The Dynamic of Sufism Development in The Islamic World

Alfadhli

Universitas Islam Negeri Syarif Hidayatullah

e-mail : al.fadhli@uinjkt.ac.id

Abstrak

Dinamika perkembangan tasawuf tidak lepas dari tudingan bahwa tasawuf dianggap sebagai praktik keagamaan yang berlebihan (apalagi menyimpang), mematikan kreativitas, menentang modernisasi, dan lain-lain. Banyak modernis Islam khususnya yang beranggapan bahwa tasawuf adalah penyebab utama kemunduran umat Islam. Pada tataran aqidah, tasawuf dituding sebagai sumber bid'ah, tahayul, dan tahayul, sedangkan pada tataran sosial, tasawuf dituding sebagai pembunuh kreativitas karena mengedepankan ajaran pasif seperti zuhud (menghilangkan rasa cinta terhadap sesama). dunia), 'uzlah (menutup diri dari orang lain), khalwat (menutup diri untuk beribadah), qana'ah (berpuas diri), dan lain-lain. Akibatnya umat Islam tidak termotivasi untuk memperoleh kesejahteraan duniawi karena menganggap kesejahteraan yang wajib dicapai hanyalah akhirat (ukhrawi). Implikasinya, umat Islam tertinggal jauh dari Barat dalam berbagai aspek, baik sosial, ekonomi, politik, dan lain-lain. Carl W. Ernst, dengan kata lain, melihat bahwa kaum modernis Islam menentang tasawuf bukan karena mereka menganggapnya sebagai ajaran di luar Islam, tetapi karena mereka melihat pemahaman ini identik dengan takhayul sebagai merek dagang abad pertengahan, sekaligus penghalang menuju modernitas. Banyak yang beranggapan bahwa tasawuf atau tasawuf tidak sejalan dengan modernisasi. Bahkan dianggap sebagai hambatan atau hambatan bagi umat Islam dalam mencapai modernitas dan kemajuan di berbagai bidang kehidupan. Oleh karena itu jika umat Islam ingin mencapai kemajuan, maka tasawuf harus ditinggalkan. Penyebab kemunduran dan keterbelakangan umat Islam adalah karena mereka terjebak dalam praktik sufistik yang membuat mereka lupa akan dunia.

Kata kunci: *Sufisme, Pembangunan, Modernitas*

Abstract

The dynamic of sufism development cannot be separated from accusations that sufism is considered an excessive religious practice (not to say deviant), kills creativity, against modernization, etc. Many Islamic modernists especially think that sufism is the main cause of the decline of Muslims. At the level of aqidah, sufism is accused of being a source of heresy, superstition, and superstition, while at the social level, sufism is accused of being a killer of creativity because it promotes passive teachings such as zuhud (eliminating the love of the world), 'uzlah (secluding oneself from the others), khalwat (secluding oneself for worship), qana'ah (complacent), and others. As a result, muslims are not motivated to obtain worldly welfare because they think that the only welfare that must be achieved is hereafter (ukhrawi). The implication is that muslims are far behind from the West in various aspects, social, economic, political, and others. Carl W. Ernst, in other words, sees that Islamic modernists oppose sufism not because they perceive it as a teaching outside of Islam, but because they see this understanding as synonymous with superstition as a medieval trademark, as well as a barrier to modernity. Many assume that sufism or tasawuf is not compatible with modernization. It is even considered as an obstacle or barrier for Muslims in achieving modernity and progress in various fields of life. Therefore if the muslims want to achieve progress, then sufism must be abandoned. The reason for the decline and backwardness of

the Muslims is because they are trapped in sufistic practices that make them forget the world.

Keywords: *Sufism, Development, Modernity*

INTRODUCTION

The embryo of the emergence of sufism is believed by the sufis to originate from the life style and behavior of the Prophet Muhammad which is a reflection and translation of the values of the Koran. At that time there was no formal term for sufism—terms that were known only as nussak, zuhhad, tawwab and other terms—however, the implementation was widely practiced by Muslims. At this time it was clear that there was a balance of attention of the muslims between worldly and ukhrawi (hereafter) activities. Unfortunately this portrait became less visible after the death of Rasulullah SAW and the four caliphs after him who were known as al-Khulafa' al-Rashidun (leaders who receive God's guidance).

