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## SHARI'A CONTEMPLATION IN SUFISM: SYNERGIZING ASPECTS OF HAQIQA AND SHARI'A IN THE SUFISTIC DIMENSION

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### *Abstrak*

#### **Kata Kunci:**

Sufism,  
Contemplation,  
and Sharia

*Studi ini bertujuan untuk mengkaji dan menganalisis konsep kontemplasi syariat dalam dunia tasawuf. Satu konsep yang berupaya untuk melihat pentingnya sinergitas antara dimensi syariat dan hakikat dalam tasawuf. Melalui studi kepustakaan, berbasis pada penelusuran terhadap berbagai literatur, dokumen dan sumber pendukung lain yang terkait, hasilnya menemukan bahwa konsep kontemplasi syariat dalam dunia tasawuf adalah kondisi di mana pada saat seseorang mempraktikkan amaliyah, ajaran dan laku hidup sufistik tidak sedikit pun meninggalkan perintah syariat. Aspek syariat harus matang dan tetap dibawa seiring dengan kedekatannya yang intens kepada Allah Swt. Selain itu, kontemplasi syariat sebagai salah satu amaliyah dari ajaran tasawuf, yang menekankan pada pentingnya meditasi dan pengosongan batin dari segala sesuatu selain Allah Swt, yang dalam praktiknya seorang salik tetap berkewajiban melaksanakan perintah syariat dan kewajiban sebagai hamba Allah Swt. Dengan kata lain, kontemplasi tidak berhenti hanya pada meditasi secara fisik tetapi juga secara batin, berupa pengosongan segala sesuatu dari selain Allah Swt., dan mentransformasikan nilai-nilai etika dan estetika ke dalam praktik kontemplasi tersebut..*

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### **Abstract**

**Keywords:**  
Sufism,  
Contemplation,  
and Sharia

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This study aims to examine and analyze the concept of Shari'a contemplation in Sufism. It will show the importance of the synergy between Shari'a and Haqiqa dimensions in Sufism. This article is a literature-based study in which the data were collected from various literature, documentation, and other related sources. This study revealed that the concept of Shari'a contemplation in Sufism is a method of spiritual journey wherein someone practicing amaliah, teachings, and Sufistic life does not leave the commands of the Shari'a. The aspect of the Shari'a must be mature and still preserved with his intense closeness to Allah SWT. Contemplation of Shari'a as one of the spiritual practices emphasizes the importance of meditation and emptying the mind from everything except Allah SWT. Thus, a Salik is still obliged to carry out the Shari'a responsibilities and other obligations as a servant of Allah. In other words, contemplation is not limited to meditation physically but also inwardly, in the form of emptying everything except Allah and transforming ethical and aesthetic values into the practice of contemplation.

## Introduction

Sufism as a manifestation of the concept of *Ihsan* with some approaches such as *dẓauqiyah* and *rubaniyah* in reaching closeness to God must be carried out with various exercises, stages (*maqamat*), *amaliyah*, and spiritual programs such as seclusion, *'uẓlah*, *munajat* and *i'tikaf*.<sup>1</sup> They are used as a medium of "tazkiyah an nafs" to achieve the degree of "qalbun salim". The position of *qalbun salim* is the ladder to receive divine light.<sup>2</sup> For this reason, the practice of Sufism cannot be separated from the rules of the Shari'a as it is the basic reference for a person in doing a spiritual journey to Allah.<sup>3</sup> In this case, Sufism is an advanced stage of the process of implementing Shari'a. The practice or worship ordered by the Shari'a must be implemented with inner strength (nature) and live the teaching to its roots.<sup>4</sup> So, someone can feel that God is really present in front of him inwardly. One's heart sees Him, which leads to a solemn atmosphere. This condition is an indicator that he has entered the realm of Sufism.<sup>5</sup>

Sufism is indeed understood as an *amaliyah* science, not just a theory.<sup>6</sup> As an *amaliyah* science, Sufism must be correlated with Shari'a so that the implementation process does not violate the Shari'a principles. As the opinion of al-Ghazali and al-Qushairi, who emphasized that the Shari'a aspect is important in the practice of Sufism and should not be

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<sup>1</sup> Syamsun Ni'am, *Tasawuf Studies: Pengantar Belajar Tasawuf* (Yogyakarta: Ar-Ruzz Media, 2014). Imam Ghazali Said, *Kitab-kitab Karya Ulama Pembaharu* (Surabaya: PT Duta Aksara Mulia, 2018), 148. Moh. Toriquddin, *Sekularitas Tasawuf: Membumikan Tasawuf Dalam Dunia Modern* (Malang: UIN-Maliki Press, 2008).

