak, *Tuhan Dalam Otak manusia* (Bandung: Mizan, 2012) p. xvi.

[5] See on Q.S ar-Ra'du (13): 28; Q.S Ali-Imran (3): 191 who explained that one of the signs of a sensible person according to God, one who remembers Allah in every state; sitting, standing, or lying down, and they are always thinking of His creation; Q. S al-A'raf (7): 201; for the another order of praise (*dzikr*); Q.S al-Baqarah (2): 200, 203, and others.

[6] There is some story from Sufism about annihilation (*fana'*), one time Abu Yazid al-Busthamy dreaming, asking to the God about how to closer with God. The God answer "Leave yourself and come". "leave oneself" means to be free from his desires (*syahwat*), and "to come" means to resign oneself toward God's will alone. See: Abdul Muhaya, *The Path of Spiritual Journey to God* (Semarang: Jurnal Teologia, Vol. 20, No. 1, Januari 2009) p. 149; See completely on Al-Qusyairi, *al-Risalah al-Qusyairiyah* (Bairut: Dar al-Kitab al-'Arabi, 1957) p. 177; and for to be free from desires (*syahwat)* someone have to done the training (*riyadhah)* and self-mortification (*mujahadah*). The processes of training include 3 phase, yaitu cleaning away the rubbish and dust (*takhalli*), then moving on to the process of polishing and decorating (*tahalli*), and finally, the soul becomes pure and experiences the manifestation of God (*tajalli*). See on Abdul Muhaya, *The Path of Spiritual...,* p. 150; Amin Syukur and Masyharuddin, *Intelektualisme Tasawuf* (Yogyakarta: Pustaka Pelajar, 2002) p. 45; in *'irfani* epistemology, who can see and comprehend the self-reality know the reality clearly or contemplation (*musyahadah*) called as *kasyf*. This station is peak consciousness and abudance of knowledge with the longer process. See on A. Khudori Soleh, *Mencermati Epistimologi Tasawuf* (Mataram: Jurnal Ulumuna Vol. XIV, No. 2, Desember 2010) p. 238.

become an object of the Divine will. The beloved of God and that which loves it and which it loves is now its inward and real self, not the self that has passed away.[7] There is no longer itself, because there is only God. Allah says:

<div dir="rtl">

فلم تقتلوهم ولكنّ الله قتلهم وما رميت إذ رميت ولكنّ الله رمى (الانفال (8):17)

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"*It is not ye who slew them; it was Allah: when thou throw (a handful of dust), it was not thy act, but Allah's*" (Q.S Al-Anfal (8): 17).

The above verse describes the closeness of God to His servant, which God has a significant role in human life but only those elected are able to find it. In a Hadith al-Quds mentioned,

<div dir="rtl">

كنت كنزا مخفيّا فأحببت أن أعرف فخلقت الخلق فبي عرفوني

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"*I am in the beginning was a hidden treasure, then I want to be known, so I create one creature, and through I am they know Me.*"[8]

According to al-Ghazali when in a state of annihilation (*fana'*), much to Sufis has many transcendental experiences; he was able to free for itself in his preoccupation meet God. With the basic of feeling (*dzauq*) and he drowned in the experience of oneness that sometimes unconsciously says *theopanic* word (*sathahat*).[9] And the *theopanic* word (*Sathahat*) born from an overwhelming feeling conveyed when in a state of trance or a drunk (*sukara*) who commanded the feeling of God's presence. Among them born by Abu Yazid al-Busthamy (Ittihad), Hussain ibn Mansur al-Hallaj (Hulul), then continued by Muhyiddin Ibn 'Arabi (Wahdah al-Being), and that still line the Muhammad bin Fadl Allah al-Burhanpuri (dignity

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[7] Reynold A. Nicholson, *The Idea of Personality in Sufism* (Delhi: Jayyed Press, 2009) p. 18-19; According to Sufis, annihilation (*fana'*) has some sense. *First,* it is defined as a state of great morality annihilation (*fana'*) from soul character, disappearance of despicable traits or release of the soul from earthly things. *Second,* disappearance of the common man of his will and his will to God's eternity. *Third,* the disappearances away from attention to things that are normal, which is can lead to desires (*syahwat*). *Fourth,* loss of feeling and awareness which is no longer Sufis sense what is happening on the organs of the body, self, or nature. In this last categories, according to Qusyairy Sufi couldn't denying everything around him but he remains oblivious to the self, and things around him, even the existence of oneself and of others. See: Abu Wafa al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman,* terj. Ahmad Rofi' Utsmani (Bandung: Pustaka, 1985) p. 106-108.

