

Investigating the Foundations of Sufism-Based Education in the Qur'an and Hadith

Subhan Abdullah Acim

Pendidikan Agama Islam, subhanacim@uinmataram.ac.id, Universitas Islam Negeri Mataram

ABSTRACT

This article focuses on the discussion on the basis of Sufism-based education from the perspective of the Qur'an and hadith. This article is the result of a literature review by relying on data in the form of Islamic books and scientific journals. This study is guided by two problem formulations: first, what are the basic foundations of Sufism education in the Qur'an; Second, what is the basic foundation of Sufism education in hadith. this study shows that the verses that support Sufism-based education are Surah al-A'la: 14-15 and Surah al-R'd: 28. These verses show that remembrance is a tradition commonly practiced by Sufis. Zikr is one method of purifying the soul (tazkiyah al-Nafs) and calming the heart (ithmainn al-Qalb). In addition to the Qur'an, a number of hadiths indicate that the practice of loud remembrance (jahr) and silent voice (sirr) is part of the Sufistic tradition. Even the sirr and jahr remembrance models have been practiced in the lifetime of the Prophet Muhammad. Zikr in congregation, and with a certain number of remembrance numbers, was also practiced at the time of the Prophet.

Keywords: foundation, education, sufism, Qur'an, hadith

A. Introduction

The global community, including Indonesia, is experiencing moral degradation. This may be observed in the rise in crime, which indicates that people's souls and hearts are suffering from a loss of spirituality. Every member of society has the opportunity to witness numerous types of crimes, such as theft, murder, and sexual violence. These instances happen virtually every day and make headlines on social media.

The current situation is undoubtedly concerning for all segments of society. Parents and teachers are particularly concerned. They are concerned about their children, who are still young and insecure. Children are usually swiftly influenced by the association at that time. Furthermore, with the current advancement of technology and informatics, it is anticipated that children will become involved in cybercrime. As a result, every party must play a role in preventing, curing, and restoring the morality of the younger generation. Pedagogical strategies are one of the strategies.

Many strategies, approaches, and strategies have been implemented in order to prevent, treat, and restore student morale. Character education was one of the national programs, followed by anti-corruption education, patriotism education, and so on. Because Sufism has strong and rooted traditions, the author believes that character education, anti-corruption education, patriotism education, and even mental revolution can be addressed through Sufism-based education. However, because Sufism is a spiritual idea and practice in Islam, particularly within traditional Muslim communities, the implementation of Sufism-based education must have a strong foundation, particularly the basis of the Qur'an and Hadith.

Many studies on school-based education have been conducted. For example, Basri (2015a) investigated spiritual boarding schools, Andrian (2019) studied Sufism modernization and character education, Fuad (2012) studied character education and Sufism boarding schools, Damis (2014) examined character education in Sufi love teachings, and other studies. However, the author has not identified a study that focuses on examining the foundation of Sufism-based education from the standpoint of the Qur'an and hadith. As a result, the author considers this work to be valuable as a contribution to improving the foundation of Sufism-based education.

B. Method

This research is library research that uses documents as a data source. The Qur'an and its translations, books of interpretation and hadith, educational literature, Sufi books, and scientific papers relevant to the issue of this study were used as data in this study. The data in the form of the translated Qur'an were obtained using the built-in Al-Qur'an software that was integrated into the Microsoft Words application. Meanwhile, books and articles are being collected through digital and non-digital libraries. The analytical method employed is content analysis. Scanning and skimming techniques are used to read the data, which is subsequently coded according to the study's theme and sub-themes.

C. Result and Discussion

To fully comprehend Sufism-based education, the author covers two major topics in this study: Islamic education and Sufism.

1. Islamic Education Concept

Education can be defined simply as the process of educating, or the process of transforming an object of education into an educated or educated person. Education refers to the act or process of educating or being educated, or more specifically, education refers to the process of teaching and learning (Merriam-Webster, 2021), particularly in schools or universities, or knowledge received from these two educational institutions (Dictionary.cambridge.org, 2021). In this approach, education is viewed as a normative teaching and learning process that leads to formal schooling. According to the author, this is the fundamental meaning of education because a broader meaning will exist in the definitions of different specialists depending on the environment in which education is defined.

