

## SUFISM IN ISLAM

**Abdul Wahab Syakhrani\***

STAI Rasyidiyah Khalidiyah Amuntai, Kal-Sel, Indonesia

[aws.kandungan@gmail.com](mailto:aws.kandungan@gmail.com)

**M. Ibnu Rabi**

Sekolah Tinggi Ilmu Tarbiyah Assunniyyah Tambarangan, Indonesia

---

### **Keywords**

*Sufism, Islam.*

---

### **Abstract**

Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from reprehensible qualities. Starting from an effort like this, the mutashawwifin scholars then made staging formulations (maqamat, stations/stages) that must be passed by a seeker/salik in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of tarekat schools, which have their own methods and traditions.

---

## **INTRODUCTION**

Sufism is one of the important elements in the life of Muslims. Sufism is a spiritual element of Islamic teachings that makes life more meaningful. Sufism was not explicitly defined at the beginning of the birth of Islam. However, indications of the existence of Sufism have been felt since the time of the Prophet. Therefore, the author will explain the definition of Sufism so that it is easily understood by readers.

Based on the background above, this article discusses the definition of Sufism.

## **RESEARCH METHOD**

The study of this research uses a literature review in which the literature is taken in accordance with the subject matter and is analyzed in depth so that conclusions and findings can be drawn in the research. Literature taken from books, journal articles both nationally and internationally and other literature (Hendriarto et al., 2021); (Nugraha et al., 2021); (Sudarmo et al., 2021); (Hutagaluh et al., 2020); (Aslan, 2017); (Aslan, 2019); (Aslan, 2016); (Aslan et al., 2020).

## **RESULT AND DISCUSSION**

### **Definition of Sufism**

According to one source, the term *tasawuf* comes from the word *shafa*, which means clean, holy, (Muhammad Yasir Syaraf, 1986) because Sufis are people whose hearts are sincere and clean before their Lord (Al-Kalabadzi, 1969). Another theory states that the word comes from the word *shaff*, lineup, because Sufis always choose the front row to pursue excellence in congregational prayers. There are also those who say that the word is rooted in the word *shuffat*, which means the porch of the Prophet's mosque in Medina which was occupied by the poor companions of the prophet from the Muhajirin group. They are called *ahl al-shuffat*, who, although poor, have a noble heart. This is a characteristic of the Sufis who are not concerned with the world and they also have a noble heart (Ali Sami 'al-Nasyr, 1979). *Ahl-shuffah*, also means the name given to some of the poor among Muslims in the early days of Islam. They are among the people who do not have a home, so they occupy the hut that the Prophet built outside the mosque in Medina (Abul A'laa Afify, tt.). Another theory confirms that the word *Sufi* is taken from the word *shuf*, which is a cloth made of fur or wool (Mir Valiuddin, 1981).

According to Dr. Mir Valiuddin, some of the theories above contain weaknesses. Because, if the term *Sufi* comes from the word *shafa*, the form of *mashdar* that should be is *shafawy*, not *Sufi*. If it is rooted in the word *shaff* then it should be *shaffy*, not *Sufi*. Likewise, when referring to the word *shuffat*, its proper form is *shuffy*. Therefore, what is acceptable is a word derived from *shuf* or wool, from an etymological point of view (Mir Valiuddin, 1981).

Furthermore, Sufism from a terminological aspect (term) is also defined in various ways, and from various points of view. This is due to different ways of looking at the activities of the Sufis. Ma'ruf al-Karkhi defines Sufism as taking the essence and leaving what is in the hands of creatures (As-Suhrawardi, tt). Abu Bakr Al-Kattani said that Sufism is morality. Whoever gives you a provision of character, it means he has provided a provision for you for yourself in Sufism (Al-Ghazali, tt). Furthermore, Muhammad Amin Kurdi defines Sufism as something by which it is known about the goodness and badness of the soul, how to cleanse it from what is reprehensible and fill it with praiseworthy qualities, how to carry out mysticism and the journey to Allah's pleasure and leave its prohibitions (Amin al-Kurdi, tt) .

