


Sufism Asmaran think

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Article Info	ABSTRACT
<p>Keywords: Asmaran, thought, mysticism, ma'rifat, al-Ghazali</p>	<p>This Research is motivated by a negative impression of Sufism in society. The practice of Sufism as a manifestation of ihsan is often assumed and is practiced as an individual worship activity that prioritizes piety private and insensitive to the reality that is happening around him. While on the other hand, Sufism In Asmaran's view, there are two things studied in this thesis, namely : (1) How does Sufism Asmaran think? (2) What is the Role of Asmaran, in Development of Sufism? To disclose deep field research in this study, the data collected is primary data about Sufism according to Asmaran's views, as well as secondary data in the form of past writings discusses Sufism according to Asmaran, and relevant literature with this research. From the results of this study it was found that: Asmaran, born in Juai, Balangan, North Hulu Sungai Regency (now included in the area Balangan Regency), South Kalimantan. He is someone who educated in Islamic boarding schools and also practicing tasawuf, however Asmaran's thoughts, themselves lean towards neo-sufism. During Asmaran's lifetime, studied at various levels of education, both Islamic education as well as general ones. The substance of the teachings of Sufism according to Asmaran is a blend of faith, worship, good deeds, and noble character. Whole these elements must unite, faith must be reflected in the form of worship, and True worship is one that has a positive impact in the form of charitable pious and noble character. The results of this study are expected to be useful in the framework development of the reassures of Islamic education, especially in the environment Ushuluddin Faculty an Hmanities UIN Antasari Banjarmasin. And result This research is also expected to encourage the world of Islamic education to open up and provide opportunities for Sufism to take part together in order to shape humans as individual beings as well as social beings.</p>
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INTRODUCTION

Muslims themselves usually have a narrow understanding of Islam at this point, seeing it as a religion governed solely by the rules of worship, muamalah and aqidah. Hence despite the fact that their orientation directs humans to use happiness to achieve happiness in this world and the hereafter, religion is often perceived as a strict and rigid set of rules. It also tends to appear as an activity that is only concerned with the outward. Many things about Islam are not talked about or known by many. These things have had a major impact on the course of Islamic history from ancient times to the present and academics to the general

public, both urban and rural, continue to study and discuss them. This aspect is called Sufism in Islam, like orientalists. Sufism itself is one of the branches of science that emphasizes the spiritual dimension or aspect of Islam. This spirituality is able to take over a variety of diverse forms in it, in relation to humans, Sufism prioritizes the spiritual aspect rather than the physical aspect in relation to life, it prioritizes the afterlife rather than mortal life while in relation to religious understanding, it emphasizes esoteric aspects rather than exoteric, prioritizing inner interpretation rather than outward interpretation [1][2][3]

In an academic setting, Fazlur Rahman states that the origin of Sufism is related to a moral concern for purification of the soul, obedience to God, and true goodness. He also says that one should guard one's desire for freedom from various extraneous "worldly" factors and that a constant and vigilant soul should guard one's heart. The alleged ideas of piety, sincerity, and faith having a very positive effect on the environment should be taken into account when considering the idea of the early emergence of Sufism in Iraq, particularly in Basrah, where this phenomenon flourished. The interests of the world and deviated from the normal lines of Islam in several significant ways. This new religious attitude of pure piety would also have considered social institutions [4]–[9] as part of the outside world, the material world, as a number of legal institutions began to regulate their "worldly life". law began to regulate their "worldly life." 2

Spiritualism has seen a significant increase in demand over the past few decades. Both among Muslims and the world as a whole. In contrast to developing countries, developed countries have long felt the need for spirituality. In the United States, for example, since the 1960s, people have been in dire need of spirituality. This can be seen in the rise of a happy culture that defies established norms. Even as they looked for new alternatives, some of them were positive, such as when they went to India to study Hinduism and yoga, but many of them also seemed negative. As a result, various models of cult spiritualism have emerged. Alvin Toffler, for example, noted that more than 4,000 organizations of this kind existed about 20 years ago. Generally cryptic and often demanding complete obedience from followers, they all share a common symptom: the human tendency to return to spiritualism [10].