Education is translated as al-tarbiyyah in the context of Islamic education, which is derived from the base words *rabbā – yurabbī – tarbiyyah*. *Tarbiyah* is Arabic for nurturing (*tahzīb*), "teaching" (*ta'lim*), and "raising" (*tanshī'*). This is demonstrated by the following expression in Qamus al-Ma'ani (www.almaany.com, 2022):

سَهَرَ عَلَى تَرْبِيَةِ ابْنِهِ تَرْبِيَةً سَلِيمَةً: أَي تَهْدِيئُهُ وَتَعْلِيمُهُ وَتَنْشِئَتُهُ.

“He (a father) stays up at night to educate his son with proper education. The meaning is that he nurtures, teaches, and raises him.”

The Arabic word indicates that parenting (*tahzīb*) is the most essential component of Islamic education, which also involves *ta'dīb* (teaching adab), whereas *ta'lim* generally refers to the process of knowledge transfer. *Tanshī'*, or physical education, is another part of Islamic education that must be considered in addition to *tahzīb* and *ta'dīb*. As a result, Islamic education encompasses at least three interconnected and mutually reinforcing spectral areas (see Figure 1). The *tahzīb* spectrum is intended to nourish the soul (spiritual), the *ta'lim* spectrum is intended to nourish the brain (intellectual), and the *tanshī'* spectrum is intended to nourish the body.

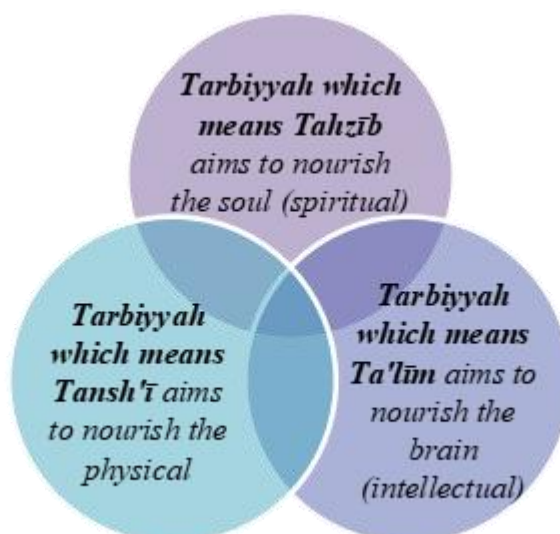


Figure 1: Relationship of Islamic Education Spectrum (Image created by the author)

The author attempts to focus on the spiritual spectrum in this piece. In a spiritual context, Islamic education can be defined as education that stresses educational systems, procedures, and goals that can nourish the soul and reassure the heart, with the expectation that this will have an effect on the other spectrum. As a result, the author believes that the spiritual spectrum plays an important part in Islamic education.

In the spiritual context, education can be defined as a process of value transformation in the framework of personality formation in all of its elements. (Saepuddin, 2019). According to one study, Imam al-Ghazali advised students to maximize and activate their spiritual or spiritual potential while ignoring their physical potential (Saepuddin, 2019). In this perspective, Yunus and Kosmajadi believe that education is a process of exploring human potential, guiding, training, and directing to grow and develop into a complete human being with a true Muslim personality and readiness to become a dedicated servant of Allah (Yunus & Kosmajadi, n.d.). As a result, the ultimate purpose of Islamic education is for students to become servants of Allah with strong spirituality and character. In other words, the basic goal of Islamic education is to attain the goal for which it was created: to serve Allah (*liya'budūni*) genuinely (*mukhlisīn*).

To fully serve, an education in conformity with Islamic principles is required. Humans can learn and grasp who he worships, for whom he lives, and for whom he dies through education (Yunus & Kosmajadi, n.d.). As a result, every individual must recognize that education is a journey and an attempt to portray oneself as the best servant of God.