At the beginning of the reign of the Umayyad dynasty, the shift in the lifestyle of the muslims was felt. Geographically, the area of power of the muslims has indeed expanded very significantly, but this expansion is in fact not in line with the increase in their spiritual quality to Allah. They are too busy with conquests, sharing the spoils of war, while the quality of spirituality is very apprehensive (Suhrawardi, 1994:36). This fact gave birth to a reaction from the clergy by isolating themselves from such a pattern of life. Among the people who strongly criticized this lifestyle was Hasan al-Basri (d. 110/728). On one occasion he said, "O son of Adam! You will die alone, enter the grave alone, be resurrected alone, and will also be accountable for your actions alone. That's why you have to pay so much attention to the world that one day it will disappear? (Schimmel, 2000:36) Behavior and style It was this life that was practiced by Hasan al-Basri and the zahids who later motivated some Muslims to separate themselves from a lifestyle that was considered to have left Islamic rules (Nasution, 1973:12). It was this community that later transformed into a sufi community. Among the names that can be mentioned are Sufyan al-Thauri (d. 161/777), Rabi'ah al-'Adawiyah (d. 185/801), Fudail bin ' Iyad (d. 187/802), and others (Thohir, 2000:16).

In the third century sufism began to be packaged more systematically. If in the past the practice of sufism was only practiced individually, now it is practiced more broadly with more patterned disciplines. Some of the sufism (Islamic mysticism) scholars of this period were Dhu al-Nun al-Mishri with his Ma'rifah, Abu Yazid al-Bistami with his Ittihad, Abu Mansur al-Halladj with his Hulul, and others. The development of fourth century Sufism gave birth to a number of authoritative scholars who compiled important or urgent books of tasawuf such as *al-Luma'* by Abu Nasr al-Sarraj, *Qut al-Qulub* by Abu Talib al-Makki, *al-Ta'arruf li Madhhab Ahl al-Tasawwuf* by Abu Bakr al-Kalabadhi, and others. The fifth and sixth centuries are often considered the peak development of sufism. This was marked by the emergence of figures such as Abu al-Qasim al-Qushairi, Ali bin 'Uthman al-Hujwiri, Abu Hamid al-Ghazali, and others. At this time the Sufi shaykhs had a number of students who lived together with quite strict rules. Some of the activities carried out are contemplation and spiritual exercises carried out individually or collectively. This stage is often also called *khanaqah*. It was after this that the congregations emerged which have developed until now. Thus it can be explained that in principle the birth of the sufi order (tarekat) is a continuation of the development of sufism.

METHOD

This research is library research with historical approach The data used in this research consists of primary data and secondary data. Primary data consists of data that directly discusses the dynamics of the development of sufism in the Islamic world, from its inception until now. Secondary data is data that indirectly discusses this theme. The data collection technique in this research is the documentation method, collecting as much data as possible related to the research theme. This data is then analyzed using the content

analysis method to produce accurate information related to the dynamics of the development of Sufism in the Islamic world.

RESULT AND DISSCUSSION
The Development Towards Sufi Order (*Thariqah*)

Muhammad Aqil bin Ali said that the word *thariqah* has at least two meanings in the history of sufism. First, that in the 3rd-4th centuries, the word *thariqah* meant a way of moral education (*tahzib al-akhlaq*) and the soul for those who were interested in taking the sufi path. Second, after the 5th century, *thariqah* has the meaning as a complete movement to provide spiritual and physical training for a group of muslims according to certain doctrines and beliefs (Ali, 1993:2).

There are several terminologies that are often used by experts in defining thariqah. Some of them define it as a way to get closer to Allah by carrying out all the provisions of the law (shari'ah) with all the advantages and priorities (fadhilah) and avoiding trying to neglect or make things easier that cannot be made easier (al-Kurdi, 1990:364). In addition, the thariqah is also defined as a practical method for guiding salik (walker towards God) to draw closer to Allah by going through the stages determined by a group led by a murshid (leader of the thariqah). The murshid will guide and direct the salik to go through various stations (maqamat) so that he gets spiritual condition (ahwal) (Ali, 1993:3). Maqamat are several stations that must be passed, while ahwal is a condition (mental state) that must be obtained in order to get closer to Allah.