<sup>2</sup> Andi Eka Putra, "Tasawuf sebagai Terapi atas Problem Spiritual Masyarakat Modern," *Al-Adyan: Jurnal Studi Lintas Agama* 8, no. 1 (2013), 45-57. Muhamad Basyrul Muvid, *Tasawuf Sebagai Revolusi Spiritual Di Abad Global* (Malang: Literasi Nusantara, 2019). Mukhamad Anieg, "Merasakan Tasawuf," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 3, no.1 (2016), 19-36.

<sup>3</sup> Paimat Sholihin, "Pemikiran Tasawuf Perspektif Syariat Islam," *SEMB-J: Sharia Economic and Management Business Journal* 2, no. 1 (2021), 14-23.

<sup>4</sup> Ahmad Zaini, "Pemikiran Tasawuf Imam Al-Ghazali." *Esoterik: Jurnal Akhlak dan Tasawuf* 2, no. 1 (2016).

<sup>5</sup> Susanti, Agus. "Penanaman Nilai-Nilai Tasawuf dalam Pembinaan Akhlak," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 2 (2016), 277-298. M. Arif Khoiruddin, "Peran Tasawuf Dalam Kehidupan Masyarakat Modern," *Tribakti: Jurnal Pemikiran Keislaman* 27, no. 1 (2016), 113-130.

<sup>6</sup> M. Fethullah Gulen, *Tasawuf Untuk Kita Semua* (Jakarta: Republika Penerbit, 2014).

abandoned.<sup>7</sup> Exploring Sufism without Shari'a will lead spiritual travelers to go astray. This is also stressed by Ibn Taimiyah, who said that the experience of Shari'a which is performed well, is considered to have undergone the "practice" of Sufism. Therefore, the elements of the Shari'a become an essential reference in carrying out Sufi practice.<sup>8</sup>

Among the manifestation of Sufistic practice is contemplation such as *'uẓlab*, seclusion, and *suluk*. Contemplation can also be understood as a process of meditating for a moment to calm down,<sup>9</sup> meditate, *dhikr*,<sup>10</sup> focus, and focus the mind and heart only on Allah.<sup>11</sup> Contemplation both in the world of Sufism and the *tarekat* is needed to discipline the mind to concentrate on God truly. This effort is part of *tazkijyah an-nafs* and *taqarrub ila Allah* to achieve an atmosphere of *thuma'ninah*, *syauq*, and *hubb* to Him.<sup>12</sup>

Meanwhile, the spiritual travelers are sometimes trapped in the *dzauiyah* and are more concerned with the aspect of nature. The existence of a separation between the aspects of the Shari'a and the *haqiqah* is the factor that can make them lose their way. This led to "accusations" that Sufism had taught its followers to leave the Shari'a. In this case,

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<sup>7</sup> Muhamad Basyrul Muvid, *Tipologi Aliran-aliran Tasawuf* (Yogyakarta: Bildung, 2019). Al-Qusyairi, *Risalah al-Qusyairiyah fi Ilm al-Tasawwuf* (Mesir: Dar al-Khair, t.t), 82. Muhsin Jamil, *Akhlak Tasawuf* (Ciputat: Referensi, 2013), 55-56. Abdul Kadir Riyadi, *Arkeologi Tasawuf* (Bandung: Mizan, 2016), 158. Simuh, *Tasawuf dan Perkembangannya dalam Islam* (Jakarta: Raja Grafindo Persada, 1997), 168.

<sup>8</sup> Abdul Rahmat Haji Abdullah dalam Amin Syukur, et.al, *Tasawuf dan Krisis* (Yogyakarta: Pustaka Pelajar, 2001), 95. Mustafa Hilmi, *Ibnu Taimiyah wa Tasawwuf* (Iskandaria: Dar al-Dakwah, 1982), 52-53. Muhamad Basyrul Muvid, *Para Sufi Moderat* (Yogyakarta: Aswaja Presindo, 2019), 98 & 105.

<sup>9</sup> Sutarjo, "Budaya Kontemplasi Suatu Kunci Kebahagiaan Hidup (*Well Being*): Dalam Perspektif Psikologi Islami," *Al-Misbah (Jurnal Islamic Studies)* 1, no. 1 (2013), 90-107.

<sup>10</sup> Ahmad Hoy, *Komunikasi Kontemplasi Dzikirulloh Sebagai Therapeutic Sifat Procrastinating Studi Fenomenologi Komunikasi Kontemplasi Therapeutic Procrastinating*. (Tesis: Universitas Islam Kalimantan MAB, 2020).

<sup>11</sup> Fahim Khasani, "Tasawuf Kontemplatif: Prinsip-Prinsip Jalan Kesufian Al-Muhasibi," *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan* 20, no. 2 (2020), 285-312.