Some of the factors that led to the emergence of Sufism include: A response to the hedonistic lifestyle tendencies that provoked the evolutionary passions of theology, which usually emphasized ratio and departed from the moral-spiritual dimension and also the cool catalyst that came from politically and theologically dominated people who were consumed by violent reasoning. As a result, some academics abandoned the bloody struggle for their interests in the name of religion. According to Hamka, Sufism was actually born along with the birth of Islam. It grew and developed from the point of view of the Prophet Muhammad with its results. Through the life practices of the prophet and his companions, Islamic Sufism is very dynamic. More recently, some academics have turned Sufism away from the world and society. After that, Sufism is often used as an escape from social responsibility under the pretext of not wanting to participate in the fitnah that occurs among the people. Those with this uzlah character often rely on the word of God to justify their actions. [11], [12][13]

Literatur Riview

Literatur

Tasawwuf amali, tasawwuf falsafi and tasawwuf amali are three subfields of tasawwuf. But first, it is important to understand that this division of Sufism is only for academic study. Since the practices of these three forms of Sufism are intertwined, this study cannot be divided between them. Having a noble personality, which in Sufism is known as purifying oneself of blameworthy morals, adorning oneself of praiseworthy qualities, and the revelation of the unseen Nur to a heart that has been cleansed so as to be able to catch the light of God, is the first step in identifying human existence with the divine attributes. [14]–[16]

Tasawwuf amali, on the other hand, is a model of tasawwuf that talks about how to get closer to Allah SWT. As a result, amali tasawwuf is associated with tariqah. Tarekat distinguishes between two types of Sufi abilities: those who are regarded as capable and know how to get closer to God. to Allah SWT and those who help them who are considered authorities in such matters. In addition, as development progressed, more and more seekers and followers joined together to form a kind of community (ijtimaiyyah), which is where strata based on their knowledge and practices emerged. This is where the terms mudir, santri, and salik appear [2], [17]–[19]

Before the emergence of the school of tasawwuf, the first school of tasawwuf to emerge was zuhud at the end of the first century (beginning of the second century) in Islamic history itself. Born in the first century Hijriyah. Hasan Basri was born in Mecca in 642 AD and died in Basrah in 728 AD. His first teachings were Khauf and Rajah, khauf is linguistically the opposite word of al-amnu is security and khauf is fear. The feeling of fear of punishment and unpleasant circumstances because of the disobedience and sins that have been committed. While raja' is a feeling of hope for heaven and various other pleasures, as a result of obedience to Allah SWT. (khauf and raja' according to al- Ghazali are described as two wings that allow a salik to fly to a praiseworthy maqam. Without both, it will result in the disconnection of the path of the hereafter and far from hope and the absence of the ability to close the door to hell and painful punishment. The antidote to all this is none other than khauf and rajah), which strengthen the fear and hope in God. After that, another teacher, called the qari, organized a movement for the renewal of spiritual life among Muslims. In fact, the seeds of Sufism were already there at that time, the lines of the tariq or way of worship already seemed to be drawn up [20]–[22].

If, studied in depth, Sufism actually has aspects: strategic potential in every human existence, but Muslims will not be able to use the "essence of value" of Sufism optimally for good. This is due to the fact that humans need to fulfill their material and spiritual needs. The extent to which Muslims are able to respond appropriately to modern demands and historical shifts is another factor that determines the fate of Islam in modern times. These issues are beginning to receive attention in the midst of social situations that tend to lead to moral decadence as the symptoms are beginning to appear now and the negative impact is beginning to be felt in life. Their role is required to be actively involved in overcoming these problems. Overcoming these obstacles, Sufism has the potential and authority because it is very focused on ways to ensure that a person always feels the

presence of God within himself. If people follow Sufi teachings, they will realize that only God owns everything in this world, including modern science and technology [11], [23], [24]

METODE

This research uses a qualitative and field research approach by using the full role of the researcher because this research makes direct observations to the research location. Therefore, researchers went directly to the research location to make observations and seek the necessary information and data. This type of field research is used to look directly at the object of research, namely Asmaran's Tasawuf Thought. In addition, it also conducts a study of books, literature, notes, interviews, and reports that have to do with the problem being solved.

