## CHAPTER II

THE DISCOURSE OF *T{ARI<QA* ON SUFISM TRADITION

A. ***T{ARI<QA***

1. **Understanding of *T{ari<qa***

Etymologically the word of *T{ari<qa (t}arq)* comes from the Arabic language, a plural *(t}uruq),* this word mentioned in al-Qur'an in ten times, twice written as *t{a>riq,* written three times as *t}ari>q,* written three times as *t}ari>qah* and two of them written in the plural, *t}arai>q.*[1] However, of all the forms mentioned in the Qur'an, all refer to one meaning, that is the way.[2]

Nurcholish Madjid, as cited by Sudirman Tebba, that the word "*T~ari<qa* " *(t}ari>qah)* if the terms of etimological literally means way, meaning there is no difference with the word *shariah>, sabi>l, s}ira>th,* and *manhaj,* it all have the same meaning, the way to closer to God. In this case that meant the *T~ari<qa* is the way to God in order to get His *rid~a* by obeying His teachings.[3] With the right way steadily and consistently man promised by God would have the gift of happy life incomparable (Qur'an 22: 14).[4]

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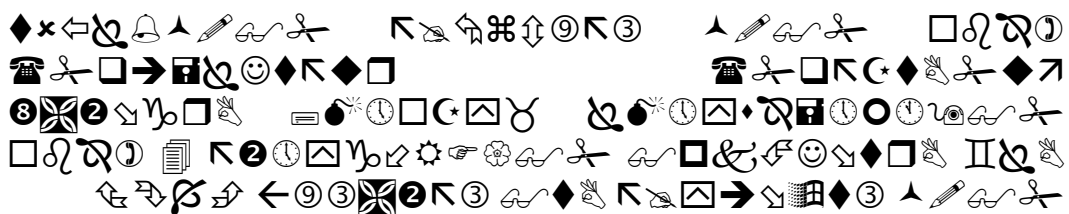
[1]Muhammad Fuad, *Al Mu'jam Al Mufahras Li Alfazh Al Quran Al Karim*, Kairo, Dar Al Kutub Al Mishriyyah, 1996, P. 523.

[2]The word *al-t}a>riq* comes from the root word *t}araqa,* which means *knock or hit something, so that causing noise due to a knock* or *a hammer.*from the same root word, it result the word *t}a>riq*means way, becauseit was as if struck by a pedestrian with his foot, or in the Qur'anic language *,d}arabtum fi>al-ard}*which literally means *you hitting the earth* (with feet) that is doing traveling (Quraish Shihab, 2013: 203).

[3]Tebba, Sudirman, *Orientasi Sufistik Cak Nur: Komitmen Moral Seorang Guru Bangsa*, Jakarta: Paramadina, 2001, P. 177

[4]While the use of the word tarikat in the meaning of sufi brotherhood "Sufi order" is the result of the development of the semantic meaning of these words, such as word of *fikih* for Islamic law, according to which the root meaning is the understanding of religion as a whole, not just limited to the field of law and liturgy itselves. *Ibid ...,* P.178

14. Sesungguhnya Allah memasukkan orang-orang yang beriman dan mengerjakan amal yang saleh ke dalam surga-surga yang di bawahnya mengalir sungai-sungai. Sesungguhnya Allah berbuat apa yang Dia kehendaki.

So etimologically *T~ari<qa* is the way, the method or manner throught by someone to go to some place.

Meanwhile, if reviewed terminologically, the word *T~ari<qa* is found in several different understanding. L. Masignon, as cited by Ris'an Rusli, that the *T~ari<qa* has two meanings in the Sufi tradition. ***First,*** are the 9th century AD and the 10th century AD mean path, way or method of doing moral education and life taken by those who want to draw closer to God.[5] This opinion is supported and extended by Harun Nasution, that the *T~ari<qa* is a way that must be taken by anyone, with the aim to get closer to the God.[6] *Secondly,* after the 11th century AD *T~ari<qa* has the meaning of a complete movement to give spiritual and physically exercises by groups of the Muslims according to certain teachings and beliefs.

