

Tasawuf Education Concept in the Text of Sholawat Wahidiyah based on al-Ghazali's Theory

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Abstract

The content of Sufistic teachings of Islam is the hallmark of al-Ghazali's theory and become basic of this research. The content of the Shalawat Wahidiyah is practiced by Kedunglo Pesantren Kediri will be analyzed using one of the methods of Sufism Education. Consist of eight kinds of readings where each reading has special meaning. The method used is literature study and descriptive data analysis techniques. The result mentioned that the concept of *Sufism* education based on al-Ghazali's theory in the text of *Sholawat wahidiyah* includes: (1) *takhalli*, this is seen in the first part of the text, tawasul to the Prophet Muhammad and Ghouts Hadhazzaman; (2) *tahalli*, this is reflected in the word "*adrikni*" in the blessings of *shalawat tsaljul qulub*", a form of hope to always be guided in the right path, and (3) *tajalli*, surrender fully to Allah SWT. The word "*fafirru ilallooh*" and reading "*al-Fatihah*" are proof that humans is only *dzarrah* grains in the eyes of Allah SWT.

Keywords: Sufism education, the teks of sholawat Wahidiyah, al-Ghazali

Abstrak

Muatan ajaran Islam yang bersifat sufistik merupakan ciri khas pemikiran al-Ghazali dan menjadi landasan dalam penelitian ini. Isi teks Shalawat Wahidiyah yang diamalkan oleh Pondok Pesantren Kedunglo, Kediri akan dianalisis dengan salah satu metode pendidikan tasawuf. Terdiri dari delapan macam bacaan dimana masing-masing bacaan memiliki makna khusus. Metode yang digunakan adalah studi pustaka serta teknik analisis data deskriptif. Hasil penelitian menunjukkan bahwa konsep pendidikan tasawuf dalam isi teks Shalawat Wahidiyah meliputi: (1) *Takhalli*, terlihat pada teks bagian pertama, yakni tawasul kepada Nabi Muhammad SAW dan Ghouts Hadhazzaman; (2)

Tahalli, tercermin dari kata “*adrikni*” dalam berkah shalawat *tsaljul qulub* dalam bacaan yang keempat, merupakan suatu bentuk harapan untuk selalu dibimbing ke jalan yang benar, dan (3) Tajalli, penyerahan diri sepenuhnya kepada Allah SWT yang tercermin dalam kata “*fafirru ilalloh*”, bacaan terakhir dalam shalawat Wahidiyah dan ditutup dengan bacaan al-Fatihah yang merupakan bukti bahwa manusia hanyalah sebutir dzarrah dimata Allah SWT.

Kata kunci : Pendidikan Sufism, teks sholawat Wahidiyah, al-Ghazali

Introduction

Humans are perfect beings consisting of various dimensions, one of which is the spiritual dimension. Along with the times, this dimension has shifted its position towards being marginalized, which is no longer a major goal in life. This also happens in the field of education where the percentage of education obtained by the younger generation is out of balance. IQ intelligence is more prominent than EQ and SQ. Science becomes the priority of learning by ignoring the side spiritual (Gani, 2019; Suriadi, 2019; Wulandari, 2017; Zamhari, 2013). The negative effect that arises is that many young people behave contrary to the norms of life. This generation experiences a mental emptiness and is shackled by a life of materialism that ends in hedonism and modernity and has a cynical attitude towards religion (Suraiya et al., 2019). The majority of them experience deep stress and feelings of always worry are haunting themselves (Haq, 2019; J. D. A. Y. Howell, 2010). The above conditions imply that basically, humans need to fulfill spiritual needs which are a form of religious representation of an esoteric domain (Ghosh & Mir, 2016; Zaini, 2017). This can be done through *Sufism* education which is part of the finding *tafaqquh*.

