

CHAPTER II

ACTUALIZATION OF SUFISTIC VALUES

A. *Tasawwuf*

There are many opinions of linguists in determining origin word of *tasawwuf*. The word *tasawwuf* comes from the following words, *al-shuffah*, *shufi*, *shaff*, *shuf*, and *Sophos*.¹ *Al-shuffah* comes from the term *Ahl al-shuffah* means occupant of Nabawi mosque courtyard, *shufi* means a group of people who has been purified, *shaff* means line in worshiping, *shuf* means a cloth made of a book that is commonly used by Sufis, while the word *Sophos* comes from a Greek term, which means wise. Hamka gives additional words in defining *tasawwuf*, that is the word *shifa'* which means pure, as a flash glass, and the word *Shuffanah*, which means kind of timber that grow in the desert of Arabic land. Other linguists say that the word *tasawwuf* is not Arabic. It is from old Greek language that was Arabized, which from word *Theosofie*, means theology, then Arabized turned into *tasawwuf*.²

For underlying each opinions, Amin Syukur expresses the basics and reasons which reinforce each opinions,³ Sufism is derived from the *shuf* is:

عن انس بين مالك قال: كان رسول الله صلى الله عليه وسلم يجيب دعوة العبد ويركب الحمار ويلبس الصوف.

“Anas narrated that Prophet, may peace be upon him, came to invitation of a slave, he was riding a donkey and wearing a wool.” (In al-Shuhrowardi, 1358)

Hasan Al- Bisri said:

¹ Harun Nasution, *Filsafat dan Mistisisisme Dalam Islam* (Jakarta, Bulan Bintang, 1995), p. 57

² Hamka, *Tasawuf Modern*, cet III ed. Muh. Iqbal Santosa (Jakarta, Republik Penerbit, 2015), p. 1

³ Amin Syukur, *Menggugat Tasawuf, Sufisme dan Tanggung Jawab sosial abad 21*, Cet II, (Yogyakarta, Pusataka Pelajar, 2012), p. 8-10

لقد ادركت سبعين بدر ياكبان لباسهم الصوف

“I have met seventy Badr troops wearing a wool (in al-Shuhrowardi, 1358)

Mauquf and *maqthu'* hadith became the basis that the term *tasawwuf* comes from the word *shuf* (wool) as clothing identity of the Sufis, as a form of modesty or social protest of luxury community. As the basis that the original terms of Sufism word *shafa* (clean) and *shaf* is for the Sufism probity itself, so they are expected to be on the line (*shaf*) of the first side of Allah Almighty. It has become a high ambition and their toughness in the face of God, which is done wholeheartedly. (in al-Shuhrawardi, 1358)

While that term *tasawwuf*, which is derived from *shuffah* comes from *mauquf* hadith narrated by Abu Hurairah as follows:

لقد رأيت من اهل الصفة يصلون في ثوب واحد منهم لا يبلغ ركبته فاذا ركع أحدهم قبض بيديه مخافة ان يبدو عورته

“Indeed I have seen the *shuffah* expert prayed wearing a tight dress; some have not reached his knees. When she was compassionate, his other holding open her body concerned, (In al-Suhrawardi, 1358)

Stating the terms of *tasawwuf* is derived from the word *shuffah*, because *amaliah* of Sufis is similar to *amaliah* of *suffah experts*, which are closer to God and live a simple life. And the last term of *tasawwuf* which came from the word *shuffanah* because most of Sufis was emaciated body, as a result of fasting and many natural wake up, so that the body resembles a tree.

Tasawwuf means purify themselves from bad influences and dirty from the material world in order to obtain the closeness and the pleasure of Allah. In fact, *tasawwuf* has experienced ups and downs and changes of meaning with the passage of time and space. Therefore, in this term found much limits and different understanding, although the essence there are many similarities.

Terminologically, the meaning of *tasawwuf* has variety of opinions. The wide variety of the meaning is associated to the inner experience of Sufis in the relationship with God, so that the flavor is more dominant than the ratio.⁴ Like people who fall in love, when asked about the definition of love then people will say all sorts of answers, every people is different in defining their inner (love).⁵

Hamka clarified the meaning of *tasawwuf* of Ibn 'Arabi that *tasawwuf* is a movement or transition from one state to other state, the transition from the material world to the spiritual realm. In addition, Hamka also cited the opinion of Ibn Taimiyah that *tasawwuf* is a rule that lead facer be a lover of God who is loved. Or in other words obey and carry out His commands and avoid His prohibitions.⁶

Ibn Khaldun said,⁷ *tasawwuf* is a kind of *syar'iyah* science arising later in the religion, which originally was devoted to worship and severed their ties with everything other than Allah, only faces God. Rejecting decorations world, and hated the things that always deceive the people, the delights of wealth, and splendor, and aloof towards the way of God in seclusion and worship.