In the Sufi tradition, the *T~ari<qa* is defined as a road used to deliver a *sa>lik* to God, just as the law is understood as the path to heaven. In this context, the *T~ari<qa* and the Shari'a equally represents the road, it's just more specific institutes, such as the *T~ari<qa* inside arrange *al-ah}kam al-Shari'ah* (the commandments of God and away from what the prohibitions) and *al-ah}kam al-khas,* such as the practice of the heart, *riya>d}a>h* and faith specifically for the *sa>lik.*

Understanding that proposed by Abdul Mun'im, which differentiate between the *T~ari<qa* and *Shari'a* leads to the view that the *T~ari<qa* is more particular then *Shari'a*. Where the *T~ari<qa* is includes the *Shari'a*, while *Shari'a* does not include the dimensions of the *T~ari<qa*. Meanwhile, according to Abu Bakar, who referred to the *T~ari<qa* is a step of a servant to take maximum limits

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[5]Ris'an Rusli, *Tasawuf dan Tarekat*, Yogyakarta: Rajawali Press, 2013, P.185
[6]Harun Nasution, *Islam ditinjau Dari Berbagai Aspeknya*, Bandung, Bulan Bintang, 1985, P. 89

and not taking breaks *rukh}s/ah* in *the* worship. Taking the maximum limit in worship means such as being *wara'* in the life, while is not taking *ruh}s/ah* is like Excessive laughter, gorged too long, excessive talking, and so on. Therefore, this path (*T~ari<qa*) so hard and spent a lot of time.

In further explanation of Abu Bakar said that's up to God, A *Sa>lik* must implement *Shari'a*, *Tari<qa* and *Hakika*, there should not be left out of the three. These three dimensions are absolute requirements that must be met to get a degree *qurbu*. *Shari'a* likened to a ship for a run ark of life, so that the ship of the goals will be achieved. While the *t~ari<qa* is like the ocean where the destination is derived by a *sa>lik,* and *hakikat* is like the pearl because of its high and noble. So for getting a pearl *sa>lik* must get to the ocean first, while to get to the ocean needed a ship.[7]

Al-Syadzily considers there are several kinds of approaches that can be passed in *t~ari<qa;* he is more specifically called it there are four:

1. *Dhikr* by performing good deeds which will produce light.
2. *Tafakkur* (thinking) by fulfilling their patience in life which will generate knowledge.
3. *Faqi>r* (feel poor in front of God) with the practice of gratitude for whatever is given which in turn will generate wealth,
4. *Mah}abbah,* by hating the world[8] (as lust) and the devotees, with this person will come to a loved one.[9]

furthermore, al-Syazily say that whoever could do four road was referred to as *al-s}addiqi>n al-muh}aqqiqi>n,* which runs the three referred to as *Auliya 'al-muqarrabi>n,* which implements both are *shuhada>* and that can only be implement one of the four that is *al-a>bid al-s}alih* servant of God

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[7]Abu Bakar, *Kifayat al-Atqiya> wa Minha>j al-*Asfiya>, Kairo, Khairiyah, P. 1303

[8]Al-Gaza>li (tt: 3/280) explains that the world is anything other than Allah, ie everything that can keep a servant to God, the short-term pleasure, or current. The tendency of the heart to the enjoyment of the world means that the tendency on the enjoyment of the moment before death. Instead, tendency in the hereafter means a tendency for enjoyment after death.

[9]Abdul al-Halim Mahmud, *al-Madrasah al-Syazi}liyah al-Hadisah wa Ima>muha> Abu Hasan* al-*Syaz}iliy*, Kairo, Dar al-Kutub al-Hadisah, tt. P.123.

righteous.[10]That is the way to God is many and varied, not necessarily equal to one with the other.

From the view of al-Syaz|ily appears that it defines even divide the *t~ari<qa* with a more simple, that is to show the steps that must be taken for up to God. However, it should be underlined, that the division of the *t~~ari<qa* is not a hierarchy; this is indicated in the description that does not favor one approach with another approach. But he just insists that anyone who is able to carry four, three or two is better.

Not much different from the opinions expressed by al-Syazily, when Ibn Taimiyyah was asked about the way to God, he replied that the ways are many and diverse, like prayer, jihad in Allah's way, dzikir, read al-Quran, charity and others. During all the road taken is not contrary to the Qur'an and the Hadith, any path taken will deliver to God. Only Ibn Taymiyyah said *Sulu>k* (the term of the *T~ari<qa)* there are two; First, *Sulu>k al-Abra>r ahl al-Yami>n,* by implementing all the commands and avoid prohibitions of Allah, inner and outer. Second*Sulu>k al-Muqarrabi>n al-Sabiqi>n,* to implement any command either obligatory or *sunnah* with just his ability, and stay away from all prohibitions and *makru>h*.[11]

