

## CHAPTER II

### SPIRITUALITY IN SUFISM PERSPECTIVE

#### A. Spirituality

There are two important questions to be answered before we discuss the role of Sufism in the midst of a spiritual crisis. First, why spiritual crisis can degrade human dignity and even threaten human civilization and existence? Why modern human diseases spiritual crisis? Answering first question takes a deep and thorough explanation of human substance. Second, the issue of spirituality for modern man is not easily solved.<sup>1</sup>

Since its creating, human often seeks for answers of three fundamental questions. Those are “Who is God?”, “Who am I?” and “Why was I born?” The cause, the purpose and the identity of human being are such important question for humanity. Spiritual development is an individual process to answer questions about identity, purpose, and meaning of life. Although history records many fanatical groups imposing their beliefs to others, with violence, torture and death, but the process of spiritual development is the intrinsic nature of human experience.<sup>2</sup> Besides, by knowing the parentage of ours either physical or spiritual well-then we can steer ourselves to get the welfare of both the world and the beyond.

To define spiritual is more difficult than to define religion. Rather than the word religion, Psychologists make more spiritual definitions. Basically spiritual has some meanings except its concept in religion view. We are now talking about people with a spirit or showing their spirit of

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<sup>1</sup> Abdul Muhayya, Peranan Tasawwuf dalam Menanggulangi Krisis Spiritual, in H.M. Amin Syukur and Abdul Muhayya (ed), *Tasawwuf dan Krisis* (Yogyakarta: Pustaka Pelajar, 2001), p. 15-21

<sup>2</sup> Kabir Helminski, *Hati yang Bermakrifat: Sebuah Transformasi Sufistik*, trans. by Abdullah Ali (Bandung: Pustaka Hidayah, 2002), p. 287

behavior. Mostly, the spirit is always related to personality factors. In principal *spirit* is the energy of both physical and psychological.<sup>3</sup>

According to Webster (1963) the word spirit comes from the Latin *Spiritus* (noun) which means breath and *Spirare* (verb) which means breathing. Seeing its source, to be alive is to breathe, and to have a breath means to have spirit. To be in spiritual living means to own more relation to things such spiritual or psychological than physical or material. Spiritual is resurgence or self-illumination to achieve life meaning and purpose.<sup>4</sup> Spiritual is an essential part of one's overall health and well-being.<sup>5</sup> According to Allahbakhsh K. Brohi, it would be more appropriate to say that anyone who sees God or the Holy Spirit as an important and decisive norm or principle can be called spiritual.<sup>6</sup>

Spiritual in a broader sense is associated with the spirit. Something spiritual has eternal truths related to the human life destination and is often compared to something mortal and temporary. There may lies a belief in supernatural powers such as in religion, but it has an emphasis on personal experience. Spiritual life can be an expression of a higher perceived, more complex or more integrated in one's view of life, and more things that are sensory. One aspects of being spiritual is having towards the goal, which is to continuously improve the wisdom and strength of a person's wishes, achieving a closer relationship with the Divinity and the universe, and removes any illusion of ideas derived from the senses, feelings, and thoughts. Others say that the spiritual aspect has two processes, the first vertical; which is the growth of internal forces that change one's relationship with God, and horizontal; process characterized by an increase in the physical reality of a person as a result of internal changes. Another

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<sup>3</sup> Robert Frager, *Hati, Diri & Jiwa: Psikologi Sufi untuk Transformasi*, trans. by Hasmiah Rauf (Jakarta: Serambi, 2003), p. 69

<sup>4</sup> Aliah B. Purwakanta Hasan, *Psikologi Perkembangan Islami: Menyingkap Rentang Kehidupan Manusia dari Prakelahiran hingga Pascakematian* (Jakarta: PT Raja Grafindo Persada, 2006), p. 288

<sup>5</sup> *Ibid.*

<sup>6</sup> Allahbakhsh K. Brohi, Signifikansi Spiritual Al-Quran, in Seyyed Hossein Nasr (ed), *Ensiklopedi Tematis: Spiritualitas Islam* (Bandung: Mizan, 2002), p. 13

connotation change will occur to a man with increased self-awareness, where the values in the divinity will manifest out through experience and self-advancement.<sup>7</sup>

The term of spiritual and religiosity is often considered to be same, but many experts who objected,<sup>8</sup> because spirituality is about self-consciousness and consciousness of the source, purpose, and destiny. Religion is a set of specific behavioral practices associated with the belief expressed by certain institutions and followed by its members. In other words, spirituality gives people answers who and what they are (existence and consciousness), however religion gives answers about what they should do (behaviors and actions).<sup>9</sup> Spirituality is supposed to be something inherent, fundamental and principal in human life.

## B. Spirituality in Sufism Perspective

Islamic spiritual anthropology figures on four aspects in man: attempts and psycho-spiritual struggle for the sake of self-introduction and discipline, human universal needs of guidance in its various forms, individual relationship with God, and the social dimension of human individual.<sup>10</sup> Islamic spirituality is the Prophet substance. It means that its substances have been cultivated by Sufi scholars, such as al-Qushayri and al-‘Arif, for inclusion in *maqāmat* idea.<sup>11</sup> The mystical path seeker (*salik*) could follow the pattern of the Prophet in either visible-invisible or direct-indirect way. Thus *Sunnah*<sup>12</sup> is not just a collection of teachings or commands; but it also is the “substance of Muhammad”—when these

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<sup>7</sup> Allahbakhsh K. Brohi, Signifikansi Spiritual Al-Quran, in Seyyed Hossein Nasr (ed), *Ensiklopedi Tematis: Spiritualitas Islam*, p. 13

<sup>8</sup> *Ibid.*, p. 294

<sup>9</sup> *Ibid.*, p. 294-295

<sup>10</sup> John Renard, Spiritualitas Islam, in Ruslani (ed), *Wacana Spiritualitas Timur dan Barat* (Yogyakarta: Penerbit Qalam, 2000), p. 6

<sup>11</sup> Frithjof Schuon, Makna Spiritual Substansi Nabi, in Seyyed Hossein Nasr (ed), *Ensiklopedi Tematis: Spiritualitas Islam*, p. 60

<sup>12</sup> *Sunnah* is very important for all aspects of Islamic spirituality. Through an attempt to emulate the *Sunnah* of the Prophet, the Muslims were able to achieve a certain virtues such as the one owned by the Prophet. Muslims view the Prophet through his *Sunnah*—how to he act, talk, walk, eat, judge, love, and pray.

teachings become reflex in different levels– that similar to mystery of “the immanent Prophet”.<sup>13</sup>

Sufism is term of mysticism in Islam. There are various opinions about the etymological meaning of Sufism. One opinion says that the term of Sufism is derived from word *ṣafw* or *ṣafā* which means pure. Others say that it is from word *ṣaff* which means rows in prayer. Another opinion says that it is *ṣuf* which means wool.<sup>14</sup>

Definitive approach to the meaning of Sufism is also varied, which can be broadly classified into two groups: The first group accentuates to moral, and the second group accentuates to mystique. Al-Junayd definition of Sufism in this case represents the first group, while the definition of Ibn-Khaldun represents the second group.<sup>15</sup> Definition of Sufism by Al-Junayd: Mysticism is to get out of mind and temperaments were disgraceful and get in to favor commendable temperament. Definition of Sufism by Ibn-Khaldun: Sufism is kind of science that arises later in *Islām*. Originally, worship is to persevere and break ties with any other than *Allāh*, only gave on to Him; to reject the material; and hate those cases that always deceive people, worldly pleasures, and grandeur as well as be aloof to worship God in seclusion.