[8] عَن أبي هريرةَ ـ رضى الله عنه ـ قَال قال النبي صلى الله عليه وسلم " يقول اللهِ ...وإن تَقَرّب إليّ بشبر تقرّبت إليه ذراعا، وإن تقرّب إليّ ذراعا تقرّبت إليه باعا، وإن أتاني يمشي أتيته هرولة".
"Narrated Abi Hurairah R.a, Allah's Messenger to the Prophet Muhammad Saw said, "Allah said, …and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running" (H.R Abi Hurairah R.a). See on: al-Imam Zainuddin ahmad ibn al-Lathif az-Zabidi, *Mukhtashar Shahih Bukhari,* terj. Achmad Zaidun (Jakarta: Pustaka Amani, 2002) p. 1066; Compare with: Q.S Qaf (50): 16 for closeness the God and servant, in the Holy Qur'an Allah say that He is closer than neck vein servants.

[9] See: al-Taftazani, *Sufi dari Zaman..,* p. 177.

seven).[10] From the entire above concept, the originators use the interpretation that illustrates that such terms can only be born of the chosen ones. As for the response to this religious phenomenon, the scholars have different views. For further details on this issue will be discussed in the next chapter by the writer.

In literature, we often hear the word Sufi comes from *shofa* (clean) because they are the association of people who are always cleaning his heart, *shuf* (fleece) because in their daily wear clothing made of fleece (*tashawwafa al-Rajul*), who, during the development of asceticism, fleece garments are symbolic of God's sincere servants and ascetic, and other.[11]

While for the history of the civilization of the mystics, the term Sufi was born from a long journey. Sufi movement began after the killing of Ali ibn Abi Thalib. And finally enlightened individuals grow and try to fight injustice rulers, such as Zayd ibn Ali, but he also killed on the field of resistance. It is a socio-political condition underlying the birth of the Sufi movement—the natural consequence of Sufism in response to government corruption. On the other hand, when Muslims are not capable of changing external circumstances, they still have the prophetic teachings of pure awareness. So that leads to the Sufism submission and universal consciousness. Muslims, who has awareness of the teachings of pure prophetic, devote their lives to prayer and diligently in an effort to purify the liver. They eschew the practice of engaging in politics because the political situation will interfere with the purity of heart of a Sufi. Among them, who did not fight the social and spiritual just trying with spirituality is Ali Zayn al-Abidin—born of Sufi title.[12]

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[10] See: Ardhani, *Nilai-nilai Spiritualitas dalam al-Qur'an dan as-Sunna.* edt. Ahmad Nadjib Burhani (*Manusia Modern Mendamba Allah: Renungan Tasawuf Positif, 2002)* p. 29-32.

[11] There are many understanding for the word of Sufi, someone say Sufi is a kind of the Arabic title because there is no root; Sufi is derived from the *Shafa* (clear); Sufi comes from *shafwun* which also means clear; Sufi comes from rows cause the Sufis are in the first row in the presence of God; the word of Sufi was based on *ahlu al-Shuffah*, the poor of Muhajirin and Anshar who lived in a room on the side of the Apostles mosque. They are known persevering prayer; Sufi comes from the adjective word; Sufi comes from the name of a guard at Ka'bah on the ignorance (*jahiliyah*) century, are Shuffah and Murrah; Sufi comes from the Greek word *Sophia* (wisdom). But every word is said to be far from precise. More appropriate coming from *shuf* or wool. See: Abu al-Taftazani, *Madkhal ila al-Tasawwuf..,* p. 21; Ali Ibn Utsman al-Jullabi al-Hujwiri *Kasyf al-Mahjub,* terj. Ahmad Afandi (Yogyakarta: Pustaka Sufi, 2003) p. 26, etc.

[12] See: Syaikh Fadhalla Haeri, *Jenjang-Jenjang Sufisme,* terj. Ibnu Burdah dan Shohifullah (Yogyakarta: Pustaka Pelajar, 2000)*,* p. 22-24; Sufism is a movement that has the form and size of the when Islamic leadership deviated from the original teachings of Islam. This is where the Sufi group began its development. The group became a kind of sign of protection (protection) and the identity that differentiates a true Muslim (read: Sufi) and Muslims who deviate from the teachings of the Prophet Muhammad were actually. Compare with Izzam Izzul Islamy, *Kiprah Politik Kaum Sufi* (Komunitas Pasar Ide, 3 September 2012). Online available at

In the context of traditional Islam, Sufism is based on the submission that ultimately leads to the submission and the universal consciousness. Efforts to perform ablutions or subjection toward everything outside themselves, and then keeping it at the limits permitted by God through law enforcement or interpretation of Islamic law, which means submission to God's behavior. And in the end will result in a situation of spiritual awareness.[13] Sufism is a movement that has the shape and size of the sign when the Islamic leadership deviated from the original teachings of Islam.