From the study of language and terms as explained above, according to Nicholson, problems related to Sufism are something that cannot be defined clearly and clearly, in fact the more defined, the farther from meaning and purpose (Reynold Nicholson, 1993). This is common because the results of mystical experience depend on the practice of each Sufi figure. However, according to Abuddin Nata, that although each Sufi figure differs in formulating the meaning of Sufism, the essence is the same, that Sufism is an effort to train the soul with various activities that can free itself from

the influence of worldly life, so that it reflects noble character and is close to God. . Or in other words, Sufism is a field of activities related to spiritual mental development so that you are always close and with Allah (Abuddin Nata, 2009).

Furthermore, according to Sayyed Hossein Nasr, the word Sufism implies the inner and esoteric dimension of Islam, which originates from the Qur'an and the hadith of the Prophet (Sayyed Hossein Nasr, 1966). As a discipline oriented towards esoteric aspects, Sufism is sometimes difficult for others to understand, because its expressions often use symbolic language and not verbal sentences, so that it seems irrational, even insane. For example, the words of shathahat uttered by Abu Yazid and al-Hallaj when they reached the peak of their ecstasy.

Meanwhile, according to Harun Nasution, the purpose of Sufism is to have a direct and conscious relationship with God, so that one is truly aware that one is in God's presence. Meanwhile, its essence is awareness of the existence of communication and dialogue between the human spirit and God, by isolating oneself and contemplating.

H. Aboe Bakar Atjeh said that the essence of Sufism is to find a way to gain spiritual love. Hamka, quoting al-Junaid's statement said, the essence of Sufism is to get out of the mind, reprehensible behavior and enter into a commendable character. For K.J. Wassil, as quoted by Djohan Effendi, the practice of Sufism is an effort to clean one's soul. Cleaning the soul or spirit by eliminating bad and despicable qualities, *takhalli min al-akhlâq al-madzmumat* then *tahalli bi al-akhlaq al-mahmudat*, filling the soul with good and praiseworthy qualities (Djohan Effendi, 1993).

From the various opinions above, it can be understood that Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from despicable traits. Starting from an effort like this, the *mutashawwifin* scholars then made staging formulations (*maqamat*, stations/stages) that must be passed by a seeker/*salik* in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of *tarekat* schools, which have their own methods and traditions.

## CONCLUSION

Sufism is an effort to get closer to God as closely as possible, even to unite oneself with God, through the path of spiritual cleansing from reprehensible qualities. Starting from an effort like this, the *mutashawwifin* scholars then made staging formulations (*maqamat*, stations/stages) that must be passed by a seeker/*salik* in order to be able to unite with God. Therefore, in the tradition of Islamic Sufism, various Sufism theories developed, both moderate and extreme. The diversity of Sufism is increasing with the emergence of *tarekat* schools, which have their own methods and traditions.