According to Ibrahim Hilal, to choose the path of Sufism means to live ascetic; keep away from jewelry and all forms of life. Sufism is a variety of worship, *wirid* and fasting, vigil at night by extending prayers and *wirid*, so the weaker their physic, the stronger their spirit. Sufism is to conquer physical and spiritual nature through the told path above to pursue the essence of perfection and to know the Essence of God with all His perfections.<sup>16</sup>

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<sup>13</sup> Frithjof Schuon, Makna Spiritual Substansi Nabi, in Seyyed Hossein Nasr (ed), *Ensiklopedi Tematis: Spiritualitas Islam*, p. 60

<sup>14</sup> Umarie Barmawie, *Sistematika Tasawuf* (Solo: AB Siti Sjamisyah, 1996), p. 9

<sup>15</sup> Hamka, *Tasawuf Modern* (Jakarta: Pustaka Panjimas, 1990), p. 4

<sup>16</sup> Ibrahim Hilal, *Al-Tasawwuf Al-Islami Baina Al-Din wa Al-Falsafah* (Cairo: Dar Nahdiah al-‘Aabiah, 1979), p. 1

Abuddin Nata has summarized the opinions of some experts. Sufism can be seen from three viewpoints, i.e.: (1) Human beings are finite fold creation, Sufism is an attempt to purify themselves by keeping distance from the influence of world lives, and focus only to God; (2) Human beings as the most struggling creature, Sufism is an effort to prettify themselves with morality derived from religious teachings in order to get closer to God; (3) Human beings are godless, Sufism is the awareness of the divine nature of the soul that can lead drawn to activities that can connect people with God.<sup>17</sup>

Sources of Sufism are taken from *Qur'ān* and *Hadīth*, and also the lives of the companions of Prophet Muhammad.<sup>18</sup> A Sufi will first look for clues and references to justify his actions in Quran as the main reference. He will also refer to *Hadīth* of the Prophet Muhammad as a source of explanatory information. Next references one's mystical activity are the knowledge and actions of the faithful followers of Prophet Muhammad *Sallallāhu 'Alaihi wa Sallam*. Spiritual experience they gained as supporting those all (Arberry, 1985: 10). Essence of *Islām* with various aspects of teaching is monotheism. When the source of mysticism is Islamic teachings, then its main principal is monotheism; so that Sufism is Islamic mysticism which entirely typical of monotheistic, not pantheistic as others.<sup>19</sup>

Conversations about Sufism by scholars are usually related to an event of ascension of the Prophet. Prophet left the earth and ascended (*mi'raj*) into the sky to *Sidraṭul Muntaha* to the Throne encountering God. Then he went down to the earth.<sup>20</sup> Therefore, the event of the Prophet's ascension by the Sufis is regarded as a very spiritual experience they yearn

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<sup>17</sup> Abuddin Nata, *Akhlaq Tasawuf* (Jakarta: Raja Grafindo Persada, 2003), p. 180

<sup>18</sup> Hamka, *Tasawuf Perkembangan dan Pemurniannya* (Jakarta: Pustaka Panjimas, 1993), p. 37

<sup>19</sup> Lidinillah, Mustofa Anshori, *Tasawuf dan Keterlibatan Sosial Sufi*, (Yogyakarta: Lembaga Penelitian UGM, 1995), p. 27

<sup>20</sup> K.H. Dr. Jalaluddin Rakhmat M.Sc., Ph.D, *Berbagi Jalan Menuju Tuhan*, in Ahmad Najib Burhani (ed), *Manusia Modern Mendamba Allah: Renungan Tasawuf Positif* (Jakarta: Penerbit IIMan & Penerbit Hikmah, 2002), p. 3

for, which is a long journey to meet God.<sup>21</sup> According to Rachmat Jalaluddin (2002), quoting the book of *Al-Mi'raj* of Ibn 'Arabi, he told that there were three journeys<sup>22</sup> taken by humans: first, away from God<sup>23</sup>; second, away to Him<sup>24</sup>; and third, away in Him<sup>25</sup>.

Humans have two types of relationship with the divine command, directly and indirectly. The first includes prayer, more esoteric, intellectual acuity, and the united concentration; second seeks for God in human logos, and these form the basic virtues, which may be natural or can be taken of itself, but also and especially the virtues of supra-natural on the one hand in the form of gifts and on the other requires humans to transcend itself and no longer 'invent' but to 'be'.<sup>26</sup>

According to Abul Wafa' al-Taftazani, Sufism in general has five characteristics that are psychological, moral, and epistemological which suits all shapes and mysticism, such:<sup>27</sup> *First*, an increase in morale. Each Sufism has certain moral values that aim to cleanse the soul. Thus, to achieve the necessary physical exercises its own psychic, as well as self-

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<sup>21</sup> K.H. Dr. Jalaluddin Rakhmat M.Sc., Ph.D, *Berbagi Jalan Menuju Tuhan*, in Ahmad Najib Burhani (ed), *Manusia Modern Mendamba Allah*, p. 4

<sup>22</sup> *Ibid.*, p. 4-8

<sup>23</sup> The journey from God there are three kinds, namely: (1) the trip is already near to God and then dropped back. So near God, finally away from God. This method is exemplified by the devil, which according to history he was very near God. They remembrance and pray to God for a period of thousands of years. So near to God, he got his creatures including *muqarrabūn*. But because of his defiance, he finally fell. (2) Includes away from Him is when we slammed from the presence of Allah. We are near to the water clear, but then back off a bit shy and embarrassed because it feels closer to God. (3) That included a trip away from Him are the prophets, who returned from Allah, a mission to save the human mission (a journey for a mission).

<sup>24</sup> In this second journey there are three groups. (1) Groups towards God, but in their journey towards God were blocked by the curtains of darkness and lightness. They were blocked by a high brick. There are other groups (2) those that move toward God and he has not done disobedience, he did not follow his own desires, but he is still hindered by a curtain of polytheism. In terms of Ibn 'Arabi idolatry is still seeing *al-katsrah* toward *al-wahdah*. Our journey today is from *al-katsrah* toward *al-wahdah*. Then another group (3) that led to him is the ones who are already on their way revealed by *zhulmaniyyah* curtains and blinds *nuraniyah*, and then he headed to his call.

<sup>25</sup> The third trip is a journey in God. According to Ibn 'Arabi, this is a journey of people who try to find God with a rational faculties. Also journey the *auliyā'* and *'urafā'* who tried to approach God through *dzaug* (his feelings).

<sup>26</sup> Lidinillah and Mustofa Anshori, *Tasawuf dan Keterlibatan Sosial Sufi*, p. 61

<sup>27</sup> Abul Wafa' al-Taftazani, *Madkhal Ila Tasawwuf Al-Islami* (Kairo: Dar al-Saqafah li al-Tiba'ah wa al-Nasyr, 1979), p. 6-8

restraint from worldly materialism. *Second*, annihilated (*fanā'*) in absolute reality. This is the hallmark of Sufism in the real sense. What is meant by mortal 'is that with physical exercises and psychological, a Sufi will eventually arrive at a particular psychological condition, where he no longer felt the absence of self and strength, even he feels eternal in the Ultimate Reality.