Islamic education, according to al-Shaibānī, and supported by Yunus and Kosmajani, is a process of transforming students' individual conduct in their personal lives, society, and natural environment (Yunus & Kosmajadi, n.d.). Omar Mohammad Al-Toumy, who was followed by Akrim (2020), emphasised the same thing: Islamic education is an endeavour to modify conduct in life, both individually and in society, and interact with the natural surroundings through an educational process based on Islamic values. Sufism encompasses morality in addition to spirituality. According to the author, spirituality and morality must be balanced. Spirituality without morals will only produce a vertically powerful individual. Morality without spirituality will only develop a strong person horizontally.

Hasan Langgulung, as quoted by Akrim (2020), emphasised the same thing: Islamic education is an endeavour to modify conduct in life, both individually and in society,, specifically defines education in a spiritual perspective. According to Langgulung, Islamic education is a spiritual, moral, intellectual, and social process that guides people and provides them with values, principles, and role models in life. The purpose is to prepare for this life and the life to come. The author believes that the core of Islamic education is the nurturing and preservation of spirituality, which is supposed to have a positive influence in creating individuals, communities, and nations with noble character, allowing them to develop healthy relationships with God and the cosmos.

2. Concept of Sufism

Sufism is one of the beliefs and activities that teach spirituality in Islam. There are numerous theories on the origins of the term Sufism. Samsul Munir Amin discusses numerous perspectives on the origins of Sufism, including: First, Sufism derives from the word *ṣuffah*, which refers to the overhang of the Prophet's mosque that serves as a resting area. The location is frequently utilized to house persons who do not have a place to dwell. The person was called as an excellent *ṣuffah* since they lived on the porch of the Prophet's mosque. Second, the term Sufism is derived from the Arabic word *ṣaff*, which meaning line. This word refers to persons who are consistently first in line during praying. Sufis have a deep faith, as well as a pure soul and heart. Third, the term Sufism is derived from the Arabic word *ṣafā*, which meaning clean or clear. Fourth, the term Sufism is derived from the word Sufi, which means "fleece". The ancient Sufis typically wore sheepskin clothing. The garments represent their humility (Amin, 2012). Indeed, some claim that the term f is Arabicized ancient Greek rather than Arabic. Originally *theosofie*, which meaning heavenly knowledge, it was Arabicized and pronounced in Arabic, resulting in Sufism (Hamka, 1981).

According to the author, various diverse interpretations on the origins of Sufism produce many varied ideas. Sufism was practiced during the Prophet's time. Sufis wear basic clothing that is far from fancy. In terms of his devotion to God, it is possible that the Sufi name is derived from the word *ṣaf*, which means line. During prayer, Sufis always sit on the first row. Sufism is quite similar to the term *ṣafā* ', which means holy, in terms of connotation. Despite their differences, they reinforce one another. According to the author, Sufism is a concept that emphasizes obedience and discipline in worship, simplicity in life, and inner clarity.

al-Qushayrī, a scholar interested in the science of Sufism, began with a simple explanation of the concept of Sufism. He claims that *ṣafā* ' is the one who is praised by all. The antonym of *ṣafā* is *kadūrah*, which implies foggy or disgusting (al-Qushayrī, 2001). The term Sufism is equated by al-Qushayrī with the term al-Ṣafā'. This further reinforces that Sufism is a teaching about the purity of the heart. In fact, al-Qushayrī denied the opinion of the origins of Sufism as previously stated. He seemed to disagree with the opinion that Sufism comes from the word Ṣuffah and the word *ṣūf* which means woolen hair. He also disagrees with the assumption that Sufism is rooted in the word *al-ṣaf*, which means leading the rows of prayer. However, he agrees more if Sufism is rooted in al-ṣaf with the foremost meaning of inner purity. So, the object of Sufism is the heart and soul.

3. The Concept of Sufism-Based Education

Based on the definition of Islamic education and the definition of Sufism put forward, Sufism-based education can be understood as an educational process that emphasises moral improvement through purification of the heart and soul, which is carried out through Sufi traditions. It aims to form students who have high spiritual intelligence and morality. In addition, Sufism-based education is intended as an approach to Islamic education. Therefore, Sufism-based education must have a clear foundation, which comes from the Qur'an and Hadith.