In general, Sufism is a philosophy of life that are intended to improve the human soul in a morally by practical exercises, or to declare compliance annihilation (*fana'*) on the *mutlaq* reality as soon as knowledge about God directly (intuitively) that have implications for peace and spiritual happiness by using symbols or phrase that is difficult to understand, because of created by nature of reality that difficult revealed through a words.[14] In fact, according to Ibn 'Arabi, Sufism is *takhallaqu bi akhhlaq Allah* (behavior the morality of God), with means *takhallaq* as absolute obedience to the God; it means reach the similarities of The Divine.[15]

http://negoide.wordpress.com/2012/09/is taken at 31/01/2013; Mainstreaming of sufi opposition—like Sufi Sheikh Siti Jenar position and Ki Ageng Pengging Raden Fatah in power in Demak Bintara. In the political logic Radjasa Mu'tashim, Sheikh Siti Jenar considered a dissident because he has followers Ki Ageng Pengging, descendants of Brawijaya (Majapahit) which has a lot of influence and a threat to the kingdom of Demak.

      Medieval mystics' historical process may not be much to ask political role Sufis. But in the following centuries, Sufis often appears as a political movement, especially in the late 19th century and early 20th century, when Muslims are squeezed by Western imperialism. Sufi political movements simultaneously shift the paradigm to be apolitical political resistance to colonialism, political oposional became political power. Century political movement is not impressed reaction that highlights a moment but produces accurate patterns and continuity. Even Sufi groups in North Africa (under European colonialism) and Central Asia (under the rule of the Tsar of Russia) has a network of hierarchical political and valid.

      When examined in historical, political strategy Sufi had relationship with the past. History of Medieval mystics had absolutely no anti-political perspective. Sufism had a big hand in the race for the city of Constantinople from the Roman authorities. In the era of the Crusades, Sufis are also a lot of "get out the cage" of the hermitage to help Shalahuddin al-Ayyubi to crusader aggression.

      The establishment of the Safawi dynasty in Persia in the 16th century also saw the complicated politics. Safawi Tarekat—homage to Syi'ah—captured city of Tabriz from Turkish rule. They founded the Safawi Empire which became a giant in the Persian Empire. The dispute became a political act of the greatest mystics and extreme on the Middle Ages. *Ibid.*

[13] Syaikh Fadhalla Haeri, *Jenjang-jenjang..,* hal. 5; as explicit this statement fracture a interpretations that said Sufism is only get in touch with esoteric thing and never emphasize the low (*shari'ah*). Because basically, the essence of spiritualism would reachable which is disclosed his heart, and it will got when doing purification of heart like the rule of low (*shari'ah*) teaching.

[14] See: al-Taftazani, *Sufi dari Zaman..,* p. 4-5; according to Idries Shah, sufi can't defined through a word or concepts. A Sufi is latent and can't easy to study. See: Kautsar Azhari Noer, *Memahami Tasawuf: Suatu Tanggapan terhadap beberapa Tuduhan,* edt. Ahmad Nadjib Burhani, *Manusia Modern Mendamba Allah..,* hal. 95.

[15] See on Ibn 'Arabi. *Futuhat al-Makkiyah* (Bulaq: Dar al-tiba'ah al-bahirah, 1852), Vol. 2, p. 93.

Sufism born by such a long journey, so as to construct a monotone image of Sufism thought necessary reinterpreted in the form applicable. Therefore, the fact that there is movement of the Sufis are not only limited to the theological aspect but also on the historical-sociological aspects. And whatever the source of Sufism or mysticism in other said, factually it is shows the significance of achieving consciousness and hearts enlightened of the True Reality.

However, from the origin of the treasury meaning of Sufi, Sufi born of a wide range of interpretations—either in terms of linguistic meaning or the history of civilization. Then, the peak and center purpose learn into Sufism is to reach Sufi (the clear one's) or Gnostic. The word Gnostic is more focused on the meaning *al'Arifun* (people who have in-depth knowledge), so regardless of the explanations presented by the writer in this study, to be more precise than the writer uses the word Gnostic not Sufi. The writer also interpret the meaning of "Sufi or Gnostic" is not only aimed at those who tread the spiritual path to the teachings of Islam alone, but on every stream constitution are very concerned about the spirituality of religious besides normatively of religion.[16]