*Third* is knowledge of directly intuitive. It is actually a method which distinguishes between the epistemology of philosophical Sufism. The philosophy in sense of reality uses the methods of intellectual, so he will be called a philosopher. If someone believes over presence of other methods for understanding the nature of reality in addition to the empirical method and intellectual reasoning (*Kashf* or intuition) or any other similar designations so he is called as Sufi. *Fourth* is peace or happiness. This is a special characteristic of all forms of mysticism. Because Sufism is intended as impulses control various lusts, as well as the generation of psychic continuity. Thus they are free from fear and feeling intense peace in the soul as well as her happiness was realized. Most of them said that the mortal 'in the Absolute can evoke happiness in the person of a man who can not be expressed in words.

*Fifth* is the using of the revealed symbols. That is Sufis usually used ambiguous phrases. First, the definition is taken from the words literally. Second, the definition is taken from the analysis and deepening. The second notion is almost completely closed to non-Sufis and their difficulty in understanding speech of Sufi and being alone to be able to understand their purpose or goal. Therefore, Sufism is the special effective conditions, which is impossible to be expressed in words. It is not a condition presents in all of people. Each Sufi has his own way of expressing a condition that has been experienced. Thus, Sufism is a subjective experience. That is why Sufism is close to art. Therefore, this kind of life is hard to understand by people.

The Sufis from the various shades of Sufism has had the same view about the relative orientation of Sufism, which reached a direct relationship, consciously, and as close as possible to deal with God. The differences that arise between them are in terms of self-affirmation procedure for achievement.

### 1. Taṣawwuf Akhlaqī

*Taṣawwuf Akhlaqī* is a doctrine that explains the moral side of a servant in order to be close to God, which is the way to purify oneself of bad behavior. Because of God does not accept anyone of His servants except those who take *Salīm* (saved from heart disease).<sup>28</sup>

#### a. Takhallī

The first step that must be taken by *Salik* is an attempt to empty the soul of the attitude of dependence on worldly delights. This can be achieved by way of distancing themselves from immorality in all its forms and trying to eliminate impulse of lust, because lust is a major cause of all the bad traits.<sup>29</sup>

#### b. Tahallī

*Tahallī* (etymologically) means adornment. *Tahallī* is adorning the soul with admirable traits and fulfill with the behavior that consistent with the provisions of religion both physically and spiritually. Another definition explains that *Tahallī* means filling yourself with good behavior after being emptied from immoral and reprehensible behavior.<sup>30</sup> It is explained anyway that *Tahallī* was

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<sup>28</sup> Drs. Totok Jumantoro, M.A. and Drs. Samsul Munir Amin, *Kamus Ilmu Tasawuf* (Wonosobo: Penerbit Amzah, 2005), p. 263

<sup>29</sup> Prof. H. A. Rivai Siregar, *Tasawuf Dari Sufisme Klasik Ke Neo-Sufisme* (Jakarta: PT RajaGrafindo Persada, 2002), p. 102

<sup>30</sup> Mukhtar Hadi, M.Si., *Memahami Ilmu Tasawuf: Sebuah Pengantar Ilmu Tasawuf* (Yogyakarta: Aura Media, 2009), p. 67

graced with street life familiarize themselves with the nature and attitude and good deeds.<sup>31</sup>

Basically, the human spirit can be trained, modified, controlled, and formed in accordance with the will of the man himself.<sup>32</sup> In other words, attitudes or actions are reflected in the form of action whether physical or mental that can be transformed into trained and formed into a habit or personality.

c. Tajalli

*Tajalli* is the stage reached by a *Salik* when it is undergoing phase of *Takhalli* and *Taḥalli*. *Tajalli* is the disappearance of human nature or the brightness of the light that had been hidden or *Fanā'* of everything but God that is when the visible face of God.<sup>33</sup>

2. Taṣawwuf 'Amali

a. Shari'ah and Ṭariqah

*Shari'ah* is all provisions that have been established by God for his servant. For the Sufis, *Shari'ah* is outwardly deeds and *Mu'amalah* affairs concerning the relationship between man and man.<sup>34</sup> Another definition has been said that the quality of the *Shari'ah* is outwardly charity which has been set in a religion based on the teachings of *Qur'an* and *Hadith (Sunnah)*.<sup>35</sup> Other views said that *Shari'ah* is the science that focused on the external aspects of human and not focused on the spiritual aspect of human beings.

Ath-Thusi in Al-Luma' said that *Shari'ah* is a science contains of two meanings, namely *Riwayah* and *Dirayah* which containing of physical and spiritual deeds.<sup>36</sup> According to the

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<sup>31</sup> Drs. Totok Jumantoro, M.A. and Drs. Samsul Munir Amin, M.Ag., *Kamus Ilmu Tasawuf*, p. 227

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*, p. 229

<sup>34</sup> Mukhtar Hadi, M.Si., *Memahami Ilmu Tasawuf*, p. 74

<sup>35</sup> *Ibid.*, p. 217

<sup>36</sup> *Ibid.*

Sufis, the *Sharī'ah* emphasizes more on the nature or inner meaning. Meanwhile, according to Islamic jurists, *Sharī'ah* emphasizes only the external aspect. Basically, *Sharī'ah* is a symbol of the laws governing the religious external life. But according to the Sufis this is not related to the inner reality. Inner reality and faith is beyond the reach of the *Sharī'ah* (the science of external nature) and this can only be seen and understood by the Sufi way. According to the belief of the Sufis, a person will be able to achieve the essence of worship when it is on the path toward of nature, namely *Ṭarīqah*.

*Ṭarīqah* under the terms of Sufism is a path that must be taken by *Salik* in achieving as close as possible to God.<sup>37</sup> *Ṭarīqah* is the path of the Sufis and described as the way that stem from *Sharī'ah*, because the main road is called *Shar'*, while the child road is called by *Ṭarīq*.<sup>38</sup> Therefore it can be concluded that *Ṭarīqah* is a branch of science of *Sharī'ah* is the root of worship. This can also be drawn that it is unlikely that a man of worship performed in the absence of a binding order. So to take the path that leads children to nature worship purpose, he must first understand the root or base of the road, ie *Sharī'ah* (legal basis). So it can be illustrated that the ways are divided into three boundaries between humans and theology, ie, *Sharī'ah*, *Ṭarīqah*, and *Ḥaqīqah*<sup>39</sup>.

In this case, there is a Sufi proverb said, “*To achieve Ḥaqīqah, you should be able to destroy the covering.*” That is the essential meaning exceeds the meanings that are esoteric and can not be reduced in the form of outcomes that are esoteric.