According to Munjiat (2018), sufism-based Education emphasises the role of *ihsān* in deeds, which gives rise to noble morals. Sufism that enters the esoteric space gives birth to morals as a tool of psychological and social control for students. However, the author sees that this role of *ihsan* will emerge through Sufistic refractions. Students should be familiar with Sufistic traditions. In this case, Islamic educational institutions, such as pesantren, can practise the traditional Sufism education model or modern Sufism (neo-Sufism). Therefore, Sufism-based education can be practised by traditional and modern educational institutions.

Sufism-based education is indispensable today. Modern society is faced with the development of technology and information, which must be balanced with Sufism-based education. This educational model is needed to stem materialism at an early age in educational institutions. Therefore, spiritual-Sufistic values and the nobility of morality should be prioritised as a bulwark against the negative effects of technological and informational development.

4. Foundation of Sufism-Based Education in the Perspective of the Qur'an

The foundation of Sufism-based education is the Qur'an and hadith. However, the author first focuses on discussing the Qur'an as the foundation of Sufism-based education. Referring to the definition of Sufism as a teaching that emphasises the process of purification of the soul, the author can fatten a number of verses of the Qur'an that are the basis of Sufism-based education, which are as follows:

Remembrance is one of the activities of Sufism that cannot be denied; even Sufi experts can recite dhikr throughout the night. Remembrance is performed as one of the methods of purifying the soul. It is actually based on God's command. Among these are Surah al-A'la (87): 14–15, as follows:

قَدْ أَفْلَحَ مَنْ تَزَكَّى (14) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (15)

(14) He has certainly succeeded who purifies himself (15) And mentions the name of his Lord and prays.

Ibn Katsir (998) responds to Sura al-A'la:14–15 by giving his response as follows:

(قد أفلح من تزكى) أي : طهر نفسه من الأخلاق الرذيلة ، وتابع ما أنزل الله على رسوله، صلوات الله وسلامه عليه، (وذكر اسم ربه فصلى) أي : أقام الصلاة في أوقاتها ; ابتغاء رضوان الله وطاعة لأمر الله وامتنالاً لشرع الله.

The author considers that Ibn Kathir's interpretation seems to correspond to the basic concept of Sufism, namely *al-shafā'*. One of the paths to clarity and purity of heart is purification of the soul (*tazkiyat al-nafs*), that is, the process of purifying oneself from immoral character and behaviour. To perform *tazkiyah al-nafs*, Ibn Kathir recommends a number of observances, i.e., praying and following what Allah revealed to His Messenger. Thus, a Sufism person can purify the soul by praying on time, seeking God's favour, obeying God's commandments, and obeying God's laws.

Tazkiyat al-Nafs is a term usually used for modern Sufism practises. *Tazkiyat al-nafs* was popularised by Ibn Taymiyyah and Ibn al-Qayyim al-Jawzī. The term *tazkiyat* is the equivalent of the word Sufism. This opinion refers to the opinion of Ibn Taymiyah, who stated that those who practise artificial asceticism (*Zuhd al-Bid'ah*) are those who glorify their murshid or master (*sheykh*). *Zuhd al-bid'ah* is a practise of Sufism that is considered outside of the Shari'a.

However, in general, the terms Sufism and tazkiyat al-nafs have the same goal, which is to purify the soul by drawing closer to God, but in different ways (Thohri & Hadisaputra, 2022). The author sees that *zuhd al-bid'ah* is carried out by traditional Sufism practitioners or practitioners of tariqat. Therefore, the Sufism education model will also follow the pattern and privileges displayed by educational institutions. For example, traditional Islamic boarding schools practise traditional Sufism while modern Islamic boarding schools practise Sufism with modern Sufism.

In contrast to Ibn Kathir, Al-Tabari (1994) interprets Sura al-A'la: 14-15 that purifying the soul is purifying the soul from kufr. In addition, the soul must be emptied of obedience and obey God's commands. In addition, purifying the soul must be accompanied by fulfilling its obligations. Al-Ṭabarī (1994) stated:

قد نجح وأدرك طلبته من تطهّر من الكفر ومعاصي الله، وعمل بما أمره
الله به، فأدّى فرائضه.