In contrast with Junaid Al-Bagdadi, *tasawwuf* is out of character and temperament that disgraceful sign to its temperament is commendable.⁸ Amin Abdullallah said that *tasawwuf* is like a magnet, but does not seem to have the

⁴ Asep Umar Ismail, dkk, *Tasawuf*, (Jakarta: Pusat Studi Wanita (PSW) UIN Jakarta, 2005), p. 59

⁵ Mohammad Nur Arifin, *Suluk Ratu Kalinyamat Studi Analisis Tentang Laku Topo Wudo Sinjang Rambut*, Skripsi, (Semarang: Fakultas Ushuluddin Institut Agama Islam Negeri Walisongo Semarang, 2010), p. 18

⁶ Hamka, *Tasawuf Perkembangan dan Pemurniannya*, (Jakarta: Pustaka Panji Mas, 1993), p. 88

⁷ *Ibid*, p. 3

⁸ Hamka, *Tasawuf Moderen*, (Jakarta, Pustaka Panjimas, 1939), p. 2

power of extraordinary. This potential can be used for anything, can be developed towards a constructive personal and social life.⁹

While *tasawwuf* according to Amin Syukur means out of condemned properties to the nature of merit, through the construction process known as *riyāḍah* (training) and *mujāhadah* (vigorously).¹⁰ According to al-Kanani, *tasawwuf* is moral, when you increased your moral, then purity will increased. Abu Muhammad al-Juraiiri said: ‘Sufism is a praiseworthy custom built and heart care of all the passions and desires’.¹¹ Husein Abu an-Nuri as was quoted by Sokhi Huda explains that *tasawwuf* is freedom, glory, left feeling overwhelmed in every act of executing the order of Islamic law, philanthropy, and generosity,¹² in other words that is *tasawwuf* is moral.

Sokhi Huda quoted Abu Bakar al-Kattani said that *tasawwuf* is the *shafa* (clarity of heart) and *musyāhadah* (seeing God).¹³ *Shafa* is positioned as a *washilah* that means ways, techniques, methods, and efforts to purify the soul in order to face God, while *musyāhadah* is the aim of *tasawwuf*, that is to see God or always feel God's presence.

Meanwhile keyword and the core teachings of Sufism according Simuh is *fana* ‘(ecstasy) and *kasyf* (illumination).¹⁴ So the definition of the essence of Sufism or mysticism, Simuh chooses the definition written by the U.S. Hornby in his dictionary *A Learner's Dictionary of Current English* that defines mysticism as follows: "The teaching or belief that knowledge of real truth and of God may be obtained through meditation or spiritual insight,

⁹ M. Amin Abdullallah, *Studi Agama Nurmativitas atau historitas* (Yogyakarta: Pustaka Pelajar, 1996), p. 158

¹⁰ M. Amin Syukur, *Menggugat Tasawuf*, *Op.cit.*, p. 1-2

¹¹ Asep Usmar Ismail, dkk, *Tasawuf*, *Op.cit.*, p. 61

¹² Sokhi Huda, *Tasawuf Kultural: Fenomena Shalawat Wahidiyah*, Yogyakarta: LKiS, 2008, p. 22

¹³ *Ibid*, p. 23

¹⁴ Simuh, *Tasawuf dan Perkembangannya Dalam Islam*, Jakarta: Rajawali Press, 1996, p.

independently of the mind and senses."¹⁵ About mysticism (Sufism) Carl W. Ernst in his book *Words of Ecstasy in Sufis* explains:

“..... Historically, the term denotes a vast spiritual enterprise, carried out in many lands that differ widely in culture and language, but are unified by the spiritual authority of the Qur’an revelation and the example of the prophet Muhammad. Essentially, however, Sufism is a path of mystical life, which begins with the soul’s conversion, or turning, towards God. ”¹⁶

Sa'id Aqiel Siraj explained that Sufism was associated with *dzauq*, which can not be measured objectivity, especially quantitatively. It is no surprise that often a Sufi between one another that always different. A Sufi was like water that does not have a particular color, the color depending on its place, if it is located on the vessel's red, then it will appear in red, if the vessel is green will appear green and so on.¹⁷

From the definition above, it is understood that Sufism is the ways or the road linking between man and God, where someone would have to do so through training with the utmost seriousness and mentally strong, so that his soul became clear and pure, which in turn can connect with God.