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<sup>37</sup> Mukhtar Hadi, M.Si., *Memahami Ilmu Tasawuf*, p. 239

<sup>38</sup> *Ibid.*, p. 75

<sup>39</sup> *Ḥaqīqah* is the essential of truth. *Ḥaqīqah* shows esoteric meaning of truth which is the limits of human transcendence and theological. *Ḥaqīqah* it is the third element after *Sharī'ah* (law) which is an exoteric reality, *Ṭarīqah* (path) as the stages of esotericism, and the third is *Ḥaqīqah*, the essential of truth.

b. *Ma'rīfah*

*Ma'rīfah* derived from the word 'arafa, *yu'rifu*, 'irfan. *Ma'rīfah* means of knowledge, experience, and knowledge of God. *Ma'rīfah* is a collection of knowledge, feelings, experiences, charity and worship to God.<sup>40</sup> While the term Sufi, *Ma'rīfah* was interpreted as knowledge of God through the heart.<sup>41</sup>

The potential for obtaining *Ma'rīfah* already exist in humans. To acquire wisdom or *Ma'rīfah*, heart (*Qalb*) has an essential function, which is expressed as Ibn 'Arabi in *Fuṣuṣu al-Ḥikām*: "*Qalb* in view of the Sufis is the arrival point to *Kashf* and inspiration. He also serves as a tool to achieve *Ma'rīfah* and becomes a mirror that reflects the raptures meanings."<sup>42</sup>

3. *Taşawwuf Falsafī*

*Taşawwuf Falsafī* is the philosophical teachings of Sufism that combines the mystical and rational vision, using philosophical terminology in the disclosure of which is derived from a variety of philosophical teachings that have affected the characters. The difference between *Taşawwuf Sunnī* and *Salafī* more prominent than philosophical Sufism in terms of practical, while standing out in terms of theoretical concepts, *Taşawwuf Falsafī* emphasizes the ratio of the philosophical approaches. It is difficult to apply in daily life even impossible, especially for the layman.

a. *Ḥulūl*

*Ḥulūl* (etymologically) comes from the *ḥall-yaḥull-ḥulūl* means to stop or silence. In *ḥarfīyah*, *Ḥulūl* is God taking place in a particular human body, the man who has been able to eliminate the

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<sup>40</sup> Mukhtar Hadi, M.Si., *Memahami Ilmu Tasawuf*, p. 76

<sup>41</sup> Dr. Zakiyah Daradjat, *Pengantar Ilmu Tasawuf* (IAIN Sumut, 1981), p. 128-129

<sup>42</sup> *Ibid.*, p. 77

properties of humanity through mortal.<sup>43</sup> *Al-Ḥulūl* has two forms, namely: *first, al-Ḥulūl al-Jawāri*, the essence of which is the state of the two took on the other place (non-union), as taking place in a vessel of water; *second, al-Ḥulūl as-Sarayāni*, the union of two substances (the one flowing in the other) so that it looks just the essence, such as water flows to the flowers.<sup>44</sup>

b. *Ittiḥād*

*Ittiḥād* (language) means the union or union of two things; it means fusion mediated with God without anything. *Ittiḥād* was regarded as doctrinal teachings because it combines the existence of two separate beings (*Waḥdah al-Wujūd*). This is contrary to the concept of unity of form (*Waḥdah al-Wujūd*) if it is understood as a unity.<sup>45</sup> In Sufism, *Ittiḥād* is a condition in which a Sufi feels himself be one with God so that each of the two words can call “I”.<sup>46</sup>

When a Sufi has been in a state of mortal, then at that time he was able to blend with God, so his form is eternal or *Baqāʾ*. In the mix of it he found himself as a human nature that comes from God. That is what is meant by *Ittiḥād*.<sup>47</sup>

c. *Waḥdatul Wujūd*

*Waḥdah al-Wujūd* is an expression which consists of two words and *Waḥdah al-Wujūd*. *Waḥdah* means alone, single or entity; while *al-Wujūd* that means being. Thus *Waḥdah al-Wujūd* means the unity of being. Classical scholars among some to mean *Waḥdah* as something that substance can not be divided in smaller parts. In addition, *Waḥdah* is also used by the philosophers and

<sup>43</sup> Abuddin Nata, *Akhlaq Tasawuf*, (Jakarta: PT. Raja Grafindo Persada, 2006), p. 239

<sup>44</sup> Totok Jumentoro & Samsul Munir Amin, *Kamus Ilmu Tasawuf*, p. 77

<sup>45</sup> *Ibid.*, p. 103

<sup>46</sup> Nasirudin, M. Ag., *Pendidikan Tasawuf* (Semarang: RaSAIL Media Group, 2010), p.

Sufi as a union between matter and spirit, the substance (essence) and form (shape), between the visible and the mind, between nature and God, because nature in terms of a temporary nature and comes from God. Understanding *Waḥdah al-Wujūd* latter is used by Sufis which means to understand between man and God by nature as a unity of being.<sup>48</sup>

To understand *Waḥdah al-Wujūd* mentioned above suggests that in humans there is an element outwardly and inwardly, and in God there is any element of and unseen. The element of human birth is a physical form that looks, while the inner element is the spirit or soul which does not seem as a radiant, shadow or copy of God. Furthermore, the element of God (*lahiriyyah*) is divine attributes which appear in this realm, and the inner element is a substance of God. In *Waḥdah al-Wujūd*, what happens is the union of the inner human beings born with a form of God, or the merging of elements *Laḥūt* are present in humans with *Naṣūt* elements that exist in the understanding of God as expressed in *Ḥulūl*. In this way, understand *Waḥdah al-Wujūd* does not interfere with the substance of God, and thus will not carry out the teachings of *Islām*.<sup>49</sup>

d. *Insan Kamīl*

*Insan Kamīl* is perfect man in terms of the human being and knowledge. Human perfection in terms of the substance is because he is a perfect manifestation of the image of God, which in itself reflected the names and attributes of God as a whole. The human perfection in terms of knowledge is because he has reached the highest level of consciousness, which is aware of the unity of essence with God, which is called *Ma'rīfah*.<sup>50</sup> The perfectness of

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<sup>48</sup> Abuddin Nata, *Akhlaq Tasawuf*, p. 247

<sup>49</sup> *Ibid.*, p. 247-251

<sup>50</sup> Yunasril Ali, *Manusia Citra Ilahi*, (Jakarta: Paramadina, 1997), p. 60

perfect man (*Insan Kamīl*) basically is because of the way of God enlightenment perfectly through Muhammad substance (*al-Ḥaqīqah al-Muhammadiyah*). Muhammad substance was such a perfect place for His enlightenment.<sup>51</sup>

On the other hand, *Insan Kamīl* is seen as one who gets esoteric knowledge which is called secret knowledge (*‘Ilm al-Asrār*), *Ladunnī* science or occult knowledge. If someone had emptied *‘Aql* and *Qalb* from egoism and arrogance to the I-ness with total sincerity and then try hard to prepare himself become a disciple and begged God to teach him the truth, and he followed *‘Aql* active and *Qalb* weave various realities that are present in the various dimensions of life, then God will open the door of truth so he could enter into it, into the truth of it, and when he came out, and then he becomes one with the truth that has been into.<sup>52</sup> *Insan Kamīl* is seen as the supreme guardian, or also called *Qutb* (the pole). In the hierarchical structure of spiritual Sufis, *Qutb* is the holder of the highest leaders of the trustees. He is only one in every age.<sup>53</sup>

### C. Spiritualism, Modernism, and Materialism: Dialectical Relationships

Toynbee in the historical survey found the modern era of Western history occurred in the final quarter of the 15th century were marked by technological advances amazing marine (1954). In a different viewpoint, Berman (1983) suggests the presence of particular historical phases in the development of modernity. The first phase began in the early 16th century until the end of the 18th century when it has been characterized as an assertion of modern times as different from the previous era. The second