RESULTS AND DISCUSSION

From a linguistic point of view, it can be immediately understood that Sufism is a spiritual attitude that always maintains purity, worship, lives simply, is ready to sacrifice for good and is always wise. This attitude of the soul is essentially a noble character. In addition, the author sees the meaning of Sufism from various opinions of experts who say that the origin of the word Sufism is divided: Sufism comes from the root word shafa which means (holy). The word tasawwuf is related to the word Ash-Shifah because Sufis emphasize despicable traits. Tasawwuf comes from the word Shaufana, a race of small hairy fruits that thrive in the Arabian desert, where the Sufis' clothes are hairy in simplicity like the fruit. The meaning of Sufism in terms or expert opinion depends on the perspective used. Until now, scholars have used three perspectives to define Sufism, namely the view of man as a limited being, man as a being who must strive, and man as a being with God. From the point of view of humans as limited creatures, Sufism can be interpreted as an effort to purify themselves by staying away from the influence of worldly life and focusing only on Allah SWT. Tasawwuf is not only about outward matters, but also about jubbah, turbans, tasbih, green shaf that rests on the shoulders, beards, sticks, memorization of tawhid, trousers cut above the ankles, and changes in spelling to more. So, Islamic Social Media, or about acrobatic magic with various tendencies of khariqul adat. Then Islamic or uzlah to stay away from humans from various haram activities and finally, in the simple language of al-Ghazali, a Sufi is a person who keeps his behavior to always obey Allah physically and mentally and socially care for others and the environment.

Regarding the history of Sufism, the author argues that Sufism has indeed grown and developed along with the growth and development of Islam since the time of the Prophet Muhammad SAW. Where in his daily life it was seen that in addition to the time he spent worshipping God, he was always full of awareness. This prophet was then followed by the Companions, especially Ahlus Shuffah, people who migrated from Mecca to Medina, poor and had nothing. They lived with the Prophet on a rock with a saddle as a pillow. The Tabi'in then continued the development of Sufism. He was the first to establish the study of Sufism in the city of Bashroh. Among the students who were educated in the first madrasa under the guidance of Sheikh Hasan al-Basri. The first madrasa in Bashrah was

then followed in other places. The first madrasa in Basrah was then followed elsewhere, such as in Iraq, where it was led by a very famous Tabi'in scholar, Shaykh Saad bin Musayyab.

In the following centuries, Sufism grew in line with the development of the Indian Ocean and Indonesia, all of which brought Islam into Sufism. His character and way of life were simple, His followers are sincere volunteers and tens of thousands use their wealth and even their lives only to defend the religion of Islam introduced by the Prophet Muhammad. Moreover, their movements imitated the movements of the Prophet, so that the people they met, be it caliphs, kings, royal officials, or ordinary people, were all feared and respected. The teachings of Sufism introduced by Sufi scholars spread and developed rapidly, in line with the rapid development of Islam itself. The first person to establish a Sufi circle was Abu Wahid bin Zaid, a close friend of al-Hasan al-Bashri. The phrase "Basra-style worship" arose from the actions of the Basra people who practiced asceticism and khauf excessively. Then the collapse of Sufism was due to the collaboration between rulers and Sufis. There are many deviations in Sufism, but there are still some who agree with the use of Sufism as a tool of jihad.

God through the cleansing of his soul through the implementation of various istiqomah practices, so that the ultimate goal of Sufism is to bring God the fulfillment of the emergence of happiness as God's gift in the Sufi through the acquisition of maqamat the use of notification icons which generally have literal and implied meanings.