The definition of Sufism education is a doctrine in the purification of the soul that has two aspects, namely (1) *shafa* (clarity of heart both physically and mentally) to be the path that must be passed and (2) *mushahadah* (*ghayah* or the purpose of *Sufism*) which is to meet Allah SWT or often referred to with *al-liqa'* (Abdurrahman, 2018; Abdurrahman, 2018; Wahyuni, 2017). *Sufism* is like a breath that gives another life where a balance of soul arises between the needs of the world and the hereafter so that it can control the existing problems to obtain ultimate happiness that is to become a human being where we can unite with Allah SWT (J. Howell, 2008).

Sufism education becomes an important part of human life, remembering that the core of education itself is the heart and the heart is the essence of theocentric man (Faisal & Afkari, 2015). Not only the fulfillment of the spiritual and religious side, but *Sufism* education also includes the aspect of moral improvement and social interaction (Ashari, 2018; Bilqies, 2014; Gani, 2019; Polat, 2017) so that humans can achieve the ultimate goal of expanding their knowledge of the creator both in a good ontology and functional (Gani, 2019; Polat, 2017). This can be seen with the ownership of a clean heart in the form of human hope for Allah SWT in totality and avoiding arrogant traits filled with lust (Haq, 2019; Nasir & Malik, 2013).

Sufism education already existed at the time of the Prophet Muhammad and he personally also gave examples through his hadith, such as *tahannuts* and *khalwat* in the Cave of Hira' to isolate themselves from worldly passions. This continues to be developed by *tabi'in* and *tabi'ut tabi'in*. One of them is Al-Ghazali. He was able to integrate Sufism and Shari'ah very well, namely the elaboration of Sufism in the Qur'an and Hadith. The concrete evidence is in the Book of *Ihya 'Ulumudin* which states that humans bring the potential of goodness in themselves and require the inculcation of Divine values to be able to rid themselves of liver disease that is *al-farah bi al-maujudi*, *al-huzn bi al-mafqud*, and *al-suruur bi al-maadi*. This can be done using therapy Sufistic such as *mujahadah*, *muraqabah*, and *murabathah* to be able to get closer to Allah SWT. "Indeed, the result of that knowledge is to draw closer to Allah SWT, to connect with the height of angels and to be close to angels high". Al-Ghazali's thought in *Sufism* studies is included in classical Sufism and is *amali*, namely esoteric meanings in the form of transcendental concepts and experiences such as *wahdat al-wujud*, *maqamat*, *ma'rifah* and their implementation accompanied by guiding teacher and cult of saints (Anam, 2016).

The concept of *Sufism* education in Al-Ghazali's theory includes, first, *takhalli* is emptying oneself from worldly characteristics such as *hubbub ad-dunya* and *thulu'ul amal*. This is based on QS. An-Nazi'at 37-41. The first step in *takhalli* obedience which will have a positive impact in the form of returning to a straight path and saving yourself from tyranny. Second, *tahalli* (fill yourself with good morals). *Akhlakul karimah* is the fruit of the cultivation of *Sufism* education according to Al-Ghazali (Al-Awamreh, 2016; Jamaluddin, 2013; Sugiana, 2019). This point is the difference between Al-Ghazali's theory with western philosophers where western philosophers view humans as

anthropocentric beings while Al-Ghazali views humans as theocentric beings. The purpose of education is not only on the IQ side but can get closer to Allah SWT (*taqarrub ilallooh*) with the perfection of the soul and the the virtue of the heart. Third, *tajalli* (appearance of Allah SWT) as stated in QS. An-Nur 35. This process requires *riyadhah*, *mujahadah* and *uzlah* in achieving the degree highest (Anam, 2016; Gani, 2019; Muhammad, 2015; Subaidi, 2016; Wulandari, 2017).

In Indonesia, *Sufism* education develops through *tariqat* which is rooted in the existing *Sufism* flow. This is implemented through Islamic boarding schools with their respective characteristics. One of them is Islamic Boarding School, Kedunglo Kediri which is a form of *ritual* reading *sholawat wahidiyah*. Shalawat is spiritual worship, a prayer offered to the Prophet Muhammad and a form of understanding of the meaning of *zuhud* for humans themselves (Masyitoh, 2008; Riadi & Emzir, 2015).