Furthermore, Al-Ṭabarī (1994) states that in order to purify the soul, Sufism must perform remembrance (*dhikrullah*). The remembrance in question is perfect remembrance, which is remembrance to Allah, then praise it and pray expectantly for it to be granted. Furthermore, Al-Ṭabarī emphasises that the form of remembrance referred to in Sura al-A'la:14–15 is not specified. al-Ṭabarī (1994):

والصواب من القول في ذلك أن يقال: وذكر الله فوحّده، ودعاه ورغب
إليه؛ لأن كلّ ذلك من ذكر الله، ولم يُخصص الله تعالى من ذكره نوعًا
دون نوع.

al-Ṭabarī seems inclined to the modern concept of Sufism, i.e., modern Sufism lacks the specific remembrances used in *tazkiyat nafs*. However, traditional Sufism is also not to blame for dhikr, *hizb*, and tariqah being practised at a certain time and with a certain number of dhikr. This refers to the generality of Sura al-A'la: 14–15. As a result, all kinds of forms of remembrance that aim to remember Allah and glorify Him can be used as a means in Sufism, or tazkiyat al-nafs.

Al-Rāzī (1420) straightforwardly explains the Q.s. al-A'la: 14–15. Al-Rāzī states the following:

{قَدْ أَفْلَحَ مَنْ تَزَكَّى} عن الكفر الذي مر ذكره قبل هذه الآية والثاني: أن الاسم المطلق
ينصرف إلى المسمى الكامل، وأكمل أنواع التزكية هو تزكية القلب عن ظلمة الكفر.
المسألة الأولى: ذكر المفسرون فيه وجوهاً: أحدها: قال ابن عباس: ذكر معاده
وموقفه بين يدي ربه فصلّى له. وأقول: هذا التفسير متعين وذلك لأن مراتب أعمال
المكلف ثلاثة أولها: إزالة العقائد الفاسدة عن القلب. وثانيها: استحضار معرفة الله
تعالى بذاته وصفاته وأسمائه. وثالثها: الاشتغال بخدمته. فالمرتبة الأولى: هي المراد
بالتزكية في قوله: {قَدْ أَفْلَحَ مَنْ تَزَكَّى} [الأعلى: 14]. وثانيها: هي المراد بقوله: {وَدُكِّرَ
اسم رَبِّهِ} فإن الذكر بالقلب ليس إلا المعرفة....

In line with al-Ṭabarī, al-Rāzī clearly states that the perfect *tazkiyat al-nafs* is purifying oneself from disbelief (*kufr*). However, al-Rāzī does not ignore that there are different interpretations of the dhikr referred to in Sura al-A'la: 14–15. al-Rāzī for example, quotes Ibn 'Abbās's opinion that the dhikr meant for

purification of the soul is to remember the Day of Judgement, to understand his standing before God, and to pray solely because of his God.

Furthermore, Al-Rāzī (1420) suggests that the interpretation of Sura al-A'la: 14–15 is clear. According to al-Rāzī, the remembrance in question is clear. Basically, there are three levels of actions for people burdened by sharia (*mukallaf*), namely: first, removing corrupt creeds from the heart; second, raising up *ma'rifatullah* (Knowledge in Allah) about His substance, His attributes, and His names; and third, serving God. The first level, which al-Rāzī has already mentioned, is the acclamation of the word of God: {قَدْ أَفْلَحَ} {مَنْ تَزَكَّى} while the second level is the acclamation of the word of God: {وَذَكَرَ اسْمَ رَبِّهِ} because dhikr in the heart is knowledge (*'ilm* or *ma'rifat*).

According to Hamka, the meaning of tazkiyat in Surah al-A'la: 14 is the process towards victory. Tazkiyat means to purify or cleanse oneself from immoral and sinful acts. Sin against Allah is to associate partners with Him. Sin against humans is committing persecution and deprivation of the rights of others. Sin to oneself is to hold grudges and envy others. Therefore, if a person can control himself, he will be free from all kinds of defilements, especially the defilements of the soul (Hamka, 1988). The author considers that Hamka's interpretation of Surah al-A'la: 14 is a door to the concept of modern Sufism, which he has developed a lot through his books and lectures.