But in general, according to Ibrahim Basyuni, as quoted Abuddin Nata, understanding of Sufism can be classified into three perspectives, namely: First, *al-Bidayah* (Sufism at the level of elementary), which according to the viewpoint of human beings is limited, so Sufism is defined as the effort to purify by distancing themselves influence this world and focus solely on God. Second, *al-Mujahadah* (Sufism in intermediate level), that is, according to the viewpoint of human beings who have to fight, then Sufism

¹⁵ *Ibid.*, p. 12

¹⁶ Carl W. Ernst, *Words of Ecstasy in Sufism*, New York: State University Press, 1985,

p. 1

¹⁷Sa'id Aqiel Siraj, “*Perkembangan Tasawuf dalam Islam*”, Jurnal MEDIA, (Semarang: edisi/32/THIX/JANUARI/2000), p. 1

can be defined as an effort to beautify themselves with morality based on religious teachings in order to draw closer to Allah SWT. Third, *al-Madzaqat* (Sufism in the level of advance), ie according to the viewpoint of man as a creature of the air-god, the Sufism can be defined as awareness of nature (the feeling of trust in the Lord) that can lead people to always drawn to activities that can connect people with God.¹⁸

If the third definitions of Sufism, one and the others are connected, then soon saw that Sufism is essentially an effort to train people with various activities that can free themselves from the influence of human earthly life, always close to God, so that his soul clean and exudes good character.

Unlike in the XXI century, the study of the emerging new model of Sufism. One is linked to Sufism social-political dimension, and not just any ethical problems. The basic assumption of the birth of the social and political dimensions of Sufism model is that of Sufism, as it is said Said Aqil Siradj, is a humanitarian mission to fulfill the mission of Islam holistically. Starting from the dimensions of the faith, Islam and charity, where mysticism occupy the position as the actualization of the dimensions of compassion in Islam. In the practice of everyday Muslims, said Said Aqil Siradj, courtesy dimension is manifested in the form and pattern of religious *tawassuth* (moderate), *tawazun* (balance), *i'itidal* (middle), and *tasamuh* (tolerant).¹⁹

Sufism is not only trying to create human life properly, diligently serve, has *akhlakul karimah*, but also can feel the beauty of life and the joy of worship. Sufism is also able to answer the essential question of why humans need *akhlakul karimah*, when ethics can give birth to the spirit of justice and the ability to respond to everything correctly, can make the action and mysticism of human life broader and richer.²⁰

¹⁸ Abuddin Nata, *Metodologi Studi Islam*, Jakarta: Raja Grafindo Persada, 2000, p. 240.

¹⁹ Said Aqil Siradj, *Tasawuf Sebagai Kritik Sosial*, Bandung : Mizan, 2006, p. 16

²⁰ *Ibid*, p. 37

In line with what was written by Amin Syukur in his book *Menggugat Tasawuf*, that in the present era of Sufism have social responsibility is heavier than in the past, because of the conditions and the situation is more complex, so that its reflection can be different to provide answers to how the social responsibility of Sufism in modern times.²¹ Sufism required to be more humanistic, empirical and functional. Appreciation against the teachings of Islam, not only to God, not just reactive, but also give direction to the attitude of human life in this world, whether it be moral, social, economic and so on. And when Sufism became refugees from the visible world to the spiritual world, can be said to be a reaction and social responsibility, the obligation to perform tasks and respond to social problems.²²

B. Normative Platform of Sufism

1. Al-Qur'an

QS. Ali Imron: 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ.

“Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful”

QS. Al-Ahzab: 41-42

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا.

“O you who believe! remember Allah, remembering frequently. And glorify Him morning and evening.”

QS. Al-Baqoroh: 186

²¹ Amin Syukur, *Menggugat Tasawuf*, Yoyakarta: Pustaka Pelajar, Cet III, 2012, h. 111

²² Amin Syukur, *Tanggung Jawab Social Tasawuf*, Dalam Buku *Islam Agama Santun*, cet I Juni 2011 h. 10

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ، أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ، فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا
بِي لَعَلَّهُمْ يَرْشُدُونَ.

“And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.”

QS. Al-Baqoroh: 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ، فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ، إِنَّ اللَّهَ وَسِعَ عَلِيمٌ.

“And Allah’s is the East and the West, therefore, whither you turn, thither is Allah’s purpose; surely Allah is Amplegiving, Knowing.”

QS. Qaf: 16

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

“And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.”