According to Harun Nasution, the history of thariqah development in general has gone through three stages, namely *khanaqah, thariqah*, and *thaifah*. The khanaqah stage takes the form where the sheikh has a number of students who live together under less strict regulations, where the sheikh becomes a figure who is highly respected and obeyed. Spiritual practices are carried out individually and collectively. The thariqah stage takes a form where the teachings, rules, and methods of Sufism have been systematically arranged. At this time several centers of sufism teaching emerged with their respective genealogies. Finally, the taifah stage, where the centers for teaching Sufism have expanded widely and have branches everywhere (Nasution, 1996:366). At this time there were centers for the teaching of sufism with their respective lineages originating from the great sheikhs, and connected to the Prophet Muhammad.

The first sufi order (thariqah) that emerged in the Islamic world was the Qadiriyah Order which was initiated by Sheikh Abd al-Qadir al-Jailani (d. 665/1166). In the following centuries, the teachings of the tarekat developed and opened branches in other places. At this time the teachings of sufism became a popular movement. According to Trimingham, there are several main characteristics of thariqah:

1. The authoritarian principle with respect for the sheikh, heir to the blessings of the land and total obedience to his authority.
2. The organization developed has a hierarchical principle by emphasizing uniformity in the general area.
3. Consists of two main classes namely smart people who are called shekh and ordinary people who are called student (murid).
4. The principle of ordination (bai'at) by giving esoteric relationship (sanad) and power.
5. The principle of discipline in the form of duties of remembrance, fasting, etc., which must be carried out by those who have obtained a higher grade.
6. Collective remembrance by coordinating musical rhythms, breath control, and physical exercises to grow ecstasy as a process of assemblies.
7. Respect related to the tombs of saints such as saints who have privileges (Trimingham, 1973:4).

The number of thariqah that emerged was very large in accordance with the number of sheikhs who found a system of drawing closer to Allah. In fact, according to Carl W. Ernst, the number of thariqah is equal or as many as the souls of God's servants. However, although there are many paths, they are all one (Ernst, 2003:157). Among the many kinds of

thariqah, some are the main ones, and some are branch (fractions) of the main thariqah. For example, the Naqshabandiyah Order is the main thariqah, while the Naqshabandiyah Khalidiyyah, Naqshabandiyah Mujaddidiyah, and Naqsyabandiyah Mazhariyah orders are branchs (fractions) of their main order. Apart from that there are also those which are a unification of two sufi orders such as the Qadiriyah wa Naqshabandiyah order which is a unification of the Qadiriyah order and the Naqshabandiyah order.

The large number of thariqah has implications for various kinds of worship practices. The main teachings of the thariqah are very diverse, some are through remembrance, muraqabah, the way of sobriety, the way of carrying out all worship such as prayer, fasting, pilgrimage and jihad, the way through wealth such as issuing zakat and financing good deeds, the way to cleanse the soul from worldly worries and the greed of women lust such as seclusion and sleep deprivation, as well as reducing eating and drinking. All of these paths must be passed by referring to Rasulullah SAW. Junaid al-Baghdadi said that all thariqah would be useless if they did not follow the sunnah of the Prophet Muhammad SAW.

The emergence of differences in carrying out various types of religious training (riyadhah) such as dhikr is one that distinguishes one thariqah from another. According to Muhammad al-Sanusi al-Idrisi in *al-Salsabil al-Ma'in fi al-Thara'iq al-Arba'in* there are at least 40 sufi orders to the best of his knowledge. Some of these sufi orders still have followers, but some are only in theory or in name. These sufi orders are:

1. The Muhammadiyyah Order, initiated by the Prophet Muhammad (d. 632 AD) and only theory remains.
2. The Shiddiqiyyah Order, initiated by Abu Bakr al-Shiddiq (d. 634 AD) and only theory remains.
3. The Uwaisiyyah Order, initiated by Uwais al-Qarni and only theory remains.
4. The Junaidiyyah Order, initiated by Junaid al-Baghdadi (d. 910 AD) and only theory remains.
5. The Hallajiyyah Order, initiated by Abu Manshur al-Halladj (d. 922 AD) and only theory remains.
6. The Qadiriyyah Order, initiated by Abd al-Qadir al-Jailani (d. 1166 AD) and still has followers in various regions.
7. The Madyaniyyah Order, initiated by Abu Madyan (d. 1197 AD) and still has followers, especially in North Africa.
8. The Rifa'iyyah Order, initiated by Ahmad Rifa'i (d. 1182) and still has followers in Turkey and Egypt.
9. The 'Urabiyyah Order, initiated by Umar bin Muhammad al-'Urabi and still has followers, especially in Yemen.
10. The Hatimiyyah Order, initiated by Muhy al-Din ibn al-'Arabi (d. 1240 AD) and only theory remained.
11. The Suhrawardiyyah Order was initiated by Abu Hafs al-Suhrawardi (d. 1234 AD) and still has followers in Iran and India.
12. The Ahmadiyyah Order, initiated by Ahmad Badawi (d. 1276 AD) and still has followers today, especially in Egypt.
13. The Shadhiliyyah Order, initiated by Abu Hasan al-Shadhili (d. 1258 AD) and still has followers in North Africa.
14. The Wafa'iyyah Order, initiated by Muhammad Wafa' (d. 1358 AD) and still has followers in Egypt and Syria.
15. The Zarruqiyyah Order, initiated by Ahmad Zarruq (d. 1494 AD) and still has followers in North Africa.
16. The Jazuliyyah Order, initiated by Muhammad Jazuli (d. 1465 AD) and still has followers in North Africa.
17. The Bakriyyah Order, initiated by Abu Bakr al-Wafa'i (d. 1496 AD) and still has followers in Egypt and Syria.
18. The Malamatiyyah Order, initiated by Abu Yazid al-Bistami (d. 874 AD) and only theory remains.

19. The Khalwatiyyah Order, initiated by Umar al-Khalwati (d. 1397 AD) and still has followers in Turkey and Egypt.
20. The Kubrawiyyah Order, initiated in Najm al-Din al-Kubra (d. 1221) and still has followers in Iran and parts of Central Asia.
21. The Hamadaniyyah Order, initiated by Ali Hamadani (d. 1384 AD) and still has followers especially in Kashmir.
22. The Rukniyyah Order, initiated in 'Ala al-Daulah al-Simnani (d. 1336 AD) and still has followers in Central Asia.
23. The Nuriyyah Order, initiated in Nur al-Din al-Isfarayaini (d. 1317 AD) and still has followers in Iran.
24. The Naqshabandiyyah Order, initiated by Muhammad Baha' al-Din al-Naqshabandi (d. 1388 AD) and still has followers mainly in Central Asia, India, Turkey and Indonesia.
25. The Shattariyyah Order, initiated by Abd Allah al-Shattar (d. 1439 AD) and still has followers, especially in India and Indonesia.
26. The Ghausiyyah Order, initiated by Muhammad Ghaus al-Gwaliyari (d. 1563 AD) and still has followers in India.
27. The 'Ishqiyyah Order, initiated by Abu Yazid al-'Ishq and still has followers in Iran and Turkey.
28. The Maulawiyyah Order, initiated by Maulana Jalal al-Din al-Rumi (d. 1273 AD) and still has followers, especially in Syria and Turkey.
29. The Jahriyyah Order, initiated by Ahmad al-Yasawi (d. 1167 AD) and only theory remains.
30. The Burhaniyyah Order, initiated by Ibrahim al-Dasuki (d. 1288 AD) and still has followers in Egypt and parts of Arabia.
31. Tarekat Khafifiyyah, initiated by ibn Khafif and only theory remains.
32. The Khawatiriyyah Order, initiated by Ali ibn Maimun al-Idrisi (d. 1511 AD) and still has followers in North Africa.
33. The 'Aidarusiyyah Order, initiated by Abu Bakr al-'Aidarus (d. 1590 AD) and still has followers in Yemen, India and Indonesia.
34. The Musharaiyyah Order, initiated by Sufyan al-Thauri (d. 778 AD) and only theory remains.
35. The Qushairiyyah Order, initiated by Abu al-Qasim al-Qushairi (d. 1074 AD) and only theory remains.
36. The Kharraziyyah Order, initiated by Abu Sa'id al-Kharraz (d. 890 AD) and only a theory remained.
37. The Qistiyyah Order, initiated by Mu'in al-Din al-Qisti (d. 1236 AD) and still has followers in India.
38. The Madariyyah Order, initiated in Badi' al-Din Madar (d. 1437 AD) and still has followers in India.
39. The Qalandariyyah Order, initiated by Jamal al-Din al-Sawi (d. 1233 AD) and has a theory left.
40. The Suhailiyyah Order, initiated by Muhammad al-Suhaili and still has congregations in several Arab regions (Ernst, 2003:137).