<sup>12</sup> Andi Eka Putra, "Tasawuf Dan Perubahan Sosial-Politik (suatu Pengantar Awal)." *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 8, no. 1 (2012), 62-72. Mir Valiuddin, *Contemplative Disciplines in Sufism*, Terj. MS. Nasrullah, *Dzikir dan Kontemplasi dalam Tasawuf*, (Bandung: Pustaka Hidayah, 2000). Muhammad Saifulloh, "Khalwat menurut Sihabuddin Umar as-Suhrawardi dalam Kitab Awarif al-Maarif dan Kesehatan Jiwa dalam Pandangan Psikologi Barat," (Skripsi: UIN Walisongo, 2017).

spiritual travelers who cannot clear their hearts from receiving guidance from Allah and the whispers of lust are the fault.<sup>13</sup> In the process of "spiritual journey," a traveler is often trapped in subtle whispers that are misleading. Therefore, a *murshid* (Sufi teacher) is needed so that he is in the right way and is in accordance with Islamic teachings.

In Sufism, the proper contemplation does not leave the Shari'a and worldly affairs.<sup>14</sup> In the process of contemplation, the *Salik* must still perform the obligatory prayers, break their fast during contemplation, and fulfill household needs.<sup>15</sup> After the contemplation, *Salik* is supposed to return to his daily routines. Ideally, the practice of contemplation in the world of Sufism does not leave the worldly aspects of life and does not leave obligations as a husband or wife. The implementation of contemplation is only temporary so that *Salik* can return to his routine.<sup>16</sup> This article seeks to explain the synergism between the *Haqiqah* and Shari'a in the contemplation process and its urgency for human life in general.

Several studies show that the practice of Sufism must be based on the Shari'a.<sup>17</sup> Seclusion as a contemplation process aims to purify oneself. In the practice of *tarekat* (Sufi order) it is known as *suluk*.<sup>18</sup> While *'uzlah* is

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<sup>13</sup> Al Kumay, Sulaiman. "A Potrait of Neo-Sufism in Central Kalimantan (A Study on KH Haderaine HN's Examination)." *Analisa: Journal of Social Science and Religion* 22, no. 2 (2015), 295-307.

<sup>14</sup> Lukman. "Tasawuf Dalam Perspektif Sayyed Hossein Nasr," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 8, no. 2 (2019), 25-36.

<sup>15</sup> Fuady Abdullah, "Spiritualitas Sosial Tarekat Naqshabandiyah: Kajian Terhadap Prinsip Khalwat Dar Anjuman." *Tsaqafah* 14, no. 2 (2018), 223-240. Alfi Julizun Azwar, "Tasawuf dan al-Qur'an Tinjauan Dunia Ilmu Pengetahuan dan Praktek Kultural-Religius Ummat," *Intizar* 19, no. 2 (2013), 231-248.

<sup>16</sup> Hidayatul Mufid, *Praktik Tasawuf Syekh Nawawi Al-Bantani* (Jakarta: Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, 2018). Dikhorrir Afnan, "Laku Tasawuf sebagai Terapi Psikospiritual," *Jurnal Ilmu Komunikasi Efek* 1, no. 1 (2018), 265-271.

<sup>17</sup> Fitrotul Muzayanah, "Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Al-Jailani (Qutubul Auliya)," *Mozaic: Islam Nusantara* 7, no. 1 (2021), 1-28.

<sup>18</sup> Moh. Taufiq, "Pola Pendidikan Berbasis Tarekat Qadiriyyah Wan Naqshabandiyah Di Pondok Pesantren Assalafi Al-Fitrah Surabaya," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 5, no. 1 (2017), 138-160. Ahmad Shofyan Hadi, "Struktur, Fungsi, Dan Nilai Naskah Suluk Abdur Rohim Al Ngawi (Kajian Filologi)," *BAPALA* 5, no. 2 (2018). Misykah N Birohmatika, and R. Rachmy Diana. "Makna Suluk pada Lansia Anggota Jamaah Tarekat Naqsyabandiyah," *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 17, no. 2 (2012), 39-51.

a process of separating oneself from the mass for a moment to carry out the tafakkur.<sup>19</sup> For this reason, contemplation in Sufism requires emphasis, affirmation, and legality from Shari'a. This study looks at the implementation of Shari'a contemplation to balance the physical and spiritual dimensions symbolized by Shari'a and *Haqiqah*. Therefore, the application of Shari'a contemplation in Sufism needs to be clarified so that the *Salik* is not trapped only in spiritual aspects.<sup>20</sup> This integration between the Shari'a and the *Haqiqah* helps make it easier for the *Salik* to approach properly, without violating the rules of the Shari'a, and could achieve piety, not misguidance.<sup>21</sup>