QS. Al-Anfal: 17

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ، وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ
بَلَاءً حَسَنًا، إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ.

“So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.”

(Q. S. 18. Al-Kahf, A. 65)

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا .

“Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.”

QS. Al-Fath: 10 ²³

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ، وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسِيئَتِيهِ أَجْرًا عَظِيمًا .

“Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”

QS. Al-Hadid: 20

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ، كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا، وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ، وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ .

“Know that this world’s life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world’s life is naught but means of deception.”

²³ Saifuallah Al Aziz, *Risalah Memahami ilmu Tasawuf*, Surabaya, Terbit Terang, 1998, p. 25-26

The impression that Sufism is more motivated by the verses of the Qur'an and hadith of the Prophet Muhammad who textually debasing the world, and instead found many, race, religion, who motivated charity in order to obtain the reward of the hereafter and be saved from the torment of hell fire. From a few verses above, the authors provide an explanation, that the verses advocating servant of Allah in order in his life always reflects the teachings of which are consequences for human life. Man in his life are required to submit any decision given by Allah SWT, for what he did, and be patient in facing all of God's decision. In addition, they have to always repent to Allah for the mistakes that have been done.

The verses mentioned above describes some of the teachings of Sufism like *taqorrub*, purify the heart or in other words, that in that paragraph implied meaning of Sufism education course aims to form human beings who have a good character.

2. Hadiths

In line with what was discussed Koran about Sufism, hadith also talk a lot about the spiritual life. Here is a hadith that can be understood by the education of Sufism. This view of the love of God In line with what was discussed Quran about Sufism, hadith also talk a lot about the spiritual life.

As reflected in the life of the Prophet, his life can be divided into two phases, phase before being appointed to the Apostles and the phase of life after the appointed apostle. Before being appointed as the Apostle, his days into seclusion (*khalwat*) in the Cave of Hira, especially during Ramadan. There the Prophet lot of *dhikr* and ponder in order to draw closer to Allah SWT. Alienation of the Prophet is the main reference of the Sufis in doing seclusion.

Then the Prophet peak closeness with God is achieved when doing *Isra 'Mi'raj*. In that event the Prophet had to *Sidratul Muntaha* (the last

place of the Prophet achieved when Ascension to the seventh heaven), even to the divine presence and had a dialogue with Allah SWT. Dialogue that happens repeatedly, starting when the Prophet received the command from God about the obligation to pray fifty times a day and night. As at the proposal of the Prophet Moses, the Prophet Muhammad requested that the amount commuted because his people will not be able to execute it later. Then the Prophet continued dialogue with Allah SWT. Declares state of the seeds that grow Sufism later.

Here there is a hadith text that can be understood by the education of Sufism. This view of the love of God is based on the awareness of communication and direct dialogue between man and God. Awareness and direct communication with God is rooted in the teachings of Islam, the *al-Ihsan*,²⁴ as mentioned in Muslim history that describes the Prophet dialogue with Gabriel, the joints of Islam:

"Abu Hurairah said that one day when the Prophet was in the midst of friends, there came a man, then asked: 'O Messenger of Allah, what is meant by faith?' The Prophet replied: 'Let you believe in Allah, the His angels, His books, meet Him, His Messengers, and you believe in the resurrection. 'Then he asked again:' Is it Islam?' "the Prophet replied: 'Should you worship Allah and not allies Him with something, establish the prayer which is obligated and pay *zakat* which is obligated, and fasting in *Ramadan* 'and then he asked again:' what is *ihsan*? 'the Prophet replied:' Should you worship Allah as if you see Him, then if you can not see Him, know that He sees you ... "

Similarly with the hadith,

من عرف نفسه فقد عرف ربه

“Who knows himself, so he really knows his Lord.”

²⁴ Amin Syukur, *Zuhud di Abad Modern*, Yogyakarta: Pustaka Pelajar, 1997, p. 12.

So also in the hadith *qudsi* which has meaning: I was originally hidden treasures then I want to be known, then I create creations (*makhluk*) and through Me they also know Me (Hadith *Qudsi*).

And all the hadiths that explain the ban for revenge, arrogant, *riya'*, envy and other reprehensible natures. Also hadiths were ordered to decorate the heart with all the finer and do good *muamalah*.

As narrated by of Abu Hurayrah, which means "Faith is more than seventy parts, the highest height he is saying" There is no God but Allah "and the lowest is to remove thorns from traveled road. And shame is a part of faith."