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<sup>51</sup> Asmaran, *Pengantar Studi Tasawuf*, (Jakarta: PT Raja Grafindo Persada, 2002), p. 354

<sup>52</sup> Musa Asy'arie, *Filsafat Islam: Sunnah Nabi dalam Berpikir* (Yogyakarta: LESFI, 2002), p. 74

<sup>53</sup> Yunasril Ali, *Manusia Citra Ilahi*, p. 93

phase began in the French Revolution and the emergence of chaos in social, political, and individual. French Revolution has an impact on the destruction of the feudal order of the structure of society. As a third step Berman shows global diffusion of the more complex modernization process. Modernity in fact emerges the complexity of life problems which rise new experience.<sup>54</sup>

Large cities become agents of transformation. As it is well known that the modernization of society characterized by great transformation process, a change in society all its aspects. Schoorl (1982) mentions a number of aspects of the transformation which he began with the industrial revolution Europe.<sup>55</sup> In the economic sector, modernization means the onset of large-scale industrial complexes, where the production of goods, consumer goods and services in bulk. The growth of mass production specialization is only possible because of the national market, and or internationally for capital, raw materials, goods, and labor.<sup>56</sup>

According to John Naisbitt (1994: 99) current rapid modernization has changed the lifestyle of the urban society<sup>57</sup> into metropolis. Similar identification is a post-industrial society. While by globalization, has brought the urban community on the part of the global society, which by Alvin Toffler called The Thirst Wave; a time when post-World War II there has been a massive transformation that touches the entire surface of the earth. We may argue about Toffler-style generalization, but what was raised about the condition of post-industrialization society help to reduce mankind's perspective now.<sup>58</sup>

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<sup>54</sup> Musa Asy'arie, *Filsafat Islam*, p. 74

<sup>55</sup> Muh. Adlin Sila, S.Ag, MA, et.all., *Sufi Perkotaan: Menguak Fenomena Spiritualitas di Tengah Kehidupan Modern* (Jakarta: Balai Penelitian dan Pengembangan Jakarta, 2007), p. v

<sup>56</sup> *Ibid.*

<sup>57</sup> Personally, the characteristics of those who become part of urban society by Louis Wirth are: educated, rational thinking, relativist, competitive, self-aggrandizing, like flocking, irritability, and easily frustrated, insecure, like on something new, and like smoking status (Wirth in: Peter H. Man, 1970:106).

<sup>58</sup> Muh. Adlin Sila, S.Ag, MA, et.all., *op.cit.*, p. vii

According to Lerner (1958: 438), there are at least two indications modernization. First is the physical infrastructure which includes transportation and communications networks and the second is education pathways. However, there is a lot of sense that has been given to modernization.<sup>59</sup> In general modernization means a change from a society that has not developed to the characteristics of a developing society. The characteristics of the modernization include the following aspects: urbanization, industrialization, secularization, democratization, education, and media participation.<sup>60</sup> That is to say that the current crisis of modern man caused a lot of people that denied the most basic needs of spiritual so that they do not find inner peace, which means there is no balance in ourselves.

One phenomenon that is often predicted to be a trend in the XXI century is the emergence of a spiritual movement as a reaction to the modern world in which too much emphasis on things that are material-profane. Humans want to return to his spiritual dimension that had been forgotten. One of the prominent movements in the late XX century and the beginning of the XXI century is the New Age Movement.<sup>61</sup> New Age is a new era or a new conspiracy of seeing the world—quoting Marilyn Ferguson term—characterized by rapid mysticism and spirituality by offering to the achievement of the Higher Consciousness or the nexus of human beings to the Source of Self (connection to the Source).<sup>62</sup>

New Age movement is a response to modernism paradigm that has failed in some respects. First, modernism failed to realize dramatic improvements as desired by fanatical supporters. Second, modern science is not able to escape the arbitrariness and abuse of authority as shown in the preferences that often precedes the research. Third, there is a

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<sup>59</sup> Aprinus Salam, *Oposisi Sastra Sufi* (Yogyakarta: Penerbit LKiS, 2004), p. 8

<sup>60</sup> *Ibid.*

<sup>61</sup> Ruslani (ed), *Wacana Spiritualitas Timur dan Barat* (Yogyakarta: Penerbit Qalam, 2000), p. vi

<sup>62</sup> Ahmad Najib Burhani, *Sufisme Kota: Berpikir Jernih Menemukan Spiritualitas Positif* (Jakarta: PT Serambi Ilmu Semesta, 2001), p. 183

contradiction between theory and fact in the development of modern sciences. Fourth, there is a real belief—unfounded—that modern science is able to solve all the problems faced by people and the environment; and this belief turns out wrong when we see that hunger, poverty, and environmental degradation continues to occur accompanying the development of science and technology. Fifth, the modern sciences less attention dimension mystical and metaphysical human existence because too much emphasis on the physical attributes of the individual.<sup>63</sup>

At first glance, modern civilization through humanism gives such great role to mankind. After the break with the Divine (God, angels, and spiritual world), man is given the role of “decide” very independent of any attachment to the order, the base, and the divine principles that characterize each of the major religious traditions, philosophical, and Eastern mystics. Humans are given the freedom to determine their own destiny, even when it is considered to deviate from the general norm, such as in determining sexual orientation (whether a homosexual or lesbian or heterosexual), personal career or even harm him in (the pitfalls of drugs or suicide), and so on. Likewise, the freedom given by modern civilization to determine the shape of the household (whether for example, want to get married or cohabiting course) are so large and virtually not bound by any traditional norms, including the norms of religion and ethics.<sup>64</sup>

Instead of liberating human modernization, it creates a disoriented public life, misery, and experiencing burnout due to getting away from the Self. Living in materials, worship of money and entertainment, people often lose harmony in life, respecting the art of living, and the crisis of self-knowledge.<sup>65</sup> Consequently, there must be an expensive price to pay, because people are ensnared in false consciousness that led to a homeless

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<sup>63</sup> Ahmad Najib Burhani, *Sufisme Kota*, p. vi-vii

<sup>64</sup> Muh. Adlin Sila, S.Ag, MA, et.al., *Sufi Perkotaan*, p. v

<sup>65</sup> Ahmad Najib Burhani, *op.cit.*, p. 184

mind, illness and mental anguish. Finally, it is normal that this century referred to as the Age of Anxiety.<sup>66</sup>

Consumptive or consumptive lifestyle has been growing rapidly. View of the life of consumerism has spread not only to the upper class society, but society has come to the bottom of the social and economic levels. In fulfillment of needs, humans initially only meet the primary needs (food, clothing, and shelter), but over time it has not been fulfilled. Increased even more with the needs of secondary (complementary) and tertiary (is prestigious). Moreover, modern humans consume material in the interest of “desire libidinal” manifestly infinite. They consume more social prestige, satisfaction, pleasure, achievement, and the pursuit of self-recognition as a modern man.