### Conception of Sufism

Sufism has an important role in the process of "tashfiyah al-qalb-tazkiyah an-nafs" to be able to penetrate the boundaries of divinity. To achieve holiness, sanctity, and purity of heart and soul, various stages, efforts, and deeds are quite difficult.<sup>22</sup> However, it is not something that cannot be done, but more efforts are needed to fight the various temptations of lust, which tend to lead in a negative direction and burden the human soul to do good deeds. It becomes more and more critical if the *Salik* performs a spiritual journey that requires solemnity, *istiqama*, and sincerity.<sup>23</sup>

In Sufism, the Sufis are not supposed to abandon the Shari'a. Instead, they must strengthen the Shari'a with the power of *Haqiqah*.

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<sup>19</sup> Armyun Hasibuan, "Transformasi Uzlah Dalam Kehidupan Modern," *HIKMAH: Jurnal Ilmu Dakwah dan Komunikasi Islam* 2, no. 1 (2015), 92-103. Dudung Abdurrahman, "Pendidikan Mistikal: Suatu Upaya ke Arah Pencapaian Kualitas Diri yang Integratif," *MIMBAR: Jurnal Sosial dan Pembangunan* 20, no. 2 (2004), 149-163.

<sup>20</sup> Muzayanah, Fitrotul. "Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Al-Jailani (Qutubul Auliya)." *Mozaiq: Islam Nusantara* 7, no.1 (2021), 1-28.

<sup>21</sup> Yahya, Muhammad Fahri. "Integrasi Fikih dan Tasawuf Perspektif Tarekat Tijaniyyah." *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (2022), 250-267.

<sup>22</sup> Walid Khalid Abdul-Hamid, and Jamie Hacker Hughes. "Integration of Religion and Spirituality Into Trauma Psychotherapy: an Example In Sufism?." *Journal of EMDR Practice and Research* 9, no. 3 (2015), 150-156.

<sup>23</sup> Shahida Bilqies, "Understanding the Concept of Islamic Sufism," *Journal of Education & Social Policy* 1, no. 1 (2014), 55-72.

Worship must be performed not only on the aspect of the Shari'a, but it must touch the essence of the worship.<sup>24</sup> Worship of Allah for the Sufis is not limited to obligations or absences to Allah, but the need and love of Allah SWT. For this reason, the Sufis synergize the aspects of Shari'a and Haqiqa, namely between existence and essence, so that the worship that is carried out really penetrates the heart, which ultimately affects behavior.<sup>25</sup> The synergy between the Shari'a and the *Haqiqa* in Sufism is an alternative way to balance and strengthen the outer and inner aspects of getting closer to Allah.<sup>26</sup>

The Sufis are pious people. It is impossible for them to leave the rules of the Shari'a and only be concerned with the aspect of *Haqiqa* in reaching closeness to Allah SWT.<sup>27</sup> The practices of Sufism are always oriented to the Qur'an and hadith as well as following the "companion" of the prophet so that it is always bound with the Shari'a. The practices in Sufism include *munajat*, *remembrance*, *riyadhab*, *mujahadah*, *muhasabah*, *suluk*, *seclusion*, *'uzlah*, *sunnah fasting*, *tafakkur*, *tazkiyah an-nafs* through concepts (*takhalli*, *taballi*, *tajalli*), and through various spiritual stages (repentance, *wara'*, *zuhud*, *faqir*, *qanaah*, *patient*, *tawakkal* and *rida*) and also through ahwal (such as *thuma'ninah*, *syauq*, *'uns*, *khauf*, *raja'*, *hubb*, *musyabadah*), which eventually reaches *makrifat* with God's permission.<sup>28</sup>

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<sup>24</sup> Mohammad Takdir, "Kontribusi Kiai Kholil Bangkalan Dalam Mengembangkan Tasawuf Nusantara," *'Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman* 9, no. 2 (2016), 268-299.

<sup>25</sup> Farzad Mahootian, "Ideals of Human Perfection: A Comparison of Sufism and Transhumanism," *Peter Lang* (2012), 133. Dudung Abdurahman, "Islam, Sufism, and Character Education in Indonesia History," *Tawarikh* 9, no. 2 (2018), 159-176.

<sup>26</sup> Sulaiman Kumayi, "Tindakan Sosial KH. Muhammad Bakhiet Dalam Kontekstualisasi dan Transformasi Ajaran Tasawuf," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 4, no. 2 (2018), 179-193. Lihat juga. Ali Mas'ud, "Analisis dan Mapping Syariah Versus Tasawuf Melalui Pendekatan Historis," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 8, no. 1 (2013), 155-174.