From the above hadith it is understood that a person's perfect faith achieved by fine-tuning the properties that are part of the faith. His faith increased if the properties increases, and decreases if these properties is reduced. Diseases of the mind enough to terminate a person's deeds, though many.

a) Life of *Khulafa' ar-Rasyidin*

Life of *Khulafa' ar-Rasyidin* in general view of researchers who objective, is a vital source that triggered the ascetic and devout, early generation in building the pillars of their spiritual life as well as spiritual Sufis after them. This is not an awkward because they watched the light of prophethood and enthusiastically imitate the Prophet in everything they know whether it be *ahwal* and deed, so that they guide the people after them and they can follow their tracks. Prophet said: "My companions are like stars, who among those who have guided you so that you were guided."

Abu Bakr in historical records is known that after serving *khalifah* he increased his ascetic in terms of food and clothing and *qonaah* with all the limitations of matter. It is then followed by Umar, he was not lower than Abu Bakr in trouble earning himself with the

behavior of asceticism and commitment to live a simple life until he ever gave *khutbah* in front of the public with clothes with patches ever to encourage them to *qonaah* accept what their sustenance. And then it is followed by Ustman. He also included senior figures ascetic, activities collect treasures in commercial business contains a perspective that lifts his wisdom. He did not collect property merely to provide for his family but for the purpose of a noble, which is to realize the public good by using it to road God is for the sake of religion. And the latter Ali, he was famous ascetic role models, suppose he prefers wearing clothes that with patches because he thought it could be a medium for make heart become *khusyuk*.²⁵

It is clear that the Sufism have actually practiced in the days of companions. In conclusion, the writer wants to affirm that the companions especially *khulafa' ar-rasyidin* had discussed discourses such as fear God fervently to him, *wara'* with keep distance to doubtful things, resignation to God, and ascetic to the world, not only in talking but also they directly practice all these things in the life of their practical. All of these behaviors become pressure points since the beginning of the conversation of Sufis, start from their growth and have called *maqamat* or *ahwal* while trying to maintain a commitment to uphold and practice in terms of behavior to make closer to Allah.

b) Life of *Tabi'in*

After a period of companions, appeared *tabi'in* period (around the 1st and 2nd century of *Hijriyya*). At that time, the socio-political conditions have started to change from the previous period. Political conflicts that originated from the time of Uthman prolonged until the years since then. The political conflict turned out to have an impact on

²⁵ Muhammad Fauqi Hjjaj , *Tasawuf Islam dan Akhlak*, cet III, Jakarta, Amzah, 2013 p. 67-74

religious life, namely the emergence of groups Umayyad Shiite, Khawarij and Murji'ah.

From changes in social conditions that some people begin to look back at the simplicity of the life of the Prophet and his companions. They begin to loosen themselves from a life of luxury. Since that time, the ascetic life is widespread in the community. The actors were called ascetics ascetic or for their perseverance worship, it is called '*abid*'.²⁶

Successors figures who were expert of ascetic was Hasan al-Basri and Sufyan al-Sauri, and many other names, such as; Sa'id bin Musayyab, Salim bin Abdullah bin Umar, Malik bin Dinar, Rabi bin Khaisam, Sa'id bin Jubair, Tawus bin Kaisan al-Yamani, Jabir ibn Hayyan, and Abu Hashim.

C. *Tasawwuf*: Functional Overview and substance

1. The purpose of Sufism (*Tasawwuf*)

From some definitions and groundings normative about Sufism at the beginning of this chapter, although there are some opinions that differ slightly from one another. Although there are differences, in other side they all show an agreement that Sufism is the effort to train people with a variety of activities that can break free from the influence of the life of the world, so it creates a noble character and makes closer to God the Almighty.

There is no reason to doubt for accepting or rejecting Sufism. One might even say that Sufism that is actually the core teachings of Islam.²⁷ Here fully Sufism is a discipline that is based on the teachings of Islam aims to form the character and personal Muslims take perfect man, by requiring them to implement a number of regulations, duties and obligations and other requirement. Thus, it can be said that the process of formation if it were

²⁶ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, Jilid 5, Jakarta: Ichtiar Baru van Hoeve, 1993, Cet. I, p. 82

²⁷ H. Abudin Nata, *Akhlak Tasawuf*, Jakarta: PT. Raja Grafindo Persada, 2000, p. 189.

perfect man or become fully aware of Muslim personal position herself before Allah is the primary aim of Sufism. Besides drawn from some understanding of Sufism description above, it can be explained that the goal of Sufism is trying to escape from the passions and desires that are considered to deviate from the teachings of religion and strive to realize his presence.