In Islamic concept, there are three dimensions of teaching, are *Syari'ah*,[17] *Thariqah*,[18] and that *Hakikat*.[19] The three teaching is a journey that must be taken by a man when he wants to focus on The Transcendental—from extrinsic towards the inner or intrinsic.[20] Those three dimensions are parallel to the three other dimensions, namely *Iman, Islam*, and *Ihsan*.[21] Broadly speaking, Sufism is included in the field of *Ihsan*. In the study of Faith (*Iman*) includes *Aqidah*

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[16] In the Arabic dictionary al-Munjid, '*Irfan* or '*arif* come from '*arafa*, *ya'rifu*, *irfan*, '*arifun* it means know. According to *Ahl al-Bait,* Tasawuf or Sufism or Gnosticism called by *Irfan.* This meaning is refer to Hadits,

من عرف نفسه فقد عرف ربّه

"Those who knew him then he will know God".
Compare with Husein Shahab, *Madzhab Tasawuf Perspektif Ahl al-Bait,* edt. Sukardi, *Kuliah-Kuliah Tasawuf: Tasawuf dalam al-Qur'an dan as-Sunnah..,* p. 81.

[17] *Shari'ah* is Islamic exoteric dimension, which is more related to aspects of the external.

[18] *Tarekat is* exoteric dimension of Islam that more associated with the inner aspect.

[19] *Hakikat* is the foundation of Reality, and the Ultimate Reality (God) is the goal of their trip.

[20]Kautsar Azhari Noer, *Tasawuf Perenial*: *Kearifan Kritis Kaum Sufi* (Jakarta: PT SERAMBI ILMU SEMESTA, 2003) p. 20-22; as the writer see it, *shari'ah* perceivable as rule or the law, *thariqah* is a some method or the way in which servant, than *hakikat* is a purpose of the journey that is the Ultimate Reality. See: Zainun Kamal Faqih, *Tasawuf dan Tarekat: Ajaran Esoterisme Islam,* edt. Ahmad Nadjib Burhani, *Manusia Modern Mendamba Allah..,* p. 14; According to Sayyid Abu Bakr al-Ma'ruf al-Makki, *syariah* is similarity as a boat, *thariqah* as a sea and *haqiqah* as pearl trove. See: Sayyid Abu Bakr al-Ma'ruf al-Makki, *Syarh Kifayat al-Atqiya'* (Indonesia: Dar Ihya al-Kutub al-'Arobiyyah, t.tt) p. 9; and for Turkish di kalangan orang Turki, *shari'ah* expression in *yours is yours and mine is mine, thariqah* is *yours is mine and mine is yours* and *haiqiqat* is *there is no mine and no yours*. See on: Jalaluddin Rahmad, *Berbagai Jalan Menuju Tuhan,* edt. Ahmad Nadjib Burhani, *Manusia Modern Mendamba Allah..,* P. 7-8. Compare too with al-Qusyairy. *Risalah al-Qusyairiyah..,* p.65, 168.

[21] Kautsar Azhari Noer, *Tasawuf Perenial..,* p. 22.

Studies or Science *Kalam*, Islamic therein include Pillars of Islam and Islamic law, while *Ihsan* include mysticism in which study about Islamic spirituality; explain the importance of awareness and appreciation of the dimensions in worship.[22] This notion refers to the hadith of the Prophet,

أن تعبد الله كأنّك تراه فإن لم تكن تراه فإنّه يراك

"Thou shall worship Allah as if you see it, if you can not see it, and then rest assured that God sees you".[23]

Muslims are *'arif* and or achieve closeness to the God are the chosen ones who ideally should has high social sensitivity, which in this case can be applied to moral improvement. Because it is applied religious attitudes like these that show a significant of religion—religion functions as a way of life of its adherents. Especially in dealing with today's level of modernity.

This concept is not far from the nature of human creation. The status of human as a servant of God is nature of human beings or the urge to be close to God. The urge people to always feel the need to God, occurs because essentially stored in the human body the divine spirit. Allah says:

فإذا سوّيته و نفخت فيه من روحي فقعوا له ساجدين (الحجر (15): 29)

"*When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him*". (Q.S al-Hijr (15): 29).

For Ibn 'Arabi, basically the difference between humans and animals is not its ability to thinking, because essentially all sentient creatures have the potential to think, but a divine form, the form of God (*al-Shurah al-al-Ilahiyah*).[24]

Human task as a leader on Earth (*Khalifah al-Ardl*), regulate the life of the world to achieve the happiness of this world and the hereafter. Allah says:

و إذ قال ربّك للملائكة إنّى جاعل فى الارض خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدمآء ونحن نسبّح بحمدك ونقدّس لك قال إنّي أعلم مالا تعلمون (البقرة (2): 30)

"*Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not*." Q.S al-Baqarah (2): 30)

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[22]Amin Syukur, *Sufi Healing: Terapi dengan Metode Tasawuf* (Jakarta: Erlangga, 2012) p. 4.