<sup>27</sup> Sehat Ihsan Shadiqin and Aida Hayani, "Otoritas Spritual Di Era Syariat Jaringan Dan Kontestasi Tarekat Dalam Masyarakat Aceh Kontemporer," *Kodifikasia: Jurnal Penelitian Islam* 14, no. 1 (2020), 1-20.

<sup>28</sup> Narziyev Zubaydillo Ibodilloevich, "The Sufi-Philosophical Views of Hujviri on Correlation of Gnoseology of Sufism, Rational and Irrational Learning," *Central Asian Journal of Social Sciences and History* 2, no. 3 (2021), 61-73. Marcia K. Hermansen, "Shah Wali Allah's Theory of the Subtle Spiritual Centers (Lata'if): A Sufi Model of Personhood and Self-

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Sufism is not a theoretical science but also a practical one. Its teachings are not to read but to be practiced until reaching nearness to Allah.<sup>29</sup> Someone cannot be considered a Sufi if he does not undergo Sufistic practices.<sup>30</sup> That is why Sufism needs to be practiced so that humans know their identity as servants and know their God deeply.<sup>31</sup>

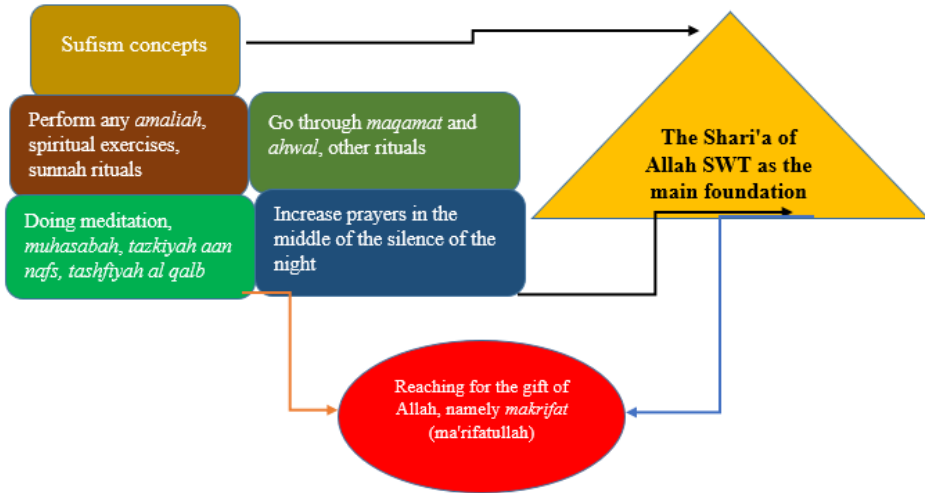


Figure 1: Concept map of teachings and practices in Sufism

The implementation of *amaliah* in Sufism explicitly considers the Shari'a aspect as the main basis for the traveler of the spiritual journey. It is impossible to achieve closeness to Allah when His rules are violated or neglected.<sup>32</sup> Therefore, the Sufis must practice God's Shari'a correctly,

Transformation," *Journal of Near Eastern Studies* 47, no. 1 (1988), 1-25. Muhamad Basyrul Muvid, *Pendidikan Tasawuf* (Surabaya: Pustaka Idea, 2019).

<sup>29</sup> Fethullah Gülen and M. Fethullah Gülen. *Key Concepts in the Practice of Sufism: Emerald Hills of the Heart*. Vol. 3. (AS: Tughra Books, 2004). M. Fethullah Gülen, "Key Concepts in the Practice of Sufism: v. 4: Emerald Hills of the Heart." (2009). M. Fethullah Gülen, *Emerald Hills of the Heart: Key Concepts in the Practice of Sufism* (AS: Tughra Books, 2009).

<sup>30</sup> Emily O'Dell, *The Teaching, Practice, and Political Role Sufism in Dushanbe* (National Council for Eurasian and East European Research, 2011).

<sup>31</sup> Khairul Nizam Badri Bin Zainal and Hari Krishnan Andi. "Sufi Education Efforts in the Development of Modern Psychology," *Hikmatuna* 6, no. 1 (2020), 12-24. Phina Werbner, "Stamping the Earth with the Name of Allah: Zikr and the Sacralizing of Space among British Muslims," *Cultural Anthropology* 11, no. 3 (1996), 309-338.

