

THE DEVELOPMENT OF TAUHID-TASAWUF IN THE ARCHIPELAGO OF SAMUDERA PASAI

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ABSTRACT

Discussing on the development of tauhid-tasawuf in the archipelago certainly will not be separated from the Islamisation review of scientific treasury of Indonesia itself, because most spread of Islam in the archipelago is sufis' merit. The spread of the tauhid-tasawuf teachings in Indonesia is closely associated with the kingdom of Samudera Pasai, because Samudera Pasai was an Islamic center of the archipelago which then continued to grow into a center of Islamic studies in Southeast Asia. A peak of tauhid-tasawuf development in Samudera Pasai-Aceh was in the 16th century and 17 M. The teaching and application of the values of Sufism or tauhid did not only grow among the people, but also in the officials' palace. Many great scholars of the world, especially from the Arab peninsula came in the archipelago to Samudera Pasai, they are Hamzah Fansuri Aceh, Shamsuddin As-Sumatrani, Nuruddin Ar-Raniry and Syeick Abdurrauf As-Singkili. In this article, we try to assess and examine; 1) How were the nature and foundations of the tauhid-tasawuf perspective in the Quran. 2) How did the process of tauhid-tasawuf come in the archipelago? And 3) How was the development of Tauhid-Tasawuf in Indonesia? The results of the study can be concluded that 1) Sufism has a meaning that is very varied, but in conclusion, tasawuf is a group of people who purifies heart and soul for God. 2) The process in which tauhid-tasawuf in the archipelago, namely through the Samudera Pasai-Aceh led by Hamzah Shamsuddin Fansuri and As-Sumatrani in the 17th century AD and 3) The development of tauhid-tasawuf in Indonesia was very well-known even could come into the Palace where kingdom muftis in 16-17 century AD always were assisted by Sufis in taking decision and policies for the benefit of the people.

KEYWORDS

development; tauhid tasawuf; Samudera Pasai

INTRODUCTION

In the context of the history of Islam in the Malay Archipelago Archipelago, tawhid-tasawuf is not a new phenomenon and strange. Since the beginning of the rapid development of Islam and at the 13-15 century AD, Islamic communities have known that early Islamic spirituality of tasawufas aIslamic spiritualitybuilding with wisdom and deeds that could lead to the prosecution of science mysticism towards a deep understanding of tauhid. The expert, known as Sufis often known as guardians, spiritual teacher, leader of tariqat organizations, preachers and *darwish* or *faqir* who like to wander when trade to spread the religion of Islam to various parts of the country. ¹

They met nobles, merchants, scholars, craftsmen, and people in suburban and rural areas to call for the truth in the way of Islam. Not a few of them are known as philosophers, scholars, writers, and religious leaders of social movements populist. The experts in Islamic history also has found evidence that there are many Islam trade organizations (ta'ifa) in the centuries have no affiliation with the Path-tariqats certain Sufis. By utilizing the networks of educational, intellectual, and religious scattered throughout the Islamic world such as Istanbul, Damascus, Baghdad, Mecca, Yemen, Samarkand, Bukhara, Nishapur, Herat, Delhi, Gujarat, Bengal, SamudraPasai, Melaka, etc. They have no difficulties in spreading Islam.

The development of Islam and tasawuf started in the downtown in Indonesia. Then it spread to the isolated or urban area. Sufis as HasanBasri and Rabiah al-Adawiyah started their activities in Basra, a city located in the south of Iraq in the 8-10 century AD is the cultural center. Makruf Al-Karqi, Junaid Al-Baghdadi, and Mansur Al-Hallajtaughttasawuf in Baghdad which was the center of the Abbasiashleadership and developing city at 8-13 century AD. `Attar was born and raised in Nisyapur, which in centuries 10-15 M is the center of religious, intellectual and leading trade in Iran. ²

Rumi lived and established *TariqatMauliyah* in Konya, important city in Anatolia in the 11-17th century. M. Hamzah was born and raised in Barus, a trading town on the west coast of Sumatra which is the regional ports in the 13-17th century SunanBonang, one of the leading WaliSanga, taught the science of suluk in Tuban in 14-17th century that was a major trading city in East Java. SyamsudinPasai was an advocate of tauhidtasawufwujudiahand founder of the famous *Seven Dignity*madzab. He was a mufi and also prime minister during the reign of Sultan IskandarMuda (1607-1636 AD) in the Sultanate of Aceh Darussalam. ³

¹Sri Mulyati, *Tasawuf Nusantara RangkaianMutiara Sufi Terkemuka*, (Jakarta: Kencana, 2006), p. 15

²Muradi, *SejarahKebudayaan Islam*, (Semarang: KaryaToha Putra, 2006), p. 20

³Muradi, *Sejarah...*, p. 22

Tauhid and tasawuf Review Muzakarah Forum in South East Asia was one of the most important parts in developing of tauhid-tasawuf in the world. But as its rise in the early days, a resurgent passion for Sufism in Indonesia started in big cities like Jakarta and Bandung in the late 1970s, and particularly in the 1980s. Vanguarders are writers, artists, scholars of religious knowledge, and scholars. In short, some of them are doctors, businessmen, managers, bachelor of economics, political science, philosophy, and scientists.

About how the excitement of the educated Muslim community during the past against Sufism, many presented by the sources of local history like Hikayat Aceh, Sejarah Melayu, the Hikayat Maulana Hasanuddin, Babad Tanah Jawa, Suluk Wujil, Hikayat Sultan Maulana, Hikayat Banjar, and