Furthermore, Hamka stated that Surah al-A'la: 15 contains media for purifying the soul. Tazkiyat al-nafs cannot succeed without remembering God (*dhikrullah*). Dhikr has the best self-control. A Muslim must instill in himself the belief that God is near. Apart from doing dhikr by remembering and saying the name of Allah, tazkiyat al-nafs must also be done by establishing the five daily prayers. Including remembrance in prayer after finishing the prayer. Even prayer includes remembrance as well (Hamka, 1988). Hamka added that in Surah al-Anfal: 2, Allah explains the benefits of dhikr for believers. Dhikr can increase the meekness and obedience to Allah. Allah ordered his servants to establish prayers so that they always remember Allah (Hamka, 1988). It seems clear that the purification of the soul referred to by Hamka is a concept and activities of modern Sufism.

According to (Shihab, 2002), the word *tazakkā* in Surah al-A'la:14 means to really purify oneself. Quraysh Shihab also disagrees with the understanding of some scholars who state that *tazakkā* in this verse means issuing zakat fitrah. Shihab (2002) admits that the terms prayer and zakat are often mentioned together in the Qur'an, but the editorial of the verse explains how or why to achieve good luck. Therefore, Shihab (2002) put forward his argument that prayer — especially the Eid al-Fitr prayer and zakat fitrah — are not two acts of worship that are considered noble enough to receive enormous rewards in the form of luck.

Furthermore, Shihab (2002) interprets the word *dhakara* in Surah al-A'la:15. The word *dhakara* means making remembrance with the tongue and presenting Allah in the mind or establishing His presence. Someone who always takes benefit from Allah's warnings will always be aware of Allah's presence in his soul with all His attributes, aware of His greatness and perfection. This awareness will be reflected in his attitude and behaviour. Bringing God into the soul can be an intermediary for someone to establish a relationship with God through various forms of worship, such as prayer, *zakat*, pilgrimage, and others (Shihab, 2002). So, the terms *dhakara* and *shallā* mentioned in Surah al-A'la verse 15 are a follow-up to the method of purifying the soul.

The author views that the interpretations of al-Ṭabarī, al-Rāzī, Ibn Kathīr on Surah al-A'la: 14–15 show full support for the practise of Sufism as an effort to purify the soul (*tazkiyat al-nafs*). Likewise, Hamka and Quraysh Shihab both seem to interpret Surah al-A'la: 14–15 as verses that support the practise of Sufism

through purification of the soul. Therefore, the authors believe that Sufism-based education has a strong foundation to be applied in educational institutions such as madrasas, Islamic boarding schools, and public schools.

Second, Dhikr can Calm the Heart

The second foundation of Sufism-based education is the Qur'an Surah al-Ra'd (13): 28, namely:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28)

The verse talks about the effect of dhikr on sobriety. Al-Rāzī (1981) expressed his opinion regarding this verse that whenever a person's heart reaches a certain state, he will demand to move from that state to another state that is more noble than the previous state. However, if the heart and mind become happy with the knowledge of Allah (*ma'rifatullah*), the heart and mind will be fixed and cannot move at all. This is caused by the absence of a higher and more complete level of happiness than *ma'rifatullah*, so that the heart becomes calm in the position of *ma'rifatullah*. The term *ma'rifatullah* - which is used by Al-Rāzī in interpreting the true meaning of heart happiness - refers to the level (*maqām*) in Sufism. Remembrance (*dhikr*) can be a medium to achieve true happiness. Through the dhikr, the heart will become calm and serene, because the heart is illuminated by God's light in the form of *ma'rifatullah*.

In line with the interpretation put forward by Al-Rāzī, Ibn Kathīr (1997) states as follows:

{الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ} أي: تطيب وتركن إلى جانب الله، وتسكن عند ذكره، وترضى به مولى ونصيراً؛ ولهذا قال: {أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ} أي: هو حقيق بذلك.