<sup>32</sup> Julia Day Howell, "Sufism and Neo-sufism in Indonesia Today." *RIMA: Review of Indonesian and Malaysian Affairs* 46, no. 2 (2012), 1-24. Sa'diyya Shaikh, "In Search of Al-Insan:



including in the practice of contemplation.<sup>33</sup> The mechanism of contemplation in Sufism and the tarekat always upholds the aspects of the Shari'a.<sup>34</sup> This means that doing contemplation in Sufism still begins from the Shari'a to find the essence of obedience. Thus, the internalization of the Shari'a-Haqiqa can be achieved.<sup>35</sup>

### Dimensions of Sufistic Contemplation

Contemplation in Sufism is known by several terms, *first*, it is called 'uzlah which is defined as self-seclusion to clear the heart from negligence in order to get closer to Allah.<sup>36</sup> 'Uzlah is conducted to focus for a moment the spiritual and human thoughts so that they are focused only on Allah so that peace and tranquility can be achieved.<sup>37</sup> 'Uzlah in the context of meditation is filled with remembrance, *munajat*, and the ability to control the lusts and eliminate all negative thoughts about worldly affairs.<sup>38</sup> In addition, 'uzlah is also a process of evaluating the various sins that have been committed. This is where the *tafakkur* process begins.<sup>39</sup> This is an affirmation that the practice of contemplation is a process of purifying the

Sufism, Islamic Law, and Gender," *Journal of the American Academy of Religion* 77, no. 4 (2009): 781-822. Abdessamad Belhaj, "Legal Knowledge by Application: Sufism as Islamic Legal Hermeneutics in the 10th/12th Centuries." *Studia islamica* 108, no. 1 (2013), 82-107.

<sup>33</sup> Mahyunir, "Pemikiran Al-Ghazali Seputar Tradisi Sufi: Konsepsi Etika Mistik Dunia Islam Masa Kini Kajian Al-Qur'an Surah Al-Kahfi," *Nizham Journal Of Islamic Studies* 3, no. 2 (2017), 43-52. Zainal Abidin, "Merancang Fikih Sufi Sebuah Kaleidoskop Pemikiran Imam Ghazali Tentang Konsep Mu'amalat Dalam Kitab Ihya' Ulumiddin," *Jurnal Wasathiyah* 2, no. 1 (2018).

<sup>34</sup> Dimiyati Sajari, "Loyalitas Kaum Sufi Terhadap Syariat," *Abkam: Jurnal Ilmu Syariah* 17, no. 1 (2014). Kholili Hasib, "Tasawuf Dan Reformasi Umat Berdasarkan Pemikiran Imam al-Ghazali" *al-Rasikh: Jurnal Hukum Islam* 7, no. 2 (2017), 83-99.

<sup>35</sup> Paul L. Heck, "Mysticism as morality: The case of Sufism," *Journal of Religious Ethics* 34, no. 2 (2006), 253-286. Saladdin Ahmed, "What is Sufism?." *Forum Philosophicum*. 13, no. 2 (2008). Lloyd Ridgeon, ed. *The Cambridge Companion to Sufism*, (Inggris: Cambridge University Press, 2015).

<sup>36</sup> Ibnu Athaillah, *Al-Hikam: Kitab Tasawuf Sepanjang Masa* (Jakarta: Khazanah Pustaka Islam, 2013), 20.

<sup>37</sup> Muhammad Basyrul Muvid, *Strategi dan Metode Kaum Sufi dalam Mendidi Jiwa* (Kuningan: Goresan Pena, 2019), 55.

<sup>38</sup> Ibnu Qayyim al-Jauziyah, *Sha'idul Khair: Cara Manusia Cerdas Menang dalam Hidup* (Jakarta: Maghfirah Pustaka, 2015).

<sup>39</sup> Ibnu Athaillah, *Mutiara Hikmah Al-Hikam* (Yogyakarta: Media Insani, 2011), 12. Ibnu Qayyim al-Jauziyah, *Mababbatullah* (Jakarta: Pustaka al-Kautsar, 2017), 315.

mind that leads to loving goodness, truth, love, beauty, peace, and harmony.<sup>40</sup>

Secondly, seclusion or solitude with various spiritual exercises by immersing oneself in the names of Allah in worshipping Him.<sup>41</sup> In a broad sense, the process of seclusion as an effort of *tafakkur* and *taqarrub* to Allah can be understood by learning to set the heart, training the soul and heart always to remember Allah continuously.<sup>42</sup> Al-Qusyairi emphasized that *khawat* can be interpreted physically and inwardly. Physically means isolating oneself from the crowd. In contrast, inward seclusion means *musyabadah* to Allah, but physically still active with the community.<sup>43</sup>