[23] Abu Nasr 'Abd Allah al-Saraj, *Kitab luma'* (Beirut: Kutub Ilmiah, 2007) p. 12; See too al-Imam Zainuddin ahmad ibn al-Lathif az-Zabidi, *Mukhtashar Shahih Bukhari..,* p. 28.

[24] Kautsar Azhari Noer, *Tasawuf Perenial..,* p. 139.

In terms of potential, has two potential human life, namely *fujur* (bad) and *taqwa* (good), just how we make choices,[25] if you choose the consequence was left no other choice. The concept of human dignity of both aspects on above has a significant effect on the vertical relationship with God. And finally there's the Lord as to what people perceived in him.[26] As far as how, our perception to the God, then that's the extent of our ability to capture the secrets of Godhead. Borrowing the term Ibn 'Arabi, in terms of Himself, the One God does not have a name, because the Essence is neither the locus effects nor known by anyone.[27]

Sometimes, deeply religious people will tend to look eccentric and strange, it looks like the people who have abnormal psychological symptoms, even more than those we deem strange. But they have a very deep emotional sensitivity. Often live a life full of inner conflict and experience the atmosphere of melancholy in his odyssey. They do not know the standards, and they depend on the ideas that remain and are often lost in a trance. However, the pathological symptoms of the odyssey that makes them gain a positive influence.[28] That the implications would lead to better behavior in everyday life, spiritual depth, honesty, goodness, greatness, and glory.[29]

In the religious phenomenon, among the factors that influence the attitudes of religion, the most dominant factor is the subject (religion) in other words, religious behavior is influenced by the extent of how the live nature of religion. And the essentials of religious practice can only be obtained for those who are able to acquire the spirit of religion. They are who called *al-'Arifun* (Gnostic) or people who knowing.

Historically, the Sufi mystics that belonging to controversial (such as, al-Hallaj, Ibn 'Arabi, and others) get a lot of criticism, even some scholars have argued that their conduct

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[25] Amin Syukur dan Fathimah Usman, *Terapi Hati: dalam Seni Menata Hati* (Semarang: Pustaka Nun dan LEMBKOTA, 2009) p. 22.

[26] عن ابي هريرة رضي الله عنه قال قال النّبيّ (يقو ل الله تعالى : أنا عند ظنّ عبد بي و أنا معه اذا ذكروني) (رواه البخا ري).

"Narrated Abi Hurairah R.A, Allah's Messenger to the Prophet Muhammad Saw said, "Allah said, 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me). See: al-Imam Zainuddin ahmad ibn al-Lathif az-Zabidi, *Mukhtashar Shahih Bukhari..,* p. 1065.

[27] In an Islamic concept, God is the One who is not unlimited. There is no one is capable of interpreting the existence of God. Even as the One infinite God can not be interpreted by the limited human language. So to be able to understand all of his There, the theologians leaning Himself in His attributes—properties attributed to God is a reflection of the greatness, the common man can understand the purpose of Greatness. And interpret it simply means limiting the understanding of His glory.

[28] William James, *Perjumpaan dengan Tuhan* (Bandung: Mizan Pustaka, 2004) p. 66.

[29] See: Pengantar Hanna Djumhana Bastaman, *Sebuah Rintisan Psikologi Agama,* in William James, *Perjumpaan dengan Tuhan..,* p. 25.

violated the religious corridor so it can not follow his teachings. But some other scholars believe that they figure people are *'arif* whose hearts have been revealed by the light of divine (*Nur Ilahiyah*). In fact, if viewed from the science of psychology; every human action related to psychological state and psychological state of a person is influenced by various factors. Thus labeling the situation should never have happened, because in essence they state it interesting to study.

From the description of the Sufi religious phenomena above, the religion as a way or method to take the bond between man and God seems like a trigger "illness or deviations", it is evident from the data that show that religionists as exclusively tend to do extrinsic or strength, though in terms of affective manifestations have been great for the relationship between itself and God and or other creatures.

Furthermore, the Gnostic criticism against people who are a formality; still do not commendable practices as being "deviate", were some of them (Gnostics) can also be criticized, the Gnostic is not conscious of itself is also loaded as one of deviation of religious practice.