From some explanation above regarding the definition of the *t~~ari<qa* said, could conclude that what is meant by the *t~~ari<qa* in the true sense, and become the focus of discussion in this paper is a way to follow the path to God. In this sense, there is some recognition in the treasures of the esoteric religion of their many ways, a strategy that can be done by a person that he is close to the God. For example in the mystical literature, as presented by Afifi, there is a belief that is quite radical and even revolting that is not the way to God is many and

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[10]*Ibid...,*P.124
[11]Ibnu Taimiyah, *Fatawi Ibnu Taimiyah*, Kairo, Dar al-Nasr, 1398, P.454.

varied, even further away from the way to God as much as the number of human beings.[12]

2. **Normative Aspect of *T~ari<qa***

The Qur'an mentions the word similiar with the *t~~ari<qa* as much as ten times, twice written with *t}a>riq*[13] , three times written *t}ari>q*[14], three times is written with *t}ari>qah* [15] and two of them written in the plural, *t}ara>iq*[16] .However, some form of which is often used as the basis for normative *t~ari<qa* by experts on Sufi is verse 16 in the letter al-Jin:

$$ وَأَلَّوِ ٱسۡتَقَٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسۡقَيۡنَٰهُم مَّاءً غَدَقا $$

It means: "*And that, if they keep walking straight over the road (t}ari>q), actually we will give them to drink fresh water* (QS. Al-Jin: 16).

Most interpretations fall into the classification of *isyari's* Interpretation (Sufistic) still interpret the word *t}ari>qa* in the verse above with global meaning, namely Islam teaching. This means that anyone who is consistent with the teachings of Islam will be blessed by Allah and gived by Him fresh water. While the word water selected as a representation reward given by God for a consistency of a servant in the pro-Islamic, because water is the origin of all the events.[17]

Different interpretations presented by Ibn Qayyim al-Jauziyah[18] in his book *"Mada>rij al-Sa>liki>n"*, he quoted the words of Abu Bakr al-Siddiq when

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[12]Idham Khalid commented on what a few figuresaboutal-t}uruq bi adad anfa>s al-mahklu>q, which means it's way to God as much as breathing creature with a variety of Sufi orders dispersed throughout the world. Then he also said most of the existing *tarekat*who any received no rejected *faminha> mardu>dah wa minha> maqbu>lah..* Idham Khalid, *Tarekatdi Cirebon: Genealogidan polarisasinya,*Journal Lekture, Vol 9/2 November 2011: 231) .

[13]Q.S. At-Ta>riq:1-2

[14]Q.S. An-Nisa':168, 169, Al-Ahqa>f:30, Taha:77

[15]Q.S. Taha: 63,104, Al-Jin:16

[16]Q.S. Al-Mu'minun:18, Al-Jin:11

[17]For more details see Umar az-Zamahsyari in his *"Tafsir al-Kasyaf"* compare with al-Lusi " *Tafsir Ruh al-Ma'aniy* ". Both are the same about the word *tarekat* in the verse above, which is means the *tarekat* is Islamic thought.

[18]Although his background is not an*Mufassir,* Ibn Qayyim but the understanding about *surah* al-Jin verse 16 is very represent the opinion of the Sufis.

the offending that verse. This great companion ever asked about the purpose *of al-istiqa>mah ala al-t}ariqa* (consistent on the road) and he replied, "thou shalt not associating God with something *(an la tushrika billahi shay'a~n)."* Thus, according to Ibn Qayyim, means *(al-istiqa>mah 'ala al-t}ari>qah)* by Abu Bakr al-Siddiq is *al-istiqa>mah ala al-tawh}id* (consistently above monotheism pure) means, t~ari>qa in the verse is "the way to pure monotheism".[19]

While the straight path also ilustrated by Al-Qur'an as the way of those who gained the favor of God *"Show us the straight path, the path of those whom You give them a gift and not favor their way of wrath and those who astray "*(QS Al-Fatiha: 6-7). The point is that the straight path to God is the path has been bypassed by the lovers of God.

A straight path is conceptually could be interpreted to always perform deeds based on the *dalil* that their knowledge of obscure origin and authenticity can be accounted for, not something odd or create conflict, as all charities will be accountable before Allah on the Day of Judgment, as His Word:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰئِكَ كَانَ عَنْهُ مَسْئُولا

It means: "And do not follow what you do not have knowledge about it. Truly hearing, sight and hearts, everything will be questioned (Surah Al-Isra: 36).