Of the forty sufi orders mentioned above, there are several orders that have not been mentioned such as the Tijaniah Order which was initiated by Abu al-Abbas bin Muhammad bin al-Mukhtar al-Tijani (d. 1815 AD) and still has followers today, the Qadiriyyah Order wa Naqshabandiyah which was initiated by Ahmad Khatib bin Abd al-Ghaffar al-Sambas (d. 1872 AD) who still has followers today, and others.

The Dynamics of Sufism in Indonesia

In the Indonesian context, it can be said that not all of the thariqah mentioned above have developed. The majority of the sufi orders that develop here are sufi orders that have attachments and continuity with the sufism teachings of Imam al-Ghazali (Syihab, 1992:176).

It's just that because of the thariqah open character, its teachings are presumably mixed with local cultures which sometimes conflict with Islamic teachings. It is this fact that gives rise to anxiety among the followers of the tarekat so that there is a thought to rid it of these elements. For this reason, spearheaded by followers of the Qadiriyyah Naqshabandiyah Order who are members of the Nahdhatul Ulama organization, Jam'iyyah Ahl al-Thariqah al-Mu'tabarah was founded.

The establishment of this institution was one of the important agendas in the 1st Nahdhatul Ulama Conference which was held on October 10, 1957 in Tegal Rejo, Magelang. Furthermore, based on the decision of the Congress VI of Jam'iyyah Ahl Thariqah al-Mu'tabarah in Probolinggo, the name of the organization which was originally Jam'iyyah Ahl Thariqah al-Mu'tabarah changed to Jam'iyyah Ahl al-Thariqah al-Mu'tabarah al-Mu'tabarah Nahdhiyyah. Jam'iyyah Ahl al-Thariqah al-Mu'tabarah al-Nahdhiyyah has characteristics namely:

1. Universal; Each thariqah has global characteristics that transcend regional and national boundaries because each tarekat, although practiced by every citizen, is still related to one another in a sanad manner.
2. Comprehensive; the implementation of tarekat teachings includes Aqidah, Syari'ah, Muamalah and Akhlaq which aim to arrive to God (wushul ila Allah).
3. Orderly and guided; every practitioner of the thariqah must be based on references (references) that are mu'tabar with the guidance of the murshid (spiritual guide of thariqah).
4. Arrive to God (al-Wushul ila Allah); the thariqah is not merely in the form of practice, reading or dhikr to seek reward, but the tarekat aims to form a complete human being, physically and spiritually who can develop and feel heard and seen by Allah for him. This leads the practitioner to have several characteristics; al-raja', al-shiddiq, al-mahabbah, al-wara', al-zuhud, al-syukur, al-shabr, al-khauf' and al-khusyu'. Everything is part of the conditions that must be owned in achieving the pleasure of Allah.
5. Amanah, Fathanah, Shiddiq and Tabligh, as the light emitted from Rasulullah SAW which should color every member of the tarekat, so that from these characteristics can give birth to the character of handarbeni and respect for all the individual rights granted from the small to the large scope.