Third, *suluk* or the representation of tirakat, which is called the "behavior" of the *salik*. Suluk is used to clear the heart (inner) to obtain *makrifat* by avoiding much eating, sleeping, and useless speaking.<sup>44</sup> Suluk is filled with remembrance, contemplation, *tafakkur*, and other spiritual practice.<sup>45</sup> *Suluk* itself is known in the *tarekat*, which in practice can be carried out for 10 days, 20 days, and 40 days or even more, in a place called *zawiyah*.<sup>46</sup> Its implementation is according to the instructions from the *murshid*.<sup>47</sup> Contemplation in the form of *suluk* is a step to educate the soul

<sup>40</sup> Haidar Baqir, *Risalah Cinta dan Kebahagiaan* (Jakarta: PT Mizan Pustaka, 2012), 110. M. Quraisy Shihab, "Konsep Uzlah dalam Perspektif Ibnu Bajjah," (Surabaya: UIN Sunan Ampel Surabaya, 2018), 53-54.

<sup>41</sup> Djamaluddin Ahmad al-Buny, *Menelusuri Taman-taman Mababbah Sufi* (Yogyakarta: Mitra Pustaka, 2002), 89.

<sup>42</sup> Abu Bakar Aceh, *Pengantar Sejarah Sufi dan Tasawuf* (Solo: Ramadhani, 1993), 332. Abdullah asy-Syarqawi, *Syarab Al-Hikam Ibnu Athaillah* (Jakarta: Darul Ulum Press, 2009), 40. Sanerya Hendrawan, *Spiritual Managemant* (Bandung: Mizan Pustaka, 2009), 52. Sa'id bin Musafir al-Qathani, *Buku Putih Syaikh Abdul Qadir al-Jilani*, terj. Munirul Abidin (Jakarta: Darul Falah, 2005), 521.

<sup>43</sup> Abul Qosim Abdul Karim Hawazin Al-Qusyairi, *Risalah al-Qusyairiyah*, terj. Umar Faruq (Jakarta: Pustaka Amani, 2007), 464-465.

<sup>44</sup> Amin Syukur, *Tasawuf Kontekstual: Solusi Problem Manusia Modern* (Yogyakarta: Pustaka Pelajar, 2014), 253.

<sup>45</sup> Abdul Hadi, *Tasawuf yang Tertindas: Kajian Hermeneutik terhadap Karya-karya Hamzah Fansuri* (Jakarta: Yayasan Paramadina, 2002), 18-19.

<sup>46</sup> M. Sirojul Chakim, "Metode Suluk Tarbiyah al-Nafs dalam Pengembangan Pendidikan Karakter Berbasis Life Skill di Zawaiyah al-Hadi Malang Jawa Timur," (Malang: UIN Maulana Malik Ibrahim, 2017), 22-23.

<sup>47</sup> Muhamad Basyrul Muvid, "Zikir dalam Tarekat sebagai Metode Pembentukan Akhlak Perspektif KH. Albazi Nawawi dan KH. Mohammad Nizam ash-Shafa," (Pascasarjana UIN Sunan Ampel Surabaya, 2018), 103-104.

(*tarbiyah an-nafsi*) with an inner strength that has been done before.<sup>48</sup>

According to Muhammad Basyrul Muvid, there is a difference between '*uzlah*, seclusion, and *suluk*.<sup>49</sup> 'Uzlah is done before entering the seclusion stage, that is by being alone, like *i'tikaf* in a mosque. Meanwhile, seclusion is the practice of escaping from the hustle and bustle of the world to a quiet place for a few days. Then, *suluk* is a step for someone to enter the tarekat institution which is used to reach a spiritual journey under the guidance of the murshid.

Contemplation in Sufism, such as '*uzlah*, seclusion, and *suluk* must still be based on the fundamental conception of the Shari'a. Al-Jilani argued that seclusion and solitude should be seen as a state of outer and inner isolation. The state of outward seclusion (*khalwat*) is when a person decides to separate himself from the world, liberating himself in a space far from others. This is done so that the salik is safe from evil characters. He hopes that seclusion can educate his ego and passions, thus enabling the development of his spiritual life. In seclusion, a person repents more, leaving various bad habits and morals that can injure the values of his faith because seclusion is a shield against sins and mistakes (desire and lust).<sup>50</sup>

Then inner seclusion keeps the heart and mind away from something that belongs to the worldly domain. In practice, thinking about anything other than Allah in seclusion is not permitted. The inner seclusion must lock his heart from pride, arrogance, revenge, anger, envy, insults, and others. If that feeling is still attached to him in the seclusion procession, it means that his heart is still dirty, and it is in vain. Once corruption enters the heart, it loses its purity, and its goodness is delayed. This mystical path's main goal is to cleanse the heart, and the first action necessary to achieve this is to release the ego and desires from vain desires.