In addition to paragraph 16 of the letter al-Jinn, there is also a verse from the Qur'an are used as the basis of normative by Sufism expert, namely verse 257 in surat al-Baqarah;

ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَٱلَّذِينَ كَفَرُواْ أَوْلِيَاؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ أُوْلَٰئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ

It means: *"God is the Protector of those who believe; He removed them from the darkness (disbelief) to the light (of faith). And those who disbelieve, patron-protector is the devil, who issued them rather than light to the darkness (disbelief). They are companions of the Fire; they will abide therein "(Surah* al-Baqarah: 275)

[19]Ibnu al-Qayi>m, *"Mada>rij al-Sa>liki>n"*, Beirut, Dar al-Kutub al-'Ilmiyah, 1990.P.108

Based on this verse, Ibn Qayyim al-Jauziyah, divide the *t~ari<qa* in two parts, first way of Allah *nu>r* and the devil way *d}uluma>t*. Furthermore al-Jauzi interpret that the way of Allah in the verse uses the singular form of the word *nu>r* which indicates that the *t~~ari<qa* toward God is only one and not many. While the devil way is used the word *d}uluma>t* that shows a lot of sense. Ibn Qayyim also reinforces his opinion is based on a hadith, where sometime the Prophet made one line then point it and saying "this is the way of God," then the Prophet made several other lines in large numbers and said "this road a lot, in each way is any evil who always invites people to enter into it ".[20]

T~ari<qa toward God also builds upon the *Sunnah* of the Prophet, so because even though the *t~ari<qa* may vary but must be appropriate and follow what the prophet, chosen by God as a bearer of his message. As says God through Prophet Muhammad *"if you love Allah then follow me, Allah will love you and forgive all sins"* (Surah Ali 'Imran: 31). This verse indicates that the true *t~ari<qa* is the t~ari<qa according to what the Prophet taught at the beginning of the birth of Islam. The *t~ari<qa* according to the Prophet Muhammad is all doing it plays in draw closer to God, as his saying;

الشريعة أقوالي، والطريقة أفعالي، والحقيقة حالي، والمعرفة رأس مالي

Meaning: *"Shari'a is my words, the T~ari<qa is my deed, the hakikat is the state of my mind and ma'rifat is my modal".*

In the hadith above is said that the definition of what the *T~ari<qa* is deeds. So that the true *t~ari<qa* is "the way" or "hint" and "guidance" of the implementation of an appropriate worship and practice and exemplified the Prophet Muhammad during his lifetime. As a reward for what you do, the Prophet promised a great reward from Allah in hereafter.

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[20] opinion was delivered by Ibn Qayyim above can be understood that the way to God is one, that opinion does not mean that contrary to some experts view as Ibn Taymiyyah, al-Syazili and Abu Bakar stating that the *tarekat* toward God a lot and do not counted. Ibn Qayyim agreed that the *tarekat* as a step towards God is many, and vary according to the psychological condition of them, but basically all it is one. It one way with several branches.

إِنَّ الْعَبْدَ إِذَا كَانَ عَلَى طَرِيقَةٍ حَسَنَةٍ مِنَ الْعِبَادَةِ ثُمَّ مَرِضَ قِيلَ لِلْمَلَكِ الْمُوَكَّلِ: اكْتُبْ لَهُ

مِثْلَ عَمَلِهِ إِذَا كَانَ طَلِقًا حَتَّى أُطْلِقَهُ أَوْ أَكْفِتَهُ إِلَيَّ "

Meaning: "Indeed, one if it rests on t}ariqah good in worship, then he was sick, then it is said (by Allah) to the angels take care of it, 'Write for the reward commensurate with his credit when he healed until I healed or return me.'.

The phrase *t}ariqa h~asana* in the hadith it show to the behavior of the hearth is overwhelmed condition ihsan 'worship as if seeing God or the condition of humility believe meet the Lord and return to Him, *"*that is, people who believe that they will meet their Lord and that they will return to his "(QS Baqarah: 46).

From some verses and Prophet *hadith* above mentioned, we know that the *T~ari<qa* to the Islamic teaching brought by the Prophet in the Qur'an and Hadith. It is just that the term was not used at the Prophet era, so there is no reason to reject the concept of the *T~ari<qa* formulated by Sufi scholars as a way to seek Allah's pleasure.*T~ari<qa* right must conform to the teachings of the Prophet, run with full continuity (*istiqa>mah*), and requires a *Murshid*.

In addition, it can be inferred that the meaning is basically a *T~ari<qa* at worship conducted istiqamah to seek the pleasure of Allah and earn his side a place nearby.