Sholawat wahidiyah is the work of *Hadlarah al-Mukarram* KH Abdul Madjid Ma'roef founder of the Kedunglo Kediri Islamic Boarding School. This blessing is included in the *shalawat ghairu ma'tsurat* which is the editor from chosen people of Allah SWT. This blessing can develop into several countries such as America, Australia and even Peru (Zada, 2017). The text of the *Wahidiyah* shalawat consists of *shalawat tauhid*, *shalawat ma'rifat*, *shalawat Tsaljul Qulub*, *shalawat permohonan*, and *shalawat perjuangan*. When it is viewed from the editorial part of the text, it appears that the characteristics possessed by this blessing are: (1) sincerity, inform of the pilgrims crying when worshipping, (2) calls calling or often called *Nida'* while standing facing four directions, (3) ask for *syafa'at* to Rasulullah SAW, and (4) *istighraaq*, concentrate only on Allah SWT. The identity of *sholawat wahidiyah* is an invitation to all people to return to Allah SWT (*fafirruu ilallah*).

Based on the above background, the researcher is interested in revealing the Concept of *Sufism* Education in the Text of *Sholawat wahidiyah* from Al-Ghazali's theory perspective. This research used a qualitative approach to the type of library research where objects were taken through a variety of library information, including print and electronic media. This study critically examined the knowledge contained in the text and theoretical contributions to certain topics.

The focus of research literature was to find various theories or ideas to analyze the formulation of existing problems. Sources of data were in the form of the text of the teachings of *sholawat wahidiyah*, written documents, as well as the results of research

both nationally and internationally about the blessings of *Wahidiyah*. The data analysis technique used in this research was descriptive-analytic the method which included three stages namely description, formulation, and interpretation. It started by describing the text of the teachings of *sholawat wahidiyah* then formulated with the existing theory of the theory of *Sufism* Al-Ghazali and finally the researcher interpreted the results of the formulation and got a conclusion to answer the formulated problem.

Result and Discussion

The implementation of *sholawat wahidiyah* uses the *mujadah* method, which is the effort a serious in a Sufistic approach to combat the desires that arise from within humans. It aims to train the practitioners to always master the passions by applying the teachings of *Wahidiyah* that already exist and earnestly draw closer to Allah SWT. Here is an analysis of the concept of *Sufism* education in the perspective of Al-Ghazali in the text of *sholawat wahidiyah*.

First is *tawasul*. This is reflected in the opening of the *Wahidiyah* teaching text by reading *Al-Fatihah* as much as 7 times presented to the Prophet Muhammad. The basic implementation is in the QS. Al-Isro '57. The next addressed to *tawasul* is *ghoutsu hadhazzaman* namely the leaders of the *auliya* as the *sultonul auliya*, *quthbul aqthob*. He has the authority to *jallab* (elevate one's degree and faith) and *sallab* (revoke one's faith). *Tawasul* is a means for mankind to repent to God so that repentance is accepted (Abdurahman, 2018; Nur & Abdurrahman, 2017). Remembering the story of the Prophet Adam who was expelled from Heaven had repented for a long time but did not get forgiveness from Allah SWT. Finally, he *tawasul* to Prophet Muhammad and get forgiveness from Allah SWT. This is proof that the existence of Nur Muhammad which is emitted from Allah SWT. This is the initial part of *takhalli*, which is regretting the sins that have been done in the past and promising not to repeat them.

The second is the meaning of the word “*Yaa Wahiduu Yaa Ahaad*” in the blessings of the *Ahadiyah*. This means the worship of the One God, no child and begotten, the ruler of all that exists in the universe, no substance that can match his power. This word is mentioned in the *Asmaul Husna* where when someone reads it, it can eliminate anxiety, fear of what will be faced. This is due to Allah SWT on which his creatures lean. Al-Ghazali said that the special thing possessed by humans is the "heart" which is one of the media to draw closer to Allah SWT. When the heart has been filled

with fear of the future it will have the worst effect on his life, namely the absence of calm in the heart and bring bad character. Conversely, someone who can control his heart so he will be easy to bring up morals and easy in the end easy to get to know Allah SWT.