According to Ibn Kathīr (1997), the essence of serenity is a heart at peace with Allah, calm when remembering Him, and pleased with Allah to be its helper. The author views that the interpretation put forward by Al-Rāzī and Ibn Kathīr of Surah al-Ra'd (13): 28 is very compatible with the concept of Sufism. Both interpretations describe the effect of dhikr on sobriety. Therefore, the verse can be said to be a strong foundation for the concept and practise of Sufism.

Multiplying dhikr is a tradition commonly practised by Sufis. The dhikr in question is the prayer that is read to remember God. The forms and patterns of remembrance practiced by Sufis vary. The *dhikr* that is recited is called *wazīfah*, namely *wazīfah yaumiyyah*, which consists of *wazīfah shabāhiyyah* and *wazīfah masā'iyah*. *Wazīfah yaumiyyah* is a remembrance that is read regularly every day, in the morning and evening. There is also *wazīfah usbū'iyah*, which is a remembrance that is read every week. Apart from being in the form of obligatory reading, there are also other remembrances that are usually read together, such as reading the book of Mawlid al-Barzanjī, the book of Rātib, *hizb*, and others. Sufism activities are usually practised by traditional Sufi experts in tarekat groups with certain remembrances.

The author sees that people who practise traditional Sufism are different from those who practise modern Sufism. People who practise modern Sufism do not have certain remembrances that are read specifically in terms of method, time, and place. Modern Sufism has a relatively short dhikr, so it does not take long to read it. As a result, modern Sufism is widely practised in urban communities. This case is supported by a busy atmosphere and work mobility, with demands for fulfilment of spirituality at the same time.

5. Landasan Pendidikan Berbasis Tasawuf Perspektif Hadith

The writer finds that the term Sufism is also not mentioned explicitly in the hadith, just as the term Sufism is not mentioned explicitly in the Qur'an. However, the traditions carried out by Sufi groups are a reflection of the practise of the teachings of the Qur'an and hadith, such as remembrance, prayer, fasting, noble moral

teachings, asceticism, sincerity, resignation, and so on. Therefore, hadiths that contain instructions for remembrance, prayer, fasting, asceticism, sincerity, and noble character can be proof that Sufism education has a strong foundation in the Qur'an and hadith.

Some hadiths show the values of Sufism; in fact, almost all the morals taught by the Prophet Muhammad are the teachings of Sufism. However, the scribe will present the hadith that is closest to the practise of traditional Sufism. Among the hadiths of the Prophet that are relevant as a basis for tasawuf education are as follows:

First, the Hadith about Dhikr *Jahr* (loud remembrance)

Dhikr Jahr is one of the traditional Sufi traditions, especially for those who are members of the tarekat (tariqa). During this time, the *dhikr jahr* was a much-debated mode of remembrance between traditional and modern Sufis. In contrast to the *dhikr sirr* (silent remembrance) that is commonly practised by modern Sufism practitioners. The hadith about *dhikr jahr* was narrated by Imam Muslim Al-Naisabūrī (1991) from Ibn 'Abbas, which is as follows:

١٢٢ - (٥٨٣) حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، ح قَالَ: وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ أَبَا مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ، أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ» وَأَنَّهُ قَالَ: قَالَ ابْنُ عَبَّاسٍ: «كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ، إِذَا سَمِعْتُهُ»

This hadith shows that remembrance with the *jahr* method is *sunnah*. *Dhikr jahr* is remembrance that is done out loud and is usually done in congregation in an orderly and neat manner. Apart from that, there is also what is known as remembrance *sirr* or *khafi*, which is remembrance done in silent mode. These two modes, *jahr* and *sirr*, are often practised by tasawuf groups and tarekat. The hadith also confirms that the mode of remembrance accomplished by the Sufis was practised when the Prophet Muhammad was still alive.

In history, Alī bin Abī Tālib once asked the Prophet Muhammad about the most important method of remembrance. The Prophet replied that the main remembrance is continuous remembrance, both *jahr* and *sirr*. The Prophet also guided 'Alī in one *dhikr*. At that time, the Prophet Muhammad ordered Alī to close his eyes and raise his voice while saying *Lā ilāha illa Allāh* three times, then 'Alī imitated him (Najar, 1982). This history confirms that sufism-based education can be implemented through the remembrance of *sirr* and *jahr*. The two methods of remembrance have the same goal, namely to purify the soul and calm the heart.