﴿ وَمَا أْبَدُ رَيْبِي نَدَا الْيُنُسَ لَمْرَاةً بِالسُّوْعِ اَلْمَرْحُومِ رَيْبِي نَدَا رَيْبِي غُلُوْر رَحْمِمْ ﴾

Based on the verse that has been explained, according to the Sufis, man tends to follow his lusts. Hence, a person exhibits various types of external sin so that he has a despicable morality. This encounter with God, as Nurcholis Majid says, is the pinnacle of bliss described in a hadith as something that no eye has ever seen. All Sufis believe that the only way that can bring a person to the presence of God is through the purity of the soul of the Holy One, so everything must be perfect and pure, although the degree of purity and perfection varies according to proximity and distance from the original source. To reach the level of perfection and purity, the soul requires a long period of spiritual education and training. Therefore, in the first stage, the theory and practice of Sufism are formulated within the framework of mental attitude regulation and strict behavioral discipline. In other words, in order to achieve an optimal level of happiness before God, man must first identify his existence with the attributes of divinity through the purification of body and soul, which begins with the formation of a perfect human being. In accordance with the goal of Sufism, Sufis believe that complete and lasting happiness is spiritual. and eternal happiness is spiritual. Contrary to this philosophy of life, the good and bad aspects of a person's spiritual perspective are judged according to his view of worldly life.

According to al-Ghazali, lust is an uncontrollable desire to enjoy the pleasures of worldly life. enjoy the pleasures of worldly life, the main source of moral decay. A person's worth is not seen by the shape of his body, but by the personal morality he practices. Sufis argue that to restore bad attitudes requires therapy that is not only external. Therefore, in

the early stages of entering the life of Sufism, it is necessary to undertake quite strenuous spiritual exercises and practices that are compatible with both "external" and "internal" commitments. Hence, tahalli is the phase of filling the previously empty soul. Therefore, when old habits are abandoned, they must be infused with new good habits. The human soul, as al-Ghazali points out, can be transformed, trained, controlled and shaped according to the human will itself. Then Tajalli: which means the appearance of the invisible nurse. In order for what has been attempted in the steps above to survive, last and continue to grow, the sense of divinity in the self continues to be nurtured. Second, Mukhalfah, which is a continuous and consistent avoidance of everything that can make someone forget Allah SWT. Tajalli is the disappearance of the veil from one's nature, of the invisible Nur, the disappearance of everything else when the face of Allah appears. Expressing all the deeds done, through tears through a series of neatly arranged words through wholehearted hope. Second, muhasabah means always thinking and considering what has been done and what will be done. Let's think and think about the improvements that need to be made.

Through muraqabah, people are born who surrender and obey Allah, avoid internal and external vices and always feel close to Allah SWT. Among Sufis, dhikr is divided into three stages. First oral dhikr or also called nafi ithbat dhikr, namely: when reading La ilaha illallah this dhikr is first pronounced slowly and then faster. This form of dhikr, first the mouth dhikr to Allah, accompanied by Allah with the presence of the heart. Then the tongue dhikr by itself, continues to dhikr unconsciously where the power of reason does not work, is a kind of inspiration that suddenly reaches the heart and so on up to the mouth until the tongue moves by itself to mention Allah. Third, the Dhikr of Sir, which is also called the dhikr of Israaf and Nafs, namely "Hu, Hu". Sufis say tafakkur in the sense that they think about this vast world. Millions of lessons can be learned from it to strengthen the sense of closeness to God. Tasawwuf akhlaki, which developed from classical Islamic times to modern times, is much favored by people today because its teachings are not too complicated to see or understand. This type of Sufism is increasing in the Muslim world, especially in countries with a dominant Shafi'i sect. God, the relationship of its existence remains in a different framework between the two. In the first paragraph, this practice of Sufism emphasizes spiritual practice rather than theory. In Tasawwuf charity there are certain rules, principles, systems, procedures and practices for those involved in the tariqah. Everything is just a way and a tool that must also be grasped and achieved by the soul to achieve the goal of getting as close to God as possible.