According to Ibn 'Arabi, he was a true Muslim even get the title as *Syaikh al-Akbar* (great teacher). The famous Sufi concept of religious diversity is interpreted that religion being a matter of conscience, *I'tikad*, feeling and emotion, so it is concerned with the ability of receptive hearts. And true religion is the religion based on love of God, Ibn 'Arabi often refer to it as a religion of love. It is not even just to be here, the purpose of religion is to reach perfection man within 3 modalities simultaneously: works, spiritual states (station) and knowledge.[30] And the figure that strengthens the paradigm of the all various perfection is the Prophets.[31]

Likewise with William James religions divided into two categories: personal faith and institutional religion. *Religion is the feelings, acts, and experiences of individual men in their solitude; so far as they apprehend themselves to stand in relation to whatever they may consider the divine.*[32] Here, James did not classify the Lord in a particular religion, although in practice it is the Christian adherents. James better recognize religious condition caused by religion, in his book *The Varieties of Religious Experience* he called religious fruit. For he is the essence of

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[30] See: William C. Chittick, *Dunia Imaginal Ibn 'Arabi*, terj. Achmad Syahid (Surabaya: Risalah Gusti, 2001) p. 11.

[31] Ibn Arabi, *Futuhat al-Makkiyah..,* Vol.2, p.525.

[32] William James, *The Varieties of Religious Experience: a study Human in Nature:* 1902, pdf. p. 49; William James is a pioneer of Religion Psychology, which connects the conception of Psychology and Religion followed by many other scientists. His ideas are written on the *Varieties of Religious Experience* also famous on twentieth century.

religion lies in one's efforts in building a relationship with God that the implications would be to build a sense of holiness in itself. While her institutional religion is *worship and sacrifice, procedures for working on the dispositions of the deity, theology and ceremony and ecclesiastical organization.* In other languages it is an external art, the art to please God.[33] A religious institution does not matter, because the important thing is the effect of religion on one's soul, not the religion that followed.

Thus, religion basically has three dimensions, is trust, people and God. And every human behavior is influenced by psychological conditions, similarly the psychological background of the religionists, including Ibn 'Arabi and William James. This suggests that the rationale they could not be separated from the psychological condition—psychological factors have significance for human behavior. Departing from the above phenomena, the writer aim to research how the Deviation of Religious Practices (*DPR*) according to Ibn 'Arabi and William James's thoughts?

B.   Research Question

1. How is the view of Ibn 'Arabi and William James about Deviation of Religious Practices?
2. How are the similarities and differences about Deviation of Religious Practices according to Ibn 'Arabi and William James's thoughts?

C.   Aim and Significance of Research

1. To find how is the view of Ibn 'Arabi and William James about Deviation of Religious Practices.
2. To know how are the similarities and differences of Deviation of Religious Practices according to Ibn 'Arabi and William James's thoughts.

D.   Utility Research

In general, the research is expected to increase the treasure of Islamic studies, particularly in the field of mysticism science whose dimensions adjacent to the disciplines of psychology studies, especially the psychology of religion or transpersonal psychology, which are equally studying about the problem of human's soul. So the exoteric Islamic studies tend to be more interesting to study. While this research specifically are useful for:

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[33] *Ibid..,* p. 46.

1. Theoretically, the concept of religious that compare by Ibn 'Arabi and Willliam James, this study is expected to add the treasure of discourse studies mysticism with psychiatry (psychology), seeking to re-conceptualization two thoughts that enrich the discourse and scientific literatures related of the two disciplines.

2. Practically, this study serves to clarify that religionists who does deviate of religious pracices, this is evidenced by the presence of religious behaviors are essentially far from the surplus value religion is *tanaffus* (selfish), materialism, hedonism, and others.

3. This study is also useful to point out that in terms of psychological, large-scale religionists are still in the shadows of bigotry a group and also a feeling of superiority (superiority over other groups). But the conception of deeply religionists, they would acknowledge religious diversity. Besides very concerned inner aspects, they have also not forgotten its purpose as a human being on earth. So in terms of awareness, has a point of higher consciousness to construct deeper thoughts than those who did not. Although in every religious experience has the same essence (the same feel encounter with God) but he has a different way. And not all religionists can pull *theopanic* statement within peak experience.

E. Prior Researches

For the discussion or theme, basically the discussion of the phenomenon of religion or spirituality in terms of psychological was become an old discussion—the theme was often told. Many people discuss about religion such as *ulama'*, psychology, academician, and philosophy; as is religious experiences, many figure talking about it. Even in academic field, there is a study that especially talking about the religious soul is a psychology transpersonal. But for term of deviation of religious practices (*DPR*) it is did not clearly discussing and include in a new research although for basically many figure tries to make problem solving on human problems.