## REFERENCES

- Al-Kalabadzi. *al-Ta'arruf li Madzhab ahl al-Tashawwuf*. Kairo: al-Maktabat al-Kulliyat al-Azhariyyat, 1969.
- Al-Nasyr, Ali Sami'. *Nasy'at al-Fikri al-Falsafi fi al-Islamy*. Mesir: Dâr al-Ma'arif, 1979.
- Afify, Abul A'laa. *Fi al Tashawwuf al Islam wa Tarikhikhi*. Iskandariyah: Lajnah al Ta'lif wa al-Tarjamah wa al Nasyr, tt.
- As-Suhrawardi. *Awarif al-Ma'arif. Kamisy Ihya' Ulum al-Din*. Singapura: Mar'i, tt.
- Al-Ghazali. *Ihya' Ulum ad-Din*. Semarang: Maktabah Usaha Keluarga, tt.
- Al-Kurdi Amin. *Tanwir al-Qulub fi Mu'amalah Alam al-Ghuyub*. Surabaya: Bungkul Indah, tt.
- Effendi, Djohan. *Sufisme dan Masa Depan Agama*. Jakarta: Pustaka Firdaus, 1993.
- Nicholson, Reynoald dan Jalaluddin Rumi. *Ajaran dan Pengalaman Sufi*. Jakarta: Pustaka Firdaus, 1993.
- Syaraf, Muhammad Yasir. *Harkat al-Tashawwuf al-Islamy*. Kairo: al-Hai'at al-Mishriyyat al-Ammat li al-Kitab, 1986.
- Valiuddin, Mir. *The Qur'anic Sufism*. Delhi: Matilal Banarsidass, 1981.
- Arief, A. S., Putri, S. E., Suroso, A., Syakhrani, A. W., & Rahmini, N. (2021). Digital Technology Management Challenges in Marketing Local Farm Products in Developing Countries: Analysis of International Publication Findings. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 6(2), 96-107.
- Aslan, A. (2018). Kajian Kurikulum Fiqih Pada Madrasah Aliyah Di Kabupaten Sambas Kalimantan Barat Pada Masyarakat Perbatasan. *Madinah: Jurnal Studi Islam*, 5(2), 115-124.
- Basir, A., Syakhrani, A. W., Wirawan, V., Harahap, A., & Widjaja, G. (2021). Support for Islamic Understanding from Families Information of Piety for The Millennial Generation. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 434-446.
- Ekasari, S., Manullang, S. O., Syakhrani, A. W., & Amin, H. (2021). Understanding Islamic Education Management in Digital Era: What Experts Say. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(1), 127-143.
- Heryani, A., Br Sembiring, T., Fatmawati, E., Muhammadijah, M. U., & Syakhrani, A. W. (2022). Discourse Postponing elections and extending the presidency: A study of political legality and the progress of Indonesia's democratic practice.
- Hifza, H., Antoni, A., Syakhrani, A. W., & Hartati, Z. (2020). The Multicultural Islamic Education Development Strategy on Educational Institutions. *Jurnal Iqra Jurnal Kajian Pendidikan*, 5(1), 158-170.
- Aslan. (2017). Kurikulum Bagi Anak Berkebutuhan Khusus (ABK). *Jurnal Studia Insania*, 5(2), 105-119. <https://doi.org/10.18592/jsi.v5i2.1358>
- Aslan, A. (2016). Kurikulum Pendidikan Vs Kurikulum Sinetron. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 14(2), 135-148.
- Aslan, A. (2019). *HIDDEN CURRICULUM*. Pena Indis.
- Aslan, Hifza, Syakhrani, A. W., Syafruddin, R., & Putri, H. (2020). CURRICULUM AS CULTURAL ACCULTURATION. *Santhet: (Jurnal Sejarah, Pendidikan, Dan Humaniora)*, 4(1), Article 1. <https://doi.org/10.36526/santhet.v4i1.860>
- Hendriarto, P., Mursidi, A., Kalbuana, N., Aini, N., & Aslan, A. (2021). Understanding the Implications of Research Skills Development Framework for Indonesian

- Academic Outcomes Improvement. *Jurnal Iqra' : Kajian Ilmu Pendidikan*, 6(2), Article 2. <https://doi.org/10.25217/ji.v6i2.1405>
- Hutagaluh, O., Aslan, Putra, P., Syakhrani, A. W., & Mulyono, S. (2020). SITUATIONAL LEADERSHIP ON ISLAMIC EDUCATION. *IJGIE: International Journal of Graduate of Islamic Education*, 1(1), Article 1.
- Nugraha, M. S., Liow, R., & Evly, F. (2021). The Identification of Online Strategy Learning Results While Students Learn from Home During the Disruption of the COVID-19 Pandemic in Indonesia. *Journal of Contemporary Issues in Business and Government*, 27(2), 1950–1956.
- Sudarmo, S., Arifin, A., Pattiasina, P. J., Wirawan, V., & Aslan, A. (2021). The Future of Instruction Media in Indonesian Education: Systematic Review. *AL-ISHLAH: Jurnal Pendidikan*, 13(2), Article 2. <https://doi.org/10.35445/alishlah.v13i2.542>