While the objectives of establishing Jam'iyyah Ahl al-Tariqah al-Mu'tabarah al-Nahdhiyyah (JATMAN) are:

1. Strive for consistent implementation of Islamic law in the understanding of Ahlussunah wal Jama'ah in terms of syari'at, tarekat, essence and ma'rifat in society within the Unitary State of the Republic of Indonesia.
2. Disseminate and develop the teachings of Tariqah al-Mu'tabarah al-Nahdliyyah through special activities Thariqiyyah/Tawajjuhan
3. Develop, accelerate, activate and maintain ukhuwah Thariqiyyah al-Nahdliyyah fellow practitioners of tariqah, increase tolerance (tasamuh) between the schools of thariqah and increase usefull knowledge and good deeds zhahir and inner heart according to shalihin scholars through true bai'at.

This institution, whose members are practicing sufi orders, makes one of its main focuses on observing and studying the teachings or practices of existing sufi order. Several criteria are set, in which the results of observations and discussions are ultimately used as a barometer of whether thariqah is acknowledged (mu'tabar) or not. These criteria are:

1. Its implementation must not depart from Islamic law.
2. Its implementation must be tied to one of the Four Schools of Islamic Law (al-mazahib al-arba'ah).
3. Its implementation follows the direction of Ahl al-Sunnah wa al-Jama'ah.
4. Have a continued esoteric relationship (muttasil al-sanad) to Rasulullah SAW.

In its development this organization spawned several controversies. First, with the criteria that have been set indirectly, this organization judges the existing sufi orders where

for those who happen to be inappropriate, they will be categorized as sufi order that are not acknowledged (ghair mu'tabarah). Second, this organization also indirectly seem to have the sole authority to raise or lower the status of thariqah. For the latter, it is very interesting to note the case of the Tijaniyah Order.

In subsequent developments when modernization began to penetrate the lives of Indonesian people, the teachings of tasawwuf and their thariqah experienced their own dynamics. The teachings of tasawwuf, which initially seemed to only grow and develop in rural (rural) communities with various negative labels attached to them—such as teachings that were too cooperative with local traditions/beliefs, individual cults, or excessive religious practices, etc.—began to be eyed by urban circles. The need for spirituality, which incidentally is a basic need for every human being, cannot be restrained by modernization. Ismail Fajrie Alatas said that "modernization is unlikely to kill religiosity. Modernization only changes the style of approach to God (Detik, 2013:54). It is not surprising that the terms Sufi Metropolis or Urban Sufism emerged, which recently became a concern for Julia Day Howell from Griffith University, Brisbane, Australia. This is also the case with the emergence of many urban Sufi communities, both those who initiated themselves in certain sufi orders such as the Naqsyabandiyah, Qadiriyah, Naqsyabandiyah Haqqani, or those who did not initiate themselves in any congregation. Rumi Cafe, Sufi Goes to Cafe, etc., are among the activity centers that exist and are in demand. Likewise with religious studies as carried out institutionally by Paramadina or individuals such as by KH. Muhammad Arifin Ilham, KH. Abdullah Gymnastiar, etc., although he does not explicitly say that his study is tasawwuf, implicitly the nuances of tasawwuf are felt.

The dynamics of the development of sufism cannot be separated from accusations that tasawwuf is considered an excessive religious practice (not to say deviant), kills creativity, is anti-modern, etc. Islamic modernists especially think that Sufism is the main cause of the decline of Muslims. At the level of aqidah, sufism is accused of being a source of heresy, superstition, and superstition, while at the social level, Sufism is accused of being a killer of creativity because it promotes passive teachings such as zuhud, 'uzlah, khalwat, qana'ah, and others. As a result, Muslims are not motivated to obtain worldly welfare because they think that the only welfare that must be achieved is ukhrawi. The implication is that Muslims are far behind from the West in various aspects, social, economic, political, and others. Carl W. Ernst, in other words, sees that Islamic modernists oppose sufism not because they perceive it as a teaching outside of Islam, but because they see this understanding as synonymous with superstition as a medieval trademark, as well as a barrier to modernity (Ernst, 2003:259).