For the both of two figures; Ibn 'Arabi and William James are the big noise, many researches discuss about them. Both of them also has masterwork (creations), that's why if we talking about them, it is such kind of talking about the other topics. But, here, the writer want to study religious behavior, which are neuroreligion dimension did not found in previous studies. Among them,

a. Komaruddin on *Pengalaman Bersua dengan Tuhan (Studi Perbandingan antara pandangan William James dan al-Ghazali).* [34] In his research he examines based on two reviews, are Sufism and psychology. Which looked Experience William James met with God from the perspective of psychology on the basis of *Burhani* epistemology and al-Ghazali met with the Lord looked at the experience from the perspective of Sufism with basic epistemology *irfani*. From these studies Komaruddin partly explain the views of James of Neurology and religion, but he did not examine further into view. Here, researchers are trying to assess the conditions of psychological Sufi and try to associate with the neuro condition. With the initial interpretation that in terms of psychological or behavioral measures of religious spirituality is closely related to psychophysical condition.

b. Muhammad al-Fayyadl on *Teologi Negatif Ibn 'Arabi: Sebuah Kritik atas Metafisika Ketuhanan.* [35] In his research he tried to interpret the meaning of theology. Theology that were once only talked about the introduction to God, now speaks of the divine metaphysics. Based on the study of criticism, al-Fayyadl is critical to the "positive theology" of God that had been run by logo centrism—standardize God becomes an object or a definite theme. Then he through it by thinking of Ibn 'Arabi. Furthermore, this study aims to explore the relevance of negative theology in the context of the development of *Kalam* science. With the approach of phenomenology on critic of metaphysics, al-Fayyadl just talking about the divine and not talking about religious behaviors based on the science of the soul.

c. Suriadi on *Pengalaman Beragama Sufi Syekh M. Nafis al-Banjari (Telaah Perspektif Psikologi Agama).* [36] In his research he learns about the religious experience with reference to his works entitled *Dur an-Nafis* which contains in it a lot of thought and his experience of mysticism. Suriadi try to researching the book through a hermeneutic method. He also try to formulate the teachings of the sheikhs of the book

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[34] Komaruddin, Pengalaman Bersua dengan Tuhan: Studi Perbandingan antara pandangan William James dan al-Ghazali (*Jurnal Penelitian Walisongo*, Vol. XVIII, No. 2, Nopember 2010).

[35] Muhammad al-Fayyadl (02510895), Teologi Negatif Ibn 'Arabi: Sebuah Kritik atas Metafisika Ketuhanan (*Skripsi,* Jurusan Aqidah dan Filsafat, Fakultas Ushuluddin, UIN Sunan Kalijaga Yogyakarta, 2009).

[36] Ahmad Suriadi, *Pengalaman Beragama Sufi Sheikh M. Nafis al-Banjari: Telaah Perspektif Psikologi Agama* (Penelitian Individual. Dipa IAIN Walisongo, 2005).

then describes the thought process sheikh contained in the book as the fruit of his inner experiences in the field of mysticism and analyzes it through the psychology of religion. Thus, referring to Suriadi research, the writer attempts to analyze the concept of religion associated with any problem of deviation of religious practices (DRP). And further, deeply religionists (read: Gnostic) has a dimension of religious consciousness is higher than those who did not (a formality).

d. Amin Syukur on *Sufi Healing; Terapi dengan Metode Tasawuf.* [37] In his research, he mentions that in this era the life is completely digitally; and the consequences are religionists to get some problem of their life attitude. Include in hedonism style, not to carefully with anything—it means not clearly consider of bad and god of *halal, haram,* and *syubhat* as Islamic rule said. Then the effect, they are felt their not comfort with their life. There, he said that many people make healing therapy or alternative therapy model and try to make to mass culture. Amin Syukur as an observer of *tashawuf* also tries to make a model of healing therapy, that is *thasawuf* method (Sufism practices) or it's called by Sufi Healing. And for the reinforcement of its model, Sufi Healing was evidenced as empiric and rationale, so that's why it is refers to effective solution to receive the problem of mass cultures.

From some of the literature review above, it can be concluded that this research is research that is original and new cross-discipline by developing skills: the ability to express concepts of other disciplines, into the discipline of science itself[38] so based on basic advance, advance science can develop according to the academically expectations especially in the field of religious studies.

F.   Methodology of Research

1.   Type of Research

This study considered in this type of qualitative research using descriptive-analytical and comparative method. From the data collected, from the beginning the writer describe about what is referred to as the essence of religion and then the

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[37] Amin Syukur, *Sufi Healing; Terapi dengan Metode Tasawuf* (Jakarta: Erlangga, 2012).