People oriented to the materialism, seem to have ethic and the notion that human happiness and self-esteem can only be expressed through quantitative lifestyle that is full of status, symbols and objects that can economically be calculated by “how much money should be spent”.<sup>67</sup> Kind of lifestyle is what has basically become the principal source of anxiety in people who have claimed to be a modern man. They have lost their inner depths. Life is not just waiting for the sunrise and sunset, while enjoying and worshipping material, even the most meaningful loss of consciousness, namely the emptiness of the soul.<sup>68</sup>

Modern man is rich materially but poor inner. As if the abundant treasures and pleasures, but in his heart there is a void that bite and quiet atmosphere is tense. So, sometimes they set up a tape recorder with a loud voice, but did not enjoy it. They raided and set up a nightclub and a breath of stale air full of smoke that rolled with marijuana or a mixture of psychotropic drugs as an escape very fragile soul. Thus, the slightest

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<sup>66</sup> Ahmad Najib Burhani, *Sufisme Kota*, p. 184-185

<sup>67</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence): Membentuk Kepribadian yang Bertanggung Jawa, Profesional dan Berakhlak* (Jakarta: Gema Insani, 2001), p. 162

<sup>68</sup> *Ibid.*, p. 162-163

pressure would destabilize the inner structure and cause stress, neurosis, various psychotic reactions, split of personality, and suicide.<sup>69</sup> Modern man in terms of Auguste Comte, school of positivism founder as quoted by Abdul Muhayya, are those who have reached the level of positive thinking. At this level, humans have been separated from the religious and global philosophical ideas. They have come to the detailed knowledge of the causes of everything that happens in this universe.<sup>70</sup>

Along with the loss of religious and philosophical thought, people realize the importance of the esoteric (inner) aspect besides the exoteric (outer). But the reality shows that the esoteric aspect lags far behind advances exoteric aspect. As a result, the orientation of a human turned into increasingly materialistic, individualistic, and dry aspect of spirituality. There followed an increasingly competitive climate, which in turn gave birth to human-human savage, cruel, and inhuman as Thomas Hobbes said as quoted by Nasruddin Razak, *Homo Homini Lupus Bellum Omnium Contra omnes* (human into a wolf to another man, at war with each other).<sup>71</sup>

Furthermore, to achieve and maintain material and ambitions, humans often perform manipulation, behavioral engineering, hypocritical character, and sometimes much more cruel than the beasts. In a famous essay, *Leviathan*, Thomas Hobbes wrote, "People are naturally selfish, brutal and cruel toward other people."<sup>72</sup> Regarding the human-animal difference in adjusting itself, Tabarani Primadi quoted what Prof. Drijarkara said as below:

Human being is a strange creature. He has to raise himself up to life and live as his nature. It is different from the buffalos. They by their own way are buffalo-ing. Yet, human being has to humanize

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<sup>69</sup> K.H. Toto Tasmara, *Kecerdasan Ruhaniah (Transcendental Intelligence)*, p. 163

<sup>70</sup> Abdul Muhayya, Peranan Tasawwuf dalam Menanggulangi Krisis Spiritual, in HM. Amin Syukur dan Abdul Muhayya (ed), *Tasawwuf dan Krisis*, p. 21

<sup>71</sup> Nasruddin Razak, *Dienul Islam* (Bandung: PT. Al-Ma'arif, 1973), p. 19

<sup>72</sup> K.H. Toto Tasmara, *loc.cit.*

himself. As if he does not do that, then he may be same as a buffalo. It means hominis and humanization.<sup>73</sup>

With the inclusion of neglected and creative abilities, it will lead to the disintegration of the various frustrations. Now it seems clear that the resulting frustration is not merely non-fulfillment of instinct (Freud), free or not sexual libido or not a person can adapt to society. But more than that, a sense of frustration arising from the neglect of creativity, due to the importance of rationality, which resulted in disintegration, until intuition atrophy, can even go back into instinct with all its consequences.<sup>74</sup>

Spiritual challenge of our time appears to realize our sacred humanity, and thus no longer a conflict between the natural and the supernatural, between *fanā'* and *baqā'*<sup>75</sup>, between the temporary and the eternal, between practical science and mysticism, between social justice and contemplation, between sexuality and spirituality, the satisfaction of our human and spiritual reality, and among the most humane and the most holy.<sup>76</sup> We need a vision not only can make us see our reality, but also continues to encourage us improve our humanity.<sup>77</sup>

So it has been very clear, humans are one of the highest God's creation degrees. Humans have been given awareness as a spiritual space, which can be used as a tool to perform the solemnity relationship between human beings and God. If the spiritual space left, there will be a crisis in a person, or can be called as the existence of disease<sup>78</sup>. This spiritual disease

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<sup>73</sup> Primadi Tabrani, *Kreativitas & Humanitas: Sebuah Studi Tentang Peranan Kreativitas dalam Perikehidupan Manusia* (Yogyakarta & Bandung: Jalasutra, 2006), p. 303

<sup>74</sup> *Ibid.*, p. 304

<sup>75</sup> *Fanā'* according to the Sufis is the loss of personal consciousness with itself (lust) to be united with God. While *Baqā'* is a nature that accompany the process of *fanā'* to achieve *ma'rīfah*. Some of Sufi figures who studied it are Qushayrī, al-Junayd al-Baghdādī, Ibn 'Arabī, Abu Bakr M. Kalabadzi, and others.

<sup>76</sup> Kabir Helminski, *Hati yang Bermakrifat: Sebuah Transformasi Sufistik*, p. 25

<sup>77</sup> *Ibid.*

<sup>78</sup> Harold H. Titus tried to find common properties of existentialism, which, among others, appear on the following classifications: first, emphasizing awareness of existing (being) and existence. Value life looks through the recognition of the individual, the "I" and not the It. Secondly, the existentialism believe that there is no knowledge that is separate from the knowing subject. We know in our own truth. Truth can not be achieved in the abstract. Therefore, the existentialists use forms of literature and art to express feelings and hearts. Third, existentialism

occurs as a result of the existence of self-alienation self experience, either with itself, the social environment, or alienation with God.

#### **D. Islamic View of Belles-lettres**

In fact of literary society in the Islamic world, there are two views on the literary tendencies of Islam, which is the tendency of the textual and contextual trends. The first schools represent literary experts who believe that Islamic literature should refer to the scriptural texts that speak of faith and morals in all its dimensions. The schools should consider that Islamic literature that brings textual formalistic worship and proselytizing mission of Islam. The two schools represent the literary scholar, argues that Islamic literature to be contextual-substantial that carry humanitarian mission (humanism) and universal culture in accordance with the nature of Islam itself which is universal (*Raḥmatan lil-‘Ālamīn*), i.e. diffuser affection to all mankind. Therefore, it is natural when the two tendencies in the Islamic literature crystallize into two different schools growing quite sharp views in the Islamic world.<sup>79</sup>

On the one hand, Islamic literature has been recognized by the readers of literature in the world, both in Arab countries and non-Arabs, especially the Western world and the Islamic world in general. Introduction to the literary reader of Islamic literature, especially the works of Arabic literature Islamic breathing, can be seen in the poem (*Qaṣida*) and the famous Arabic novel, even in the category of master piece, for example, among others, *Qaṣida Burdah* and the story *Alfū wa Laylah*. Second Arab-Islamic literature has been much inspired the coming

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emphasizes the individual, freedom, and responsibility. Fourth, existentialists emphasize that the decisions and actions of thought and analysis alone is not sufficient. Read more Abd. Rachman Asseaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif – Interkoneksi* (Jakarta: PT RajaGrafindo Persada, 2011), p. 131