Shari'a contemplation becomes a training process towards inner

<sup>48</sup> Untung Sutjahyo, *Jalan Menuju Insan Kamil* (Pasuruan: t.p., 1995), 129.

<sup>49</sup> Muhamad Basyrul Muvid, *Pendidikan Tasawuf* (Surabaya: Pustaka Idea, 2019), 118.

<sup>50</sup> Syaikh Abdul Qadir al Jilani, *Fiqh Tasawuf dalam Pandangan Syaikh Abdul Qadir al Jilani*, penyadur Habib Abdullah Zakiy al Kaaf (Bandung: Pustaka Setia, 2005), 200-201. Karya ini disadur dari kitab Syaikh Abdul Qadir yakni kitab *al Ghunyah Li ath Thalibi Thariq al Haq* dan kitab *Sirru al Asrar*.

peace and maximum closeness to the Almighty but does not separate oneself between the outer and inner aspects.<sup>51</sup> Contemplation does not cease at the physical state (outward activity) alone in a special room for a few days but also the inner movement (inner activity) that empties things other than Allah, filling the heart with His names without stopping and limits.<sup>52</sup> The process of contemplation of Shari'a both in the world of Sufism and the *tarekat* is always accompanied by ethical and aesthetic aspects for its perfection.<sup>53</sup> Ethics and aesthetics are used to get *dzaugiqiyah* or nearness to Allah. It needs to be considered and internalized in the souls of the *salik* so that the process of carrying out contemplation runs optimally, not a mere formality of meditation.<sup>54</sup>

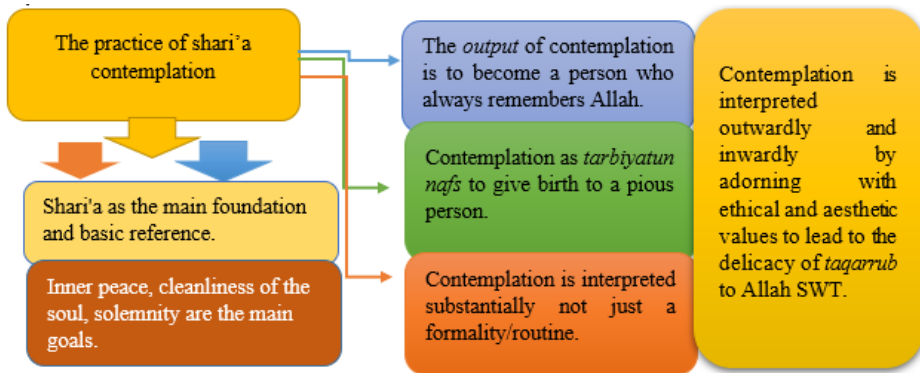


Figure 2: Sharia contemplation process

## Conclusion

Shari'a is the primary capital for someone who undergoes a spiritual journey. Someone who practices Sufism must consider the Shari'a to get

<sup>51</sup> Khoirurrijal. "Pendidikan Dalam Dunia Sufistik," *Nizham Journal of Islamic Studies* 3, no. 2 (2015), 17-26. Sri Rezqi Utami, "Telaah Terhadap Hubungan antara Theologis Syariah dan Sufisme Dalam Pandangan Syah Wali Allah-Dahlawi," (Universitas Islam Negeri Sumatera Utara, 2015).

<sup>52</sup> Iqbal Firdaus, "Ajaran, Pengamalan, dan Maqamat Tasawuf," *Ushuluna* 1, no. 2 (2015), 49-63.

<sup>53</sup> Fuady Abdullah, "Spiritualitas Sosial Tarekat Naqshabandiyah: Kajian Terhadap Prinsip Khalwat Dar Anjuman," *Tsaqafah* 14, no. 2 (2018), 223-240.

<sup>54</sup> Kurnia, Rusdi, and S. Pd Sumanidar. "Konsep Pendidikan Tazkiyatun Nafsi Dalam Perspektif Pemikiran Syekh Muhammad Wali Al-Khalidi." *Fitra* 3, no. 1 (2018). Suwito, Suwito. "Pola Konsumsi Dalam Islam Dan Konsep Eco-sufisme Muhammad Zuhri." *IBDA: Jurnal Kajian Islam dan Budaya* 9, no. 1 (2011), 71-88.

nearness to Allah. Contemplation of Shari'a in the world of Sufism emphasizes that in performing spiritual journey, the salik is obliged to continue to carry out his Shari'a obligations even though the door of makrifat is close. Shari'a contemplation in Sufism emphasizes "meditation" and emptying the mind from anything but Allah. It does not stop at physical meditation but also mentally to unload everything and transform ethical and aesthetic values into the practice of contemplation.

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