The third is *shalawat ma'rifat* where there is the word "*an-nufriqonaa fii lujjati bahril wahdah*" which means "drown us in the center of the ocean of Your Essence in such a way" is a form of submission to an alujri servant of Allah SWT who does not have any strength apart from Him. Humans who have a high ego, surrounded with lust that never stopped, added whispers and temptations of devil who come and go, earnestly worshiped to Allah SWT, asking for a blessing. Followed by the word "*hattaa laa taroo wa laa tasmak*" is a profound surrender of self where a person is unable to use what has been bestowed upon him. This is a representation of the stages of *Sufism* where slowly.

Fourth is the blessing of *shalawat Tsajjul Qulub*. This blessing is included in the *tasyaffu* 'which is a Sufistic approach through the request *syafa'at* from the Prophet Muhammad, containing the request of a servant to Allah SWT through Rasulullah SAW contained in the word "*adrikni*" meaning "guide and educate me". This is a representation of the stages of *tahalli*, filling oneself with good things, the hope of a servant to Allah SWT through his *wasilah* namely the Prophet Muhammad to be guided and educated so that we become our people. The guidance and education given by Allah SWT are recorded in the Qur'an. If there are things in the Qur'an that are not yet clear, then Rasulullah SAW explained again in the hadith through *qauliyah*, *fi'liyah*, and *taqiriyah*. Prophet Muhammad as *uswah hasanah* for all Muslims throughout the world is no doubt. Some of the easier morals have been exemplified by him (Davronovich, 2020; Mansurovna, 2020; Wartini, 2016). This blessing ends with "*wa laisa lli yaa sayyidi siwaakaa, fa in turodda kuntu syakhshon haalika*".

Fifth is reading *yaa yayidi yaa rasulallooh* 7 times. This reading is repeated again after reading *sholawat syafa'at* and read by the practitioners of *sholawat wahidiyah*. This method is *ta'alluq bijanaabihi* Muhammad to get closer to Allah SWT through His, by way of lover *tasyaffu'an*, asking for intercession with full *ta'dzim*, *mahabbah*, *tadhollum*, *dzauq* and *iftiqor*. When someone has accustomed himself to always remember Allah SWT through Rasulullah SAW (*ta'alluq*), then he will consciously imitate the noble qualities inherent in Prophet Rasulullah (*takhalluq*). The climax is the result of internalization, the dominance that arises in the self. This is the dream of the

practitioners of *Sufism* (*tahaqquq*). All three are *maqam* in improving the quality of the soul which is the final result in the achievement of *Sufism* education, namely *tajalli*.

The sixth is *shalawat syafa'at*, The meaning in this practice is very deep, namely, the hope of a servant to Allah SWT through Rasulullah SAW and the *ghouts* *hadhazzaman* to direct the light of *nadhroh* and inner radiation. A parable of the instructions on the path that was blessed by God, both outwardly and spiritually. So, the implementation of *Sufism* education does not only revolve around the inner life which ends in the eternity of the hereafter, but all of that must also pass through the life path in the hereafter mundane which is a means to achieve happiness.

Seventh is prayer. Seen in the reading "*Qorrib wa allif bainanaa yaa robbanaa*" means "strengthen brotherhood and unity among us". How Allah SWT places *ukhuwah Islamiyah* as the most important thing as written in the Al-Qur'an. Three kinds of *Ukhuwah* must be guarded, namely *Ukhuwah Islamiyah* (fellow Muslims), *Ukhuwah Insaniyah* (universally valid, without discriminating against each other) and *Ukhuwah Wathoniyah* (accompanied by the spirit of nationalism). Through the existing *ukhuwah* fabric, will be created *wihdah* (unity), *quwwah* (strength), and *mahabbah* (love and affection). Al-Ghazali states that every Muslim should remain balanced in maintaining morals towards Allah SWT (*hablum minalloh*), morals towards fellow human beings (*hablum minannas*) and morals towards oneself (*hablum linnafs*) [28].