Many scholars think that practice of sufism is not compatible with modernization. It is even considered as an obstacle or barrier for muslims in achieving modernity and progress in various fields of life. Therefore if the muslims want to achieve progress, then Sufism must be abandoned. The reason for the decline and backwardness of the muslims is because they are trapped in sufistic practices that make them forget the world (Azra, 2008:3).

According to Azyumardi Azra, the negative accusations leveled at sufism cannot be justified in principle. The claim that sufism and their teachings are oriented towards passivity—according to him—sources from a lack of understanding of the teachings of sufism itself. A simple assessment of the teachings of sufism without first studying it in depth only leads to conclusions that are far from the truth. Especially if the person who made the assessment was previously unfriendly towards the practice of sufism (Suhrawardi, 1994:35). Much evidence can be put forward that the Sufis actually intensively appealed to the Muslims to be active because the fulfillment of worldly obligations is an integral part of spiritual perfection.

The accusation that the teachings of sufism ignore worldly life—according to Kautsar Azhari Noer—have absolutely no basis. Historical evidence informs that the sufism have a very big contribution in various matters that lead to the welfare of society. In the field of education, sufis such as Khamuka Nizam al-Mulk, the vizier of the Seljuq dynasty, played a major role in establishing the universities of his time. In the political and military fields, the

Sufis also played no less role than the others. Call it the struggle of the sufi order sheikhs against co-optation and Western colonialization in Islamic countries such as North Africa and the Indian Subcontinent (Noer, 2008:8).

According to Ajid Thohir, throughout the 19th century until the early 20th century, Sufis transformed into an elite group of people. They often lead reform movements or fight against foreign (colonial) oppression and domination. They were deeply involved in various political activities, such as the rise of the Moroccan and Algerian people against the French, and the rebuilding of society and government in Libya, which were mostly carried out by members of the Sanusiyah Order. Sheikh Uthman—a follower of the Qadiriyah Order—led the resistance against Habe rulers in Northern Nigeria, Sheikh Ahmad al-Mahdi—leader of the Samaniyah Order—led the liberation of Sudan from British colonial co-optation, and others.

Sufi Order is a group that has a high commitment to truth. At least for the last three hundred years members of the Naqshabandiyah Order have played a very active political role. Under the command of Sheikh Wali Allah they were very instrumental in liberating India from British confinement. Sheikh Shamil led the establishment of an independent and sovereign Kazakhstan. Until now, movements driven by followers of this tarekat have never stopped carrying out propaganda in the name of freedom and independence in Russia (Thohir, 2000:18). According to Abdurrahman Badawi, many sufis, especially who aviliated with sufi orders, no doubt have a big role in muslim areas. They have always been involved in efforts to promote independence in Muslim areas. Some sufi orders which have a very prominent role are Chistiyyah Order, Kubrawiyyah Order, Syattariyyah Order, and Naqsyabandiyyah Order (Ali, 2003:102).

CONCLUSION

Based on the previous discussion, it can be concluded that the reality above at least refutes the assumption that sufism taught by sufis leads muslims to become passive people, lacking creativity and only busy with themselves. Some of the practices of sufism that are the target of criticism by critics, in principle, if studied as a whole, will actually eliminate these negative assumptions. For example, the practice of khalwat (Islamic retreat), which has been regarded as an attempt to escape from social responsibility, is actually not the case. Khalwat (Islamic retreat) is actually only done within a certain period of time. It is done to manage oneself and one's heart in accordance with the teachings of Islam where when it is considered sufficient, then the person concerned comes out of seclusion to carry out his social responsibilities. Sufis prove that Islamic spirituality is an extraordinary energy possessed by muslims, freeing themselves from all confinement to then be able to do activities freely in achieving God's pleasure.