B. **Overview About Political Islam**

1. **Understanding of Politic**

The word politics comes from the word politics (English) which shows the personal nature or deeds. Lexically the word of politic is meaning acting or judging wisely, well judged, prudent.[21] This word is derived from Latin and Greek *politicos Politicus* means Relating to citizen. Both, the word are also derived from the word *polis* is then absorbed into Indonesian by three **meanings:**

All matters and actions (tact, finesse, and so on) about the government of the country or to other countries, guile or cunning, and also used as a name for a discipline of knowledge, namely political science.[22]

Politic by the Arabic term commonly referred to *Siyasah* that have meaning, everything related to human behavior in developing strategies concerning the administration of the state or government of another country. This strategy sometimes is things that are guile or cunning strategy.[23]

As a political term, first became known through the Plato's book entitled *Politeia* which is also known as the Republic.[24] Then also came from Aristotle's work entitled *Politeia.*[25] Both works are regarded as the base of political thought that developed later. Of these works can be seen that politics is the term used for the concept of community settings, as discussed in the book are matters relating to various governance issues in the run in order to realize a political society or the state of the nicest. Thus the concept contained in various elements, such as institutions that run the activities of government, society as stakeholders, policies and laws through which a community setting and ideals to be achieved.

Politics is any activity or attitude that is associated with power and is trying to influence, by altering or maintaining, one forms the several of society through public policies concerning the setting and the division or allocation of existing resources.[26]

In general, it is said that politics is an assortment of activities in the political system (or state) concerning the process of defining the objectives of the system and implement those goals.[27] Although thinkers and political scientists do

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[22]W.J.S, PoerwaDarminta, Kamus*UmumBahasaIndonesia*,Jakarta, Balai Pustaka, 1983, P. 763.

[23]Tim Penyusun Ensiklopedi Islam, *Ensiklopedi Islam*,Jakarta, Ichtiar Baru Van Houve, 1983, P.763.

[24]Delier Noer, *Pemikiran Politik di Negeri Barat*, Jakarta, Rajawali, 1982, P. 11-12

[25]*Ibid*,,,, P.26.

[26]Meriam Budiardjo, *Dasar-dasar Ilmu Politik*, Jakarta, Gramedia , 1971, P. 8

[27]Abdul, Muin Salim, *Fiqh Siyasah*, *Konsep Kekuasaan Politik Dalam Al-Qur'an*, Jakarta, Raja Grafindo, 1995, P. 35

not have an agreement on the definition of politics, but these elements are to be found partially or implicit in the definition that they express.

Of the existing definition found two political tendencies. *First, the* view that linking politics with the state, namely the affairs of the central government or local government; *second,* the view that associates with issues of power, authority and or conflict. Differences in this trend are closely related to the approach used, which is the traditional approach and the behavioral approach. The traditional approach includes several approaches that emphasize historical approaches example discussion on the development of political parties, the development of political relations with foreign countries and the development of political ideas were great. Legalistic approach that is emphasizes discussion on the constitution and the law of a country, and institutional approach, which emphasizes the discussion on the problems of political institutions such as the legislature, executive, and judicial. While behavioral approach emphasizes attention on the behavior of political actors. This approach accepts the political institutions as an important aspect in politics, but he is not the nature of politics.[28]

So the political understanding here is particularly regarding the strategy of running the government, including, ideology and system of government. To further focus the discussion, the following description will explain about the extent of political developments or *siyasah* is known in Islam.

2. **Politics in Islam**

Politics in Islam is often referred to *siyasah.* The word is derived from the word *sasa.* This word in the *Munjid* dictionary and *al-Lisan al-Arab* means organize, manage and govern.[29] *Siyasat* could also mean government and politics, or making discretion.

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[28]*Ibid,*P. 35-36

[29]Lois Ma'luf, *Al-Munjid Fi Al-Lughat Wa Al-A'alam*, Beirut, Dar al-Masyriq, 1986, P.362.See also Abu al-fadhl al-Din Muhammad bin Mukram bin Manzhur, *lisan al-Arab*, Vol.VI, Beirut, Dar Shadir, 1968, P. 108

Word *Sasa* equals *to geven, to lead; siyasat is same with* (*of government, corporation, etc).*[30] So *siyasah* by language contains several meanings, namely organize, manage and create wisdom, government and politics. That is organize, manage and create wisdom on something of a political nature to achieve one goal is *siyasah.*

In principle the definitions above contains the equation. *Siyasah* relates to regulate and manage the human in social life and state by guiding them to the benefit of and away from badness.[31] So political Islam also determine the character of the social, economic, legal and various aspects of life of the state system as set forth in *fiqh siyasah.*

From the above definition can be affirmed that the authority to make any form of laws, regulations and policies relating to the setting interest of the state and affairs of the people in order to realize the common good lies in the power-holders. There is a rule *Siyasah* namely:

The benefit of the public takes precedence over special benefit.[32]

That is why any form of laws, regulations and policies made by the *siyasi* binding authority. He must be obeyed by the people for the product is not substantially contrary to the applicable law and not contrary to the teachings of Islam, because the government has the right to be obeyed, the word of God in Surat An-Nisa ': 59:

"O ye, who believe, obey Allah and obey His Apostle and Ulil Amri among you."(QS.An-Nisa': 59)

If so then Islam as a religion includes all the aspects of life is also concentrating his studies in the fields of politics related and based on the teachings of Islam *(fiqh siyasah).* However, it appears that most of the writers of

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[30]Haris Sulaiman al-Faruqi, *Al-Mu'jam Al-Qanuni*, Beirut, Maktabat Lubnan 1983, P. 185

[31]J.Sujuti Pulungan, *Fiqh Siyasah* (ajaran, sejarah dan pemikiran), Jakarta, Raja Grafindo Persada, 1995, P. 25

[32]*Ibid*, P. 37

Islamic political theory stuck in a historical idealist view, without seeing the reality and how to actualize the idealism and slogans ideally. Finally, concepts and ideas just perched atop an ivory tower is sacred, without ever touching the earth reality, not in format with modern packaging and can answer the question of some of them have tried to examine the Islamic concept of the system of government to its compliance with the first experiment that, with the view that it is a complete and constitutional experiments hundred percent, regardless of the character of his experiments, and how the political, social and historical becomes an instrument. Indeed, our needs are very urgent now is to find format integral political theory ", which can be assessed and be reformed.[33]

This is done so that for every Muslim to make politics as an integral activity of a full life and also asa an Islamic missionary endeavor. That certainly is not the secular politics, but politics is a full commitment to God. That is why we try to give a meaning that can ultimately be understood and can be implemented into the activities in the life of nation and state.

The issue of political Islam cannot be separated from the history of Islam that multi Interpretative. On the one hand, almost every one of Islam believe in the importance of Islamic principles in political life, while on the other hand, because of the nature of Islam multi interpretative, there is no view of the monolithic about how to Islam and politics are positioned properly, appearing the problem is precisely the opinion of a very diverse. Some Muslim intellectuals such as Jamaludin Al Afgani (1838 – 1897 AD), Muhammad Abduh (1862-1896, Rasyid Ridho (1865-1883 AD), Ali Abdul Razik (1888-1966 AD), Al Mawardi (975-1059 AD), Ibn Taimiyah (1262 - 1328 AD), AL Maududi (975 - 1059 AD), and Al Farabi (870-950 AD) has been tried to give his views on the above issues from the perspective of each them. the theories can be broadly divided into three paradigm regarding the conception of the state in Islam:

    a. Integrative paradigm

[33]Musthofa Muhammad Thahan, *Rekonstruksi Pemikiran menuju gerakan Islam Modern*, (terj; jasinan LC), Solo, Era Intermeda, 1997, P. 48

In integrality view, religion and the state unified (integral) Islam is a perfect religion and completes the arrangements for all aspects of human life, including political life and state.[34] Therefore, in a state of Muslims should return to the Islamic constitutional system and do not need to imitate the western constitutional system. The state system of political Islam should follow is a system implemented by the Prophet Mohammad (pbuh) and four caliph.

In the perspective of the integrality paradigm leader of state is the holder of religious and political power. Government was conducted on the basis of the sovereignty of the Divine, for this support to believe that sovereignty is derived and is "hands of God", thus the enactment and implementation of Islamic law as the law states, as stated by Imam Khomaeni as one of the leading supporters of this paradigm as cited by Marzuki Wahid and Rumadi states that "in the Islamic state authority instituted laws that are in God, no one has the right to determine the applicable law and that may be just the law of God".[35]

Paradigm who later gave emerge concept religious state, where religious life is set by using the principles of religion, thus giving concept to the Islamic concept of religion and state. Sources of positive law is religious law, people can not tell which rules the country and where the rule of religion as both together. Therefore, in this understanding of the people who abide by all provisions of the country means he is obedient to religion, on the contrary against the state means

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[34]This view is supported by Machiavelli, he said that religion (including Islam) has a political value that can be used in the state of life, Numa Pompilius a Roman leader success managedreligion becomes a parameter of good and bad man. So religion according to Machiavelli useful building and shaping the attitudes of men to be sincere, loyal, faithful, obedient, and united.JH Rapar, *Political Philosophy,* Jakarta, Raja Grafindo Persada, 2001, P. 467-470.