Harun Nasution said in *Islam Rational* that the goal of Sufis is to approach as close as possible to the Lord until he could see Him with his eyes even united with God's spirit. Because God is the Most Holy, He can not be approached except by themselves are holy. Prayer through fasting and other acts of worship, a Sufi train themselves to be clean. So, the first step taken by the candidate Sufi is to rid yourself of all our sins by repenting multiply.²⁸

So therefore, the education of Sufism aims to provide teaching us to die in ourselves and eternal life in the life to him, forming a noble character with full knowledge on the position of a servant before God in order to live happily in this world and in the hereafter or towards happiness timeless. Besides the education of Sufism is to obtain a special relationship with God. Relationships are meant to have meaning with full awareness that humans were in front of God. That awareness will lead communications contact and dialogue between God and His creatures.

2. The substance of Sufism (*Tasawwuf*)

Substantialist perspective is opponent of skriptualist. In general, this perspective is recognized as ideas that characterize them, include; 1) the substance is more important than the form, for example, follow the orders of the Quran literally less valuable than act and behave in accordance with the spirit of the Quran; 2) the message was brought by the text should be

²⁸ Harun Nasution, *Islam Rasional*, Bandung: Mizan, 1995, p. 59.

interpreted in accordance with social conditions.²⁹ In this context, the authors wanted to borrow the substantialist perspective what is the substance of a Sufism, so it does not get stuck in Sufism only as a formality.

In the previous discussion has been explained about the importance of mysticism and significant role in shaping the personality of a perfect Muslim. No doubt, that Sufism is a practical application of the teachings of Islam, Sufism sees the material aspect of human being, prosperity of the aspects of his mind, uplift their moral, as well as repair of worship and his *muamalah*.

As a method, Sufism is nothing but the way of a *salik* to draw closer to God, Ibn Qoyyim Al Jauzi saw that man walking towards God and the afterlife, will not be perfect stride and up to what he headed (Allah), except with two potential; the potential of science and charity. With knowledge, one will know correct path, so that it can run properly, is able to avoid the things that cause the error and branch roads make distance of the main goal. Science in a position like the light that accompany a walk in the darkness of night. While the charity he would run well, even the journey itself is charity in question.³⁰

In essence, we interpret Sufism can find a way to earn the love and spiritual perfection. Sufism comes to spiritual and the human mind can not be seen, because it is very difficult to set a definition of Sufism. The understanding of the term is not located in essence, but the symptoms appear in speech, manner and attitude of the Sufis.

Even so, experts remain Sufism makes definitions differ from each other even though according to empirical experience each in practicing Sufism. Sufism is often equated with mysticism. But experts agree that Sufism is specific to Islam. Mysticism discusses human behavior that is

²⁹ Lutfi Hakim, “*Monotheisme Radikal: Telaah Atas Pemikiran Nurkholis Madjid*”, *Jurnal Teologia*, Vol 25/2, 2014, p, 75

³⁰ *Ibid*, p. 52

both commendable and despicable deeds, so that his heart be true and straight in towards Allah so that he can be as close in His presence.³¹

One can not understand Sufism except after the spirit and soul to be strong, so strong that he can detach himself rather than born beauty, beauty that can be touched by the senses. When the spirit and soul that is mature, has been rising higher and more perfect in judgment, then all the beauty that is born into a small and trivial, they release the rough world of advanced thinking about a beauty that is in accordance with the development of strength and cleanliness of the spirit and soul.

According to Abu Bakar Aceh, Sufism means to find a way to earn the love and spiritual perfection.³² The point is to enhance the human soul, morally, through practical exercises certain and to declare compliance with the mortal in the highest reality as well as the knowledge of Him intuitively, not rationally. The result is the happiness of the spiritual, which the nature of reality is difficult to put into words, because his character patterned intuitive and subjective.

The main object of Sufism is the heart, by purifying the hearts of the dirt of sin and *madzmumah* (despicable character). How can the hearts clean of properties reprehensible that tarnish the sanctity of human life. In this aspect of Sufism offers the art of arranging the liver, such as M. Amin Gratitude opinion stating that the main claim of Sufism is the heart, because Sufism aims to purify the hearts of properties despicable, because the heart is the source of all human activities.³³

While KH. A A. Gymnastiar, explained that the core can change a person from evil to good, grumpy be polite is the heart, liver consciousness.

³¹ M. Ardhani, “*Nilai-nilai Spiritualitas dalam Al-Qur’an dan As-Sunnah*”, dalam Haidar Bagir, (ed.), p. 23.

³² Abu Bakar Aceh, *Pengantar Sejarah Sufi dan Tasawuf*, (Solo:Ramadhani, 1993), Cet. ke-7, p. 28.