<sup>79</sup> Aprinus Salam, et.al., *Jejak Sastra dan Budaya* (Yogyakarta: Elmametra), p. 76

of the world literature so that it gets an outstanding welcome and appreciation of literary readers in the world.<sup>80</sup>

According to Liaw, the beginning of the development of Islamic literature in the archipelago translated literature in Malay. Source was originally derived from the Arabic and Persia. According to him, there are two groups of Malay Islamic literature; the work of a religious book that is intended as a learning tool for the Malay Muslims. The second group, which is the work of Indian Muslims, is aimed only for entertainment. At first, only the Malay Islamic literature is a literary adaptation. Quran story became a favorite of the literary works of al-Kisai.<sup>81</sup>

Meanwhile, according to Dr. Abdul Hadi W.M. in his article “*Sastra Islam Melayu Indonesia*” stating that the era of early Islamic literature began with the emergence of literary works translated into Arabic and Persia Malay. At that time coincided with the rise of the first Islamic kingdom in the archipelago, namely Samudra Pasai and Malacca. Few examples of such translation are The Tales of the Prophets or *Qisas al-Anbiya'*, Hikayat Iskandar Zulkarnain, Hikayat Amir Hamzah, Hikayat Muhammad Ali Hanafiya, Hikayat Bayan Budiman, and The Tale of the Thousand and One Nights.<sup>82</sup>

Islamic Literature in Indonesia in the 20th century is such long story which often being debated and argued. Since the late 1930s until now, these debates have reflected deep unease Muslim writers, especially to his attention and lack of acceptance in the Muslim scholar. On the other hand, it is a struggle to respond to the development of modern culture, including art technology and politics that affect literature.<sup>83</sup>

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<sup>80</sup> Aprinus Salam, et.al., *Jejak Sastra dan Budaya*, p. 76

<sup>81</sup> Afriza Hanifa (2013) *Beragam Tafsir Sastra Islam*. Retrieved on March 27, 2014 from <http://www.republika.co.id/berita/dunia-islam/khazanah/13/07/29/mqo5ky-beragam-tafsir-sastra-islam>.

<sup>82</sup> *Ibid.*

<sup>83</sup> Abdul Hadi W.M., *Hermeneutika, Estetika, dan Religiusitas: Esai-Esai Sastra Sufistik dan Seni Rupa* (Yogyakarta: Penerbit Matahari, 2004), p. 198

Anxiety and the struggle also includes desire and recognition purposes, that it is proper as a part of a great community, Muslim writers possess the freedom to express views in the world and search for works of art and literature. However, in addition to the existence cynicism that is often raised by those who question the fairness of the output of Islamic literature or breathing in Indonesian Islam, Muslim writers not being tired of searching for the relevant aesthetic insight is desire. So it is not surprising that in every important era of modern Indonesian literary history, always emerging Islamic breathing works that can be accounted for, either the quality or Islamic breath.<sup>84</sup>

Islamic literature is still under discussion at the level of theoretical terms and concepts because it implies complex. It is said that because of the phenomenon of Islamic literature in the world literary at large is still less attention from the observer, critic, and literary of scholar. They are still looking for the definition of Islamic literature that represents each theoretical view.<sup>85</sup>

In Islamic Art and Culture Manifesto December 13, 1963 in Jakarta, which was declared to respond LEKRA and Cultural Manifesto August 17, 1963, the artists, along with Muslim under led of Djamaludin Malik, stated that Islamic culture and arts (literature) is the manifestation of sense, initiative, creativity, and creation of Muslim in the service of God for the life of mankind. Islamic art is art for God to mankind (*l'art par die et l'art pour humanite*) produced by Muslim artists departed from the teachings of divine revelation and human nature.<sup>86</sup>

Literature in Islam (Arabic) called *'adab*. In everyday life, we can relate it with courtesy, civility, or the term of softness word. Of course to assess the attitudes and behavior we saw *'adab*. Either by seeing modesty or tenderness he said while talking. However, the definition of *'adab* in the

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<sup>84</sup> Abdul Hadi W.M., *Hermeneutika, Estetika, dan Religiusitas*, p. 198-199

<sup>85</sup> Aprinus Salam, et.all., *Jejak Sastra dan Budaya*, p.75

<sup>86</sup> Matroni el-Moezany, *Benarkah Sastra Islam Ada?* Retrieved on April 1, 2014 from <http://fordisastra.com/modules.php?name=News&file=article&sid=567>.

literature is much greater than that.<sup>87</sup> According Shauqi is weak, *'adab* (literature) is a work that can shape the direction of the perfection of humanity, that it contains the characteristic aesthetics and truth. In Islam, literature should encourage people desire to be a good reader. Community actually becomes the main target in understanding literature. Here, Islamic literature leads more to the formation of the soul.<sup>88</sup>

Islamic literature will present the soul of those who have strong Islamic and Islamic outlook extensive. Assessment of whether the work can be called Islamic literature or not, it is not seen in the work alone, but also from a personal author, the process of making up their impact on society. Islamic literature for the author is a service that must be accounted for in the people and God. Literatures in the life of Muslim or Muslim authors are part of the worship. It can not be mapped separately.<sup>89</sup>

To help us in understanding the true intentions of Islamic literature, here are some of the characteristics of Islamic literature. Namely: (1) If a short story, poem or novel Islam does not neglect the reader or writer to remember God. (2) They will be reminded of the revelations of His *Qauliyyah* and *Kauniyyah* when reading it. (3) There is an element *'Amar Ma'ruf Nahī Munkar*. (4) Full of *'Ibrah* and wisdom. (5) He used to tell about love; though love to God, the Prophet, two parents, and the struggle in His way. Love on the Muslims and all the creatures of God: human beings, animals, plants, the universe and so on.<sup>90</sup>

As many of the emerging literature, a literary nuance of Islamic enlightenment also functions to convey and teach the values of divinity. The nature and function treatise enlightenment in Islam has made literature get good value, not merely an expression of beauty or mental turmoil.

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<sup>87</sup> Jumardi (2012) *Memahami Sastra Islam*. Retrieved on March 27, 2014 from <http://www.riapos.co/254-spesial-memahami-sastra-islam.html>.

<sup>88</sup> *Ibid.*

<sup>89</sup> Matroni el-Moezany, *Benarkah Sastra Islam Ada?*

<sup>90</sup> *Ibid.*

Literature that has enlightened nature and function of the treatise called Prophetic.<sup>91</sup>

Helvy Tiana Rosa in *Segenggam Gumam*, said that this so far the writers are still calling Islamic literature covertly. Taufik Ismail called it a literary remembrance, Kuntowijoyo use the term prophetic literature, Danarto used the term literary enlightenment, and M. Fodoli Zaini called it a literary engaged with the world in the (inner). Meanwhile, Sutardji Calzoum Bachri termed as transcendent literary and Abdul Hadi termed Sufi literature for their works are rooted in the discourse of faith or religiosity carries.<sup>92</sup>

#### **E. Semiotics Approach in Research of Belles-lettres**

Semiotics approach is caused by the assumption that a belles-lettres has its own system, which has a world of its own, as a reality that is present or presented to the reader, that it contains the potential communicative characterized by linguistic symbols that have artistic value and dramatic. Linguistic symbols in belles-lettres have artistic value and dramatic, which is the result of a creative impulse of the author's subjective. Making of a symbol that refers to the various dimensions of meaning in the text are complex.<sup>93</sup>

Expressivity author constantly growing and evolving so there is a wide variety of writing techniques, styles, and various types of expressive. In other words, when faced with literature, we always like to be in the new world that we have never previously traced. Each system in belles-lettres has its own consisting of a variety of fully integrated elements. Each work of literature has its own integrity. When you want to systematically studied

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<sup>91</sup> Kuntowijoyo, *Maklumat Sastra Profetik* (Yogyakarta: Grafindo Litera Media, 2006), p.