[35]Wahid and Ruimadi,*Fiqh Madzab negara*. Yogyakarta, LKIS, 2001, P.24.

against religion that is going against God.[36] As included in this group was Hasan al-Banna, Sayyid Qutb, Rashid Rida, al-Mawdudi).

b. Symbiotic paradigm

   Religion and state, according to this paradigm has a reciprocal relationship and mutual need. In this case, religion needs the state, so that religion can evolve, and otherwise the country will also need religion because the religion of countries can thrive in spiritual guidance and moral ethics.

   Maintenance and setting world religion are two different types of activities, but it has a symbiotic relationship. Within the framework of this symbiotic relationship, Ibn Taimiyah in *As siyasah asy syar'iyyah* as quoted Wahid and Rumadi expressed "their real power governing human affairs is a religious obligation that is the biggest cause of religion without religion state power can not stand".[37]

   In this concept, the Sharia (Islamic law) occupies a central position as a source of legitimacy of the political reality. Likewise, the state has a major role to enforce Islamic law. Thus it appears the desire to color the laws of the state with religious law does not even rule out the possibility that the law be used as a legal state.

c. Secular paradigm

   This paradigm separate between religion and state so that the state does not make religion a particular instrument. In the Islamic context this view rejects the intervention Islam on political issues and state. According to this view, Muhammad is only a Messenger outstanding as prophet earlier; the task is only to invite people back to

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[36]*Ibid*..., P.25
[37]*Ibid*..., P.27

the good life through behaviors in daily life. Prophet Muhammad in this opinion was never tasked to set up and headed a country.

Followers of this paradigm rejects the notion that Islam is a religion which is complete and that in Islam there is a constitutional system, but the flow of resisting the notion that Islam is a religion in the western sense that only regulate the relationship between man and the almighty creator. This flow is of the opinion that in Islam there is no constitutional system, but there is a set of values of ethics for the life of the state.[38]

One of the figures on secularist paradigm is Ali Abd Ar-Raziq, as quoted by Wahid, Marzuki and Ruimadi as follows.

Islam does not establish a regime of a particular government, nor are bases to the Muslims a system of specific government through which they should be governed, but Islam has given us absolute freedom to organize the state in accordance with the conditions of intellectual, social, and economic thatwe have and with considering the social development and the demands of the times.[39]

Religion is a private affair of its adherents who had nothing to do with the state. Thus a state can be said secular if the state does not make the holy book as the basis of the constitution and does not make religious law as national law; on the basis of all religions have the same role in the country.

C. **Do *T{ari<qa* through Politics**

If in the previous section has the author pointed out the sense *t{ari<qa* along with the argument of some early Sufis, to agree that the definition of the *t{ari<qa* is way, path, or method adopted by *salik* to draw closer to God. So in

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[38]Munawir Sadzali, *Islam dan Tatanegara, (Ajaran, sejarah, dan pemikiran)*, Jakarta, UI-Press, 1990, P. 1-2.

[39]Wahid dan Ruimadi*, Fiqh Madzab negara..,* P.25.

this section the authors want to associate *t{ari<qa* with political behavior. That is how the choice of a Muslim to draw closer to God by taking the political stage, both regional area and national area.

The theme of politics as a *t{ari<qa* to be interesting and important to discuss not least because of three things: *First,* the declining position of Muslims in the constellation of national leadership. *Second,* the lack of Muslim leadership in the national arena. Third, the political disorientation, from devotion orientation of to power orientation. This three things should be urged Muslims to perform self-evaluation.

For many Muslim intellectuals, including Mohammad Natsir, Islam is a guideline for the totality of life, so there is not a problem that is not solved by Islam, both horizontal relations concerning the human relationship with the state, as well as the vertical relationship concerning the relationship with God, Thus, the political struggle was based on the assumption that political activity is part of religious activity and part of worship, which in turn, can conduct them in glory with the Lord.[40]

Al-Ghazali in *Ihya 'Ulum al-Din* was divided *salik* into several categories (*abid, alim, mutalim, wali, muhtarif* and *muwahhid*). *Wali* or leader he was included in this grouping at least because it should be there from the Muslims who dedicate their time for the *ummat* interest. Furthermore, al-Ghazali see that busyness is a leader in providing maids to the general public, which is performed with wholeheartedly can be more important than *wirid*.[41]

The normative aspect in carrying out the political can be reflected to the perpetrators of political history / politicians of the past embodied in the stories of the Qur'an. Example: Giving a mighty empire to the family of Ibrahim[42] , the

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[40]Dedicating time and age in politics for the people interest and state interest, this according to Ibn Qayyim is a tarekat that can deliver them to God. Because with politics means someone was in the fight for theinterests of others that is part of the teachings of the Islamic religion. Ibn Qayyim, *T~ariq al-Hijratai wa Babu Saadataini*, Beirut, Dar al-Kutub al-Ilmiyah, 1995. P.178

[41]Al-Ghazali, *Ihya' Ulum al-Din*, Beirut, Dar al-Kutub al-Ilmiyah, tt.P.414.