REFERENCES

Abdullah, Hawash, *Perkembangan Tasawuf dan Tokoh-tokohnya di Nusantara,* Surabaya: al-Ikhlas, tt

Algar, Hamid, *The Naqsyabandi Order: a Preliminary Survey of its History and Significance*, dalam *Studia Islamica*, XLIV, Paris: GP. Maisonneuve, 1976

Addas, Claude, *Quest for the Red Sulphur: the Live of ibn 'Arabi*, Cambridge: London

Azra, Azyumardi, *Jaringan Ulama. Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, Bandung: Mizan, 1994

----------, *Jaringan Global dan Lokal Islam Nusantara*, diterjemahkan oleh Iding Rosyidin dari *Historical Islam: Indonesian in Global and Local Perspectives*, Bandung: Mizan, 2002

Al-Banjari, Muhammad Nafis, *Permata yang Indah,* Yogyakarta: Pustaka Sufi, 2003

Bross, Joan, *Naqsyabandiyah,* dalam *Encyclopedia of The Modern Midle East*, editor Reeve S. Simon, New York: Macmillan Reference, 1992

Bruinessen, Martin Van, *Tarekat Naqsyabandiyah di Indonesia*, Bandung: Mizan, 1996

Gulen, Fathullah, *Kunci-Kunci Rahasia Sufi*, translated by Tri Wibowo Budi Santoso dari *Key Concept of Practice Sufism*.

HAR. Gibb dan JH. Kramers, *Shorter Encyclopedia of Islam*, Leiden: Tuta Sub Algide Pallas

Haddad, Sayyid Abd Allah, *al-Fusus al-Ilmiyyah wa Usul al-Hukmiyyah,* Kairo: Mathba'ah Madani, 1392

Al-Hasibi, ibn al-Majd, *al-Salwah fi Shara'it al-Khalwah*, Tahqiq Muhammad Abd al-Dayim al-Jundi, Kairo: Universitas al-Azhar

Howell, Howell, *Sufism and the Indonesian Islamic Revival*, Journal of Asian Studies 60, 2001

----------, *Institutional Change and the Social Scientific Study of Contemporary Indonesian Sufism: Some Methodological Consideration*. Seminar about Urban Sufism held by Balitbang Kemenag RI, 25-6 Januari 2000

Al-Hujwiri, *Kashf al-Mahjub: Risalah Persia Tertua Tentang Tasawuf*, translated Abdul Hadi WM, Bandung: Mizan

HJ. Witteveen, *Tasawuf in Action. Spritualisasi Diri di Dunia yang Tak lagi Ramah,* translated by Ati Cahayani dari *Sufism in Action*, Jakarta: Serambi, 2004

Ibn Arabi, Muhy al-Din, *Journey To The Lord Of Power,* diterjemahkan oleh Rabi'a Terri Haris dari *Risalat al-Anwar fima Yumnah Sahib al-Khalwah min al-Asrar*, Vermont: Inner Tradition International, 1981

Isa, Abd al-Qadir, *Hakekat Tasawuf*, translated from *Haqa'iq al-Tasawwuf* by Khairul Amru, Jakarta: Qisthi Press, 2005

Tohir, Ajid, *Gerakan Politik Kaum Tarekat*, Bandung: Pustaka Hidayah

Trimingham, J. Spencer, *The Sufi Orders in Islam*, New York: Oxford University Press, 1973

Valiuddin, Mir, *Contemplative Disciplines in Sufism*, translated by MS. Nashrullah *Zikir dan Kontemplasi dalam Tasawuf*, Bandung: Pustaka Hidayah, 1997

Al-Wahidi, Abu al-Husain Ali ibn Ahmad, *Asbab Nuzul al-Qur'an*, Kairo: Dar al-Tsaqafah al-Islamiyah, 1984

Wali, Muhibuddin, *Hakikat Hikmah Tauhid dan Tasawuf*, Singapura: Jurong Town Kuodo Printing, tt

Al-Wasifi, Ali bin al-Sayyid, *Salafi Versus Sufi*, translated by H. Emiel Thereeska, Jakarta: Akbar, 2008

Al-Wazir, Muhammad bin Ibrahim, *Fenomena Mengasingkan Diri di Akhir Zaman,* translated by Amiruddin Djalil dari *Al-Amr bi al-Uzlah fi Akhir al-Zaman*, Jakarta: Pustaka Tauhid, 2002

Al-Zabidi, Muhammad bin Muhammad al-Husaini, *Ithaf al-Sadat al-Muttaqin*, Beirut: Dar al-Fikr, tt