<sup>92</sup> Afriza Hanifa (2013) *Beragam Tafsir Sastra*.

<sup>93</sup> M. Atar Semi, *Metode Penelitian Sastra* (Bandung: Penerbit Angkasa, 2012), p. 108-

the signs, symbols, process creation, and other related literature as a figure that has its own system, it is called semiotics.<sup>94</sup>

### 1. Understanding of Semiotics

Semiotics, according to the Preminger, et al. (1974: 980) is the science of signs. Semiotics assumes that the phenomenon of social or community and culture means a sign. The study semiotics systems, rules, and agreements that allow these signs to have a meaning. In the field of literary critics, semiotics research includes analysis of literature as a language use that depends on the additional agreements and examines the characteristics of it which causes various methods so that the discourse may have a meaning.

Literature (belles-lettres including novels) is a work of art that uses language as a medium. According to Pradopo (2007), in literature, the meaning of language is determined or adapted by literature agreement. This is for sure because the material of literary language and agreement already has a system that can not be separated from the system of language and meaning. Literature has its own agreements in addition to the language agreements. Hence, it is so obvious that in Preminger (1974: 981) hands those are called as additional agreements; an agreement that was added to the language agreements. To distinguish between the meaning of language and the meaning of literature, they used *meaning* and *significance* literary for the meaning of literature.<sup>95</sup>

The sign has two aspects, namely signifier and signified. Signifier is a form of formal that marks something, whereas signified is something which is characterized by the marker means. For example, word of *mother* is a sign of a unit sound that means: *the*

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<sup>94</sup> M. Atar Semi, *Metode Penelitian Sastra*, p. 109

<sup>95</sup> Prof. Dr. Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya* (Yogyakarta: Pustaka Pelajar, 2005), p. 121

*person who gave birth to us.*<sup>96</sup> The sign is not just one kind only, but there are some depended on the relationship between the signifier and signified. The types of main sign are an icon, index, and symbol.

It should be noted that in the research of literature with a semiotics approach, index marks are the most wanted. Those are such signs that indicate a causal relationship. In the characterizations, a particular character, such as a doctor (*Tono dalam Belenggu*), the reader tries to find out signs which give an index that the guy is a doctor. Supposing Tono as the doctor, he will use medicine terms, the tools, symbol of crossbar in his car, etc.<sup>97</sup>

People who are considered as the founder of semiotics are two contemporaries, working independently in different zone. One man is a linguist namely Ferdinand de Saussure (1857-1913) and the other one is a philosopher called Charles Sander Saussure (1839-1914). Saussure calls it as semiology, while Pierce calls it semiotics. Then, those names of semiotics often used alternately still on the same meaning. In Frances used semiology and American used semiotics.<sup>98</sup>

## 2. Heuristic and Hermeneutic Reading

According to Rifaterre, semiotic processes basically occurred on reader mind as a result of second level reading. Before reaching the stage of meaning, the reader has to face obstacles at the level of mimetic. Decoding process is started with the first level reading from the beginning to the end of the text. This stage is called as a heuristic reading and at this stage the first level of interpretation happened. And at this stage too, the lingual and the literary competency play their role.<sup>99</sup>

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<sup>96</sup> Prof. Dr. Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, p. 120

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*, p. 119

<sup>99</sup> Michael Riffaterre, *Semiotics of Poetry* (Bloomington and London: Indiana University Press, 1978), p. 5

The reading heuristic is a reading based on the structure of language or semiotic system that based on the agreement of first stage. Hermeneutic reading of the literature is based on a semiotic reading of the second level or based on literary agreements. The reading is rereading hermeneutic (retroactively) after reading heuristic to give literary agreement.<sup>100</sup> A reader trying to look back and make comparisons with regard what has been read at the first stage of the reading process. Readers are in a decoding effect. This means that the reader starts to understand what happen at the beginning, at the first reading stage, seen as grammatical ambiguity, it is equivalent facts.<sup>101</sup>

Relating to heuristic and hermeneutic readings according to Riffaterre, it needs to be differentiated the understanding between *meaning* and *significance*. *Meaning* is all information at the mimetic level that has been presented by text to reader, while *significance* is the unity between form and semantic aspects.<sup>102</sup> Simply, it can be stated that *meaning* is entirely in accordance with the referential and textual language, while *significance* may be “out” of the reference language and refers to things outside the text.<sup>103</sup> When reading heuristic, readers only get *meaning* of a text, while *significance* is obtained when the reader has exceeded the retroactive or hermeneutic readings. Substitution of *meaning* into *significance*, ultimately led to the concept of interpreter that is a sign that “translate” sign-surface and explain other things emerged on the text.<sup>104</sup>

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<sup>100</sup> Prof. Dr. Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, p. 135

<sup>101</sup> Michael Riffaterre, *Semiotics of Poetry*, p. 5-6

<sup>102</sup> *Ibid.*, p. 2-3

<sup>103</sup> *Ibid.*, p. 2

<sup>104</sup> *Ibid.*, p. 81

### 3. The Application of Analysis Semiotics Approach (Heuristic and Hermeneutic Reading)

The examples of analysis use semiotics approach (heuristic and hermeneutic reading) such as following text. Researcher takes Subagio Sastrowardjo's poem entitled *Dewa Telah Mati*.<sup>105</sup>

Tak ada dewa di rawa-rawa ini  
 Hanya gagak yang mengakak malam hari  
 Dan siang terbang mengitari bangkai  
 Pertapa yang terbunuh dekat kuil  
 ....  
 (Simphoni, 1975: 9)

#### *Heuristic Reading*

Di rawa-rawa ini tak ada dewa. (Yang ada) hanya gagak yang mengakak (bergoak-goak) pada malam hari, dan di waktu siang hari (gagak itu) terbang mengitari bangkai pertapa yang terbunuh di (di) dekat kuil.

#### *Hermeneutic Reading*

Di tempat-tempat yang penuh kemaksiatan (rawa-rawa ini) Tuhan tidak dipercayai lagi oleh orang-orang (manusia). Di tempat yang penuh kemaksiatan ini hanya orang-orang jahat (koruptor, pinjilat, perampok, dan sebagainya). Orang-orang jahat (gagak) tersebut melakukan kejahatan atau bersimarajalela (mengakak) di masa kacau, masa gelap (malam hari). Mereka (orang-orang jahat itu) beramai-ramai mengelilingi harta yang haram (bangkai) milik orang-orang suci (pertapa, para pemeluk agama) yang ingkar (pada hakikatnya sudah mati), mereka terbunuh (oleh kejahatan) di dekat tempat sucinya, tempat peribadatannya (kuil, gereja, masjid, dll).

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<sup>105</sup> Prof. Dr. Rachmat Djoko Pradopo, *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*, p. 135-138