Eighth is *istighrooq*, silence does not read anything, thoughts, feelings physically, and spiritually centered only on Allah SWT. The condition where humans as servants of Allah SWT who have absolutely no power in front of the Creator, strive to put aside the ego and that appears in the thoughts and feelings is only Allah SWT the owner of heaven and earth. Like a servant who is "*antal mautu qablal mautu*", or dies essentially. As explained in QS. Al-Baqarah 156 states that "only to You we return".

Ninth is the closing prayer. Pronounced with full *nida*, which has a deep appreciation. Return all affairs only to Allah SWT. Running away from the bondage of worldly desires for the sake of pursuing the grace of Allah SWT. There are several meanings of *Sufism* education that can be taken from the text of the blessing this, when we as a weak servant return immediately to the owner of heaven and earth, namely (a) Restoring the position of the Qur'an to be a way of life for Muslims; (b) Understanding the Qur'an is not partial, but as a whole; (c) Don't insult the verses of the Qur'an. Often

Muslims interpret the verses of the Qur'an with something complicated even though Islam itself is not difficult, and (d) able to understand the meaning in it and implement the contents of the Qur'an in everyday life.

The word *fafirru ilallooh* is found in the verse "*fafirru ilallahi inni lakumminhu nadzirun mubin*" (QS. adz-Dzariyat: 50). In the book by Mundzir Nadzir it is mentioned that the *fafirru ilallooh* contains about the cultivation of character education in someone. Self-improvement through attitudes such as not arrogant towards others, responsible for everything he does, cares for the environment, and has a strong determination to achieve goals. This is included in the second process in *Sufism*, namely *tahalli*, multiplying good practices and being able to implement into good morals also following the educational goals themselves.

Recitation of "*fafirru ilallooh*" uses *nida* or four directions (north, south, west and east) where this is one of the *Sufistic* approaches, back to Allah both physically and mentally. Imitating what the Prophet Ibrahim had done to his people, this call invites the practitioners of *sholawat wahidiyah* to carry out the Shari'a of Allah SWT as their outward form and always be grateful for the favors we have received, as a form of their *bathiniyah*. In the end, the ultimate goal is ownership of awareness spiritually (*ma'rifatullah*).

The word "*wa qul jaa'al haqqu*" has a meaning in this era, the partition between the haq and the vanity is very thin. Many people slip on this issue, even though Allah SWT has promised in the QS. Hashr 7 about our obligation as Muslims to take all the right things and leave the wrong ones. It is the promise of Allah SWT to His servants through the Messenger of God that sleaze cannot be covered up. The truth will appear slowly. People who are on the path of Allah SWT will get a victory. The tenth is reading Al-Fatihah. Every prayer always begins and ends with *al-Fatihah*. This is because Al-Fatihah has many benefits besides being known as *Umm al-Quro'*. Another virtue of the *Fatihah* is the representation of Qur'an.

The verse "*iybaka na'budu wa iyyaka nasta'in*". The point of practicing *Sufism* is to surrender completely to Allah SWT. Al-Ghazali states that someone who has reached that level means that he has reached the highest level in the implementation of *Sufism*, namely the level of *ma'rifatulloh*.

Conclusion

Conclusions drawn from the discussion above are as follows: (1) the practice of *sholawat wahidiyah* is one form of *Sufism* education reflected in the text of the manuscript; (2) first tawasul to the Prophet Muhammad and *ghoutsu hadhazzaman* is a form of self-cleansing of sins that have been committed; (3) secondly, shalawat ahadiyah, Al-Ghazali states that the heart occupies a vital position for every human being as a determinant of the good and bad character, be a representation of the concept second of *Sufism* education namely *tahalli*; (4) the reading of *Fafirruu ilallooh* reflecting the helplessness of human beings about themselves. The command to immediately recall Allah SWT on all sides of life, surrender everything to the creator and *ta'alluq bijanaabihi* Muhammad SAW who became one of the ways in *Sufism* by imitating the morals of the Prophet and implementing them until he hoped to receive intercession in the future. Both are forms of implementation of *tajalli*

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