[42]QS.An-Nisa, 4: 54

coronation Thalut as a king[43] , giving wisdom and kingdom to David[44] , the grace of the kingdom to Dhu'l-Qarnayn and acquiring the means to achieve everything[45] , Queen Balqis as king a just and egalitarian[46] , the gift of a the leadership of the Egyptian people who are oppressed[47] .

In addition, there are also examples of political behavior that is reprehensible. For example excoriation to the king who do *d~alim*, Pharaoh a leader tyrant and divide people[48]. Thus text (Qur'an and Hadith) in providing guidance and political foundation are not merely a series of theories, but also gives an overview *ibrah* as a form of historical authenticity and the validity *la> raibafi>h* (no doubt at all).

So implementation of political behavior as a *T~ari<qa* is an attempt to run its mission. Be to bring about political objectives to be achieved by the people are summarized in the ideology of the State. Among them is to maintain social order and security of the state institutionally. In this case closely related to executive agencies that performing the function of executive branch, the legislative body to maximize the role of legislation and the judicial role of the judiciary. Then in education aspect is educating the nation by transforming the rules, teachings and religious values through the education system and teaching.

But, of course, to maintain political behavior that has a spiritual soul should politicians must always uphold the values taught by Islam. According to Syafi'iyah as quoted by Sahal Mahfudz, every effort, attitude and policy of Muslim politicians is to achieve common objectives and in accordance with the principles of *Shari'a*. That purpose is to: (1) Maintain, develop and practice the religion of Islam. (2) Maintain and develop ratio knowledge for the benefit of the people. (3) Maintain soul from harm and meet their needs, whether primary, secondary would also supplementary. (4) Maintaining the assets with the business

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[43]QS.Al-Baqarah, 2: 247.
[44]QS.Al-Baqarah, 2: 251.
[45]QS.Al-Kahfi,: 84
[46]QS.An-Naml, 27: 251
[47]QS.Al-Qashas, 28: 4.
[48]QS.Al- Qashas, 4: 4

development of commodity and use it without exceeding the maximum limits and reduce the minimum limit. (5) Maintain descent with physical and spiritual needs.[49]

Political practices in the hereafter oriented have been carried by the *khulafa al rashidi>n* , Abubakar, Umar ibn Hattab, Uthman ibn Affan and Ali ibn Abi Talib in his lifetime. They are the country's leaders, stakeholder's affairs of the Muslims after the death of the prophet. But in the midst of their obligations, the friends also can still become a Sufi, a spiritual journey to reach the degree of *qurb ila Allah* (close to Allah). There is one phrase Umar interesting and deserves to be reflected by today's leaders;

> *"I could never fully sleep every day, because if I sleep the day then I abandon the people, while if I sleep at night who abandon myself".*[50]

This means that the profession of politics also spiritual profession, sacred and terms with reward. Political behavior mannered, maintaining ethics can be likened to worship other *sunnah*, which if implemented would save the culprit of the fire of hell, gets the pleasure of Allah, to open the doors of *ma'rifat* is the ultimate goal in life.

Added by Abdul Munir Mulkhan that politics is run by a Muslim should also function as an instrument of worship. So it is certainly a political run was not secular politics, but politics is a full commitment to God. The purpose laid down by this sort of politics is not power for power, or the achievement of an interest for the sake of its own sake, because these are not the final destination.[51] All are the means or instrument to achieve the real goal, which is devotion to God.

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[49]Sahal Mahfudz, *Anjuran Berpolitik Dalam Islam*,liputanIslam, http://alya-saifur.blogspot.co.id/2016/04/anjuran-berpolitik-dalam-islam.html. accessedon monday,June 27 2016, 09.55 PM.

[50]Al-Ghazali, *Ihya' Ulum al-Din*...., P.414

[51]Abdul Munir Mulkhan, *Ideologi Gerakan Dakwah; Episode Kehidupan M Natsir dan Azhar Basyir* , Yoyakarta, Sipress, 1996, P. 193