³³ Mu’allim, “*Dari Kesadaran Spiritual ke Tasawuf Sosial*”, dalam *Surat Kabar Mahasiswa ‘AMANAT’ IAIN Walisongo*, Semarang, Edisi 91/ Juni 2002, p. 7.

So that people become honest should fix itself. There is no change without the first self-improvement. Personal and will not be changed without us managing heart. As for how to arrange the heart at first, through role models, second, systematic and continuous training, third, and fourth conducive system, build a strong inner system by increasing worship.³⁴

Thus, the essence of Sufism is the awareness of communication and dialogue "immediately" between man and his God, whenever and wherever human beings are. Sufi awareness that he was borne in dealing with God raises sincere attitude, willing, *tawadlu* (inferior), patience, trust, love, simple and other excellent properties.

So in essence of Sufism is *tashfiyatul qalbi anis-shifatil madzmumah*, which means purifying the hearts of the properties of the blame. Therefore, the target of Sufism is the heart or soul, or spiritual, or the mind is the source of all human attitudes and behavior towards probity in order to obtain God mercy. Thus, it can be said that Sufism is a doctrine in Islam that teaches how one should behave in a mental relationship with God, with fellow humans and with the natural world that is based manual Quran and *al-Sunnah*.³⁵

In other words, it can be stated that the essence of Sufism lies in the manifestation of the doctrine of *Ihsan*, one of the triumvirate of Islamic teachings that *Islam*, *Iman* and *Ihsan*. Sufi esotericism is the embodiment of the Prophet himself, that *Ihsan* is a situation where when we worship Allah as if we see Him and although we do not see Him, He sees us. What is taught Sufism is none other than how to worship God with a full awareness that we are anywhere near him, so that we "see" Him or that He is always watching over us and we always stand before Him.

³⁴ *Ibid.* p. 8

³⁵ Nidlomun Ni'am, "Tasawuf Sebagai Sub-Kultur Pondok Pesantren" dalam M. Amin Syukur dan Abdul Muhayya', (eds.), *Tasawuf dan Krisis*, (Yogyakarta: Kerjasama IAIN Walisongo Press dengan Pustaka Pelajar, 2001), p. 170 -171.

D. Actualization of Sufistic Values

Actualization in language means an attempt to embody back in the present era.³⁶ While actualization sufistic values means, we try to actualize the return values of Sufism. In this section will discuss three important things, namely: Actualization, values and Sufi. In the dictionary mentioned actual word, which means the actual or real; and actualize that is to actualize and implement.³⁷

The term sufistik values a compound word made up of values and Sufism. The word "value" in Indonesian Dictionary by W.J.S Poerwadarminta, "value" has the meaning: a). Price (the estimated price), b). The price of something when measured in exchange to the other, c). Figures intelligence, d). Levels, quality, more or less content, e). Traits / things that are useful to humanity.³⁸

Chabib Toha, said value is the essence inherent in the belief that mean for human life. "The essence is not meaningful when not required by the people but by no means the essence for their human need. It's just the essence significance is increasing with the increase of perception and the meaning of man himself".³⁹

Sidi Gazalaba defines value as "an abstract, is an idea, can not be touched by the senses, about the value is not about right or wrong, but about desired or not, liked or not",⁴⁰ whereas if you view the source of value itself, in line is divided into two:

1. Religion Values

³⁶ Muh. Nanang Kosim, *Aktualisasi Keilmuan dalam Pembaruan Pemikiran Islam Hasan Hanafi*, skripsi (Semarang, Fakultas Ushuluddin IAIN Walisongo, 2004), p. 9

³⁷ John M. Echols dan Hassan Shaidly, *Kamus Bahasa Inggris Indonesia*, (Jakarta: Gramedia, 1990), p. 10

³⁸ Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 1984, p. 667

³⁹ Chabib Toha, *Kapita Selekta Pendidikan islam*, Mitra Pustaka, Yogyakarta 1996, p. 60

⁴⁰ Sidi, Gazalaba, *Sistematika Filsafat: Pengantar Kepada Teori Nilai*, Bulan Bintang, Jakarta, 2002, p. 6

Value religion (Islam) is from Allah, which decreed to his apostles in the form of divine revelation. Religion is the first and main source for adherents. Of their religion to spread the values for being actualized in everyday life. The values are static and the truth are absolute. Divine value that comes from the holy book and that absolute truth level are then when after contact with the reality of the community, the duty of men that interprets to be more "grounded" so that it becomes a matter of life every day.