Adherence to religious commandments must be followed by external and internal practices called thariqah as the path to God. In these external and internal practices, people experience one level of spiritual development after another. Then in this discussion there is also a discussion of al-Ghazali's Concept of Sufism because he is so adhered to al-Ghazali, Al-Ghazali has a significant role in the map of the development of taawwuf. If at the beginning of its formation Sufism sought to immerse itself in God enlivened by its figures such as Hasan Basriy (khauf), Rabi'ah al-Adawiyah (hub al-ilah), Abu Yazid al-Bustami (fana'), al- Hallaj (hulul), which emphasizes the essence and seems to override shari'ah, then al-Ghazali entered the life of Sufism without involving himself in the school of Sufism hulul (incarnation) or Sufism wihdah al-wujud (pantheism), he consolidated by returning

Sufism to its foundation, al-Qur'an and hadith. Ghazali's Sufism belongs to the sunni school of Sufism, which is a school of Sufism whose teachings try to combine aspects of shari'ah and hakikat. But given new interpretations and methods that were not yet known during the salaf al-salihin period and are more concerned with ways to get closer to Allah and how to keep away from things that can interfere with the kekhusu'an of the course of worship they do. Sufism in the eyes of al-Ghazali cannot be separated from shari'ah. However, Sufism tries to save shari'ah from the behavior arising from the shackles of its formality. In other words, shari'ah is like a container and Sufism is the content.

The superiority of Ghazali's Sufism is his ability to gather 'aqidah, shari'ah and morals in one strong and weighty systematic. This is based on the teachings of Sufism that have been established in al-Ghazali in the form of personal experience which is the main and most basic source in Sufism. According to al-Ghazali, people who will plunge into the world of Sufism must first master the science of shari'ah. The concept of Sufism according to al-Ghazali emphasizes application Sufism (amaliyy) rather than theoretical Sufism (ittiqady or nazariyy). So that he is not trapped in the conflict of wihdat al- wujud, hulul and other things that might cause problems in matters of faith. In the book Ihya', the maqamat of Sufism according to al- Ghazali in order are: Taubat, Patience, and Gratitude, Raja' and Khauf, Faqr and Zuhd, Tawakkal, Mahabbah and Shawq, Uns, Rida, Ikhlas, Sidq, Muraqabah and muhasabah. One of al-Ghazali's specialties compared to previous Sufis is his description related to ma'rifat as a way of knowing Allah which has clear characteristics and boundaries. ma'rifat will lead a person to mahabbah (love).

Hasan Basriy, Rabi'ah al-Adawiyyah, Abu Yazid al-Bustami, al-Hallaj, which emphasizes the essence and seems to rule out shari'ah, then al-Ghazali entered the life of Sufism without involving himself in the school of hulul Sufism or wihdah al-wujud Sufism, he consolidated by returning Sufism to its foundation, al-Qur'an and hadith. Al-Ghazali's Sufism belongs to the sunni school of Sufism, which is a school of Sufism whose teachings try to combine aspects of shari'ah and hakikat. Tasawwuf in the eyes of al-Ghazali cannot be separated from shari'ah. In other words, shari'ah is like a container and Sufism is the content.

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CONCLUSIONS

The teaching of Social Sufism not only aims to bring humans as close as possible to God, so that they can see God through the eyes of their hearts and even merge with the Spirit of God, but also aims to invite humans to do this in order to continue to be involved in worldly life and life without separating the world and the hereafter. This refers to the ultimate goal of Islamic education itself, which is to make the most pious servants of Allah, educate students to become Khalifatullah fill ard, and achieve prosperity, happiness of life in this world.

world and the hereafter. In addition, social Sufism also teaches about the importance of balance between spiritual and physical aspects. In the spiritual aspect, the target that must be improved is how to make the value system embraced as the spirit, spirit, and ethos of doing life activities, or in the sense that it aims to make a person able to function his faith to do better in the world. While in the physical aspect, social Sufism emphasizes more on the aspect of social welfare, as Islam emphasizes efforts to eradicate poverty, ignorance and backwardness. In addition, it also prioritizes helping the poor, orphans and the elderly. In addition, social Sufism is also relevant to the general objectives of Islamic education, namely, as an effort to foster human potential and resources so that they can be actualized while maintaining faith and piety, and related to the specific objectives of Islamic education which is the self-actualization of students after obtaining teaching, as an effort to achieve general goals and highest goals, also relevant to the image of insan kamil, the human image that is the goal of the Sufis, it is not enough to be pious for oneself, but also pious for others. Therefore, it is also necessary to actualize such as Zikr, futuwah, and itsar as an effort to help the formation of noble morals.

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