[38] Noeng Muhadjir, *Metodologi Keilmuan Kualitatif, Kuantitatif dan Mixed* (Yogyakarta: Rake Sarasin, 2003) p. 17.

phenomenon that occurs in religious practices. Because of the problem background this research is closely related with disciplines of psychology of religion, the writer analyze by the point of view of the psychology of religion. Then this research refer to the two grand theory are the theory developed by William James and Ibn 'Arabi, and comparating both of them.

2. **The Source of Data**

   a. Primary Data Source

   Primary Data is the data that obtained directly from the subyect data both of Ibn 'Arabi and William James's works, among them are: Ibn 'Arabi's works such as Ibn 'Arabi. *Futuhat al-Makkiyah, Fushush al-Hikam, Ruh al-Quds* and *Durrah al-Fakhirah,* whereas William James's works such as *The Varieties of Religious Experience: a Study in Human Nature*.

   b. Secondary Data

   Secondary Data is supporting data obtained from every source that related to primary data. Like, *Seven Theories of Religion* (Daniel L. Pals, translated by Inyiak Ridwan Muzir), *Imajinasi Kreatif Ibn 'Arabi* (William C. Chittick, translated by Achmad Syahid), *Tasawuf Perenial*: *Kearifan Kritis Kaum Sufi* (Kautsar Azhari Noer), *Psikologi Agama* (Jalaluddin Rakhmad), etc.

3. **The method of Collecting Data**

   In the procces of collecting data, the method is library research. First, the writer take the authentic data from Ibn 'Arabi and William James on his own works (as primary data) then Generated by documenting the data collection, gathering, selecting and concluded that available data, whether they are from books, magazines, research journals, and other sources that its relevancy associated with their idea (as secondary data) of its contribution to the religious practices.

4. **The Method of Analyzing Data**

   The analysis that used by writer is content analysis with the comparative approach. After describe and understanding the concept that accociated with the Deviation of Religious Practices the writer analyze that from the point of view of the psychology of religion. Then this research refer to the two grand theory are the theory

developed by William James and Ibn 'Arabi, and comparating both of them. So, beside use on the content analysis, this research also uses comparative method.

Furthermore, the efforts of writer to compare of discussion by Ibn 'Arabi and William James's thoughts, nothing other hope than to further understanding of the meaning (*depth-meaning*) or *verstechen* as Noeng Muhadjir concept.[39]

G.   Writing Systematic

The study was prepared in accordance with the rules that are used as research papers, based on a systematic discussion points related with the topic of discussion. The overall study consists of five chapters, which include:

The first chapter contains an introduction that includes problem background that contains the things that underlie the selection of titles, Research Question, the purpose and usefulness of research was followed by a variety of methodological problems that include a literature review, and methods used in the study. This chapter is important as a general in the systematic of writing the next chapters.

The second chapter, containing an explanation of the theoretical benchmark, covering Deviation of Religious Practices (DRP) which contains covers explanation of deviation, and other point that include in formatting of religious practices in the body, suck kind of what is we called by soul, and dimension of consciousness; religion view's according to various perspectives, including a review perspective of Islam (al-Qur'an), psychological, sociological, and phenomenological and then combine them to relate become big granted of this research. Then the writer begins to explain the Deviation of Religious Practices of human religious behavior, complete with its indications.

The third chapter describes the biography as well as the rationale of comparative of Ibn 'Arabi and William James's thoughts. In this chapter the writer suggests both of theories and views on religion and related with the practical deviation that occurs in the community, both a vertical aspect (a psychology condition with God that manifestation on behavior appear) and horizontal (a psychology condition that manifestation on the relation between man and man, nature, etc)—these condition explore by the writer from two figure along with the elements that be present on religious (either religious piety or deviations). And for the presentation of the data

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[39] Noeng Muhadjir, *Metodologi Keilmuan..,* p. 142.

is more accurate and in accordance with the rules of writing scientific papers, the writer also include in socio-historical conditions of the two figures. This chapter is the answer for research question that be present into first point.

The fourth chapter is contains the analysis of the research which this chapter is central to the discussion. Here, the writer explains the differences-similarities both of Ibn 'Arabi and William James's views about Deviation of Religious Practices (DRP), which are previously the writer try to start a discussion of religious phenomena. A analyze and answer for research question that be present into Second point.

The fifth chapter is the final chapter in this research process. There are; the conclusions of the theme of research: Deviation of Religious Practices (A Comparative study of Ibn 'Arabi and William James's thought), and suggestions of the disciplines that serve as research subjects.

The First image of Frame Work