Second, dhikr with a certain numbers

The tradition of Sufism, which is also often practised by traditional Sufis, is *dhikr* with a certain number. This method was inspired by the hadith of the Prophet Muhammad. Among the hadiths that mention remembrance with certain numbers is a hadith narrated by Imām Muslim Al-Naisabūrī (1991) from Abū Hurairah as follows:

٢٨ - (٢٦٩١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ عَدَلٌ عَشْرَ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ، يَوْمَهُ ذَلِكَ، حَتَّى يُمِيبَ وَلَمْ يَأْتِ أَحَدٌ أَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ، وَمَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ»

This hadith is an indication that certain dhikr should be recited with a certain number. This hadith becomes the inspiration for Sufism practitioners in remembrance. In the traditional tasawwuf tradition, each tarekat (*tarīqah*) has regular readings (*wazīfah*) that contain *dhikr* and prayers that are read repeatedly. Each tarekat has a different *wazīfah* with a different number of readings. It should also be understood that in the Sufism tradition, people who are considered *kashshāf* (people whose barriers are opened so that they can see the realms of angels and other unseen realms) are often taught about remembrance by prophets, apostles, friends, and pious teachers. The *dhikr* that is taught must be practised with a special method and content. Furthermore, the author observes that certain quantities of *dhikr* inspire Sufis' extensive use of *tasbih*. During the time of the Prophet, *dhikr* numbers were initially tallied using stones. Using prayer beads made of wood fibres, this tradition is transformed into a reminder. In the current digital era, *tasbih* has evolved into digital *tasbih*. Therefore, the current practise of Sufism is supported by numerous technologies, allowing anyone to perform *tasawwuf* from the comfort of their own residence.

Third, congregational *dhikr*

Traditional Sufis frequently observe the custom of congregational remembrance. In accordance with *jahr* remembrance, traditional and modern Sufis debate congregational remembrance. Individual remembrance (*infird*) is not discussed by any *tasawwuf* sect. Among the hadiths concerning congregational remembrance is the following one, narrated by Imam Muslim Al-Naisabūrī (1991) from Abu Hurairah and Abi Sa'd al-Khudri:

٣٩ - (٢٧٠٠) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، سَمِعْتُ أَبَا إِسْحَاقَ، يُحَدِّثُ عَنِ الْأَعْرَابِيِّ أَبِي مُسْلِمٍ، أَنَّهُ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَفْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَعَشِيَتْهُمُ الرَّحْمَةُ، وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ»

The hadith shows that the tradition of congregational remembrance already existed at the time of the Prophet. The author sees that this hadith has inspired Sufis to gather to perform *dhikr* in congregation. Sufi experts and tarekat groups usually gather to perform congregational *dhikr* such as reading the Qur'an, *hizb*, *wird*, book of Maulid al-Barzanji, and book of *Manāqib*.

In the context of Sufism-based education, these two modalities of remembrance can be utilised by educational institutions. However, the implementation of Sufism-based education must be managed with forethought and employ a well-defined strategy. The objective is to maximise the significance and impact of the applicable Sufi activities. Therefore, educational institutions must develop implementation, control, and evaluation plans and strategies.

D. Conclusion

Based on the description that has been presented, the writer can conclude that the implementation of Sufism-based education has a strong foundation from the perspective of Sufism. Among the verses that support Sufism-based education are Surah al-A'la: 14–15 and Surah al-Ra'd: 28. These verses show that the tasawuf tradition practised by Sufis is remembrance. Remembrance is a method of purifying the soul (*tazkiyat al-Nafs*) and a heart-calming agent. Not only the Qur'an, but there are also hadiths that show that the existence of *jahr* and *sirr* remembrance as part of the Sufistic tradition was practised at the time of the Prophet. Likewise, remembrance in congregation with a certain number of readings was also practised at the time of the Prophet. Therefore, the authors view that the basis for the implementation of Sufism-based education can be said to be very strong, both from the perspective of the Qur'an and hadith.

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