2. Humanity (*Insaniyah*) Value

Human value is the result of human convention as well as growing and developing of human civilization. This value is dynamic, enforceability and the truth is relative and limited space and time. Humanity value is eventually institutionalized and become a tradition handed down from generation to generation and bind all members of society. However, in Islam, not all traditions and local culture can be used as a source of order value. The attitude of Islam, in addressing the tradition of a society, has institutionalized the use of the five classifications, among others are: first, maintaining the values/norms that have been institutionalized and positive; second, eliminating the value/norms that have been established but is negative; the third, growing source of new value/norm that does not exist and positive; fourth, being receptive (receptive), select (selective), digest (digestive), combining in one system (assimilative) and deliver it to others (transmissive); and the fifth is purification values/norms in line with Islamic values.⁴¹

Actualization of Sufistic values, is defined as the embodiment of values of Sufism. It had previously discussed that Sufism is the way of a *salik* to get closer to God through a number of methods or means of self-purification. Because of that, the writer associate Sufism to the congregation,

⁴¹ *Ibid*, p. 6

as the congregation itself is a path to God to receive His approval by obeying His teachings.⁴²

In conjunction, that the path of a *salik* to draw closer to God very much, as told by Ibn Taymiyah when asked about the way to God, he replied that the way are many and diverse, like prayer, jihad in Allah's way, remembrance, read the Quran, charity and others. During those path does not conflict with the Quran and the Hadith, whatever path taken will deliver to God.⁴³

Every individual is entitled to the method, path or way they choose to be close to God. For example, a teacher giving a lecture to students, teach them how to worship, ethics, teach what they know. Then indeed, he is like the sun in the surrounding, like fragrance that clicking harumkan others. Another example of someone who chooses to draw closer to God by reading *wird* reproduce, *dhikr*, prayer, reading the Quran and understand its contents. There is another example of someone prefers to draw closer themselves to God with *mahabbah*, so with love of God appeared an act which is formed of the manifestation of that love. Some are choosing to be a clerical aide, chaplain in providing services to the public. there is also a job as a right-worship, in this context, Abu Bakr took the sample timber merchant who is honest in trade. But the differences among the paths of the estuary is one, *al-Wusul ila Allah*.

Ibn Qayim justify the possibility of a different congregation, then he understand if found people who have featured practice (*saiyidu al-amal*) is different from the others. His example, a person who makes his special practice is to seek knowledge, spends all his time to science, he might be up to God in a way that he traveled it. The possibility that the same also applies to other activities, such as prayer, remembrance, read Quran until even on

⁴² Sudirman, *Orientasi Sufistik Cak Nur: Komitmen Moral Seorang Guru Bangsa*, Jakarta: Paramadina, 2001, p, 177

⁴³ Ahmad Munji, "Profesi Sebagai Tarekat", *Teologia*, Volume 26, Nomor 2, JULI-DESEMBER 2015. p. 182

behaviors that may be reputed trivial, such as throwing objects blocking the road by an employee DPU, it could be a congregation toward God. Where God will draw near-it, clean it, clicking grab her and protect her in any affairs, both this world and the hereafter.

For Ibn Arabi was quoted as saying by Haris Fakhruddin way to honor God is by enacting *Shari'ah* ethical and spiritual ones, such morality-a noble character. The goal is to realize the moral perfection of the soul and divinity knowledge of substances, all of which is based on the fulfillment of God's rights, the rights of themselves and rights to other creatures. If a servant is actualizing something that people can therefore commendable, that in turn will lead to God knowledge.⁴⁴

This kind of actualizing model will certainly provide insight that is equal between the spiritual developments on the one hand and the concern for mundane tasks on the other hand. This concept is certainly much needed by the people who are facing the effects of development and modernization. As is often pointed out by the sociologist, that the life of human beings against today marked a deep crisis in various aspects. In addition, worries many people to the reality of worship in the community that constricts religious notion that too individual can be unstoppable. Thus, woke balance between individual aspects of worship and social aspects, which in turn will give birth to people who are not just pious personally but also socially. Because in principle there is value in every business we do in our daily lives.

So basically that every person can make his profession as a path to God, without being affiliated with a particular congregation organization. Provided that each what the daily activities carried out by Islamic guidance, according to the Qur'an and the hadith of the Prophet Muhammad. The, on the road wherever we are, all of them will lead to one goal Allah.

⁴⁴ Haris Fahrudin, "Konsep Kebe-basan dalam Tasawuf", *Jurnal Teosofi*, Vol 2/2 Desember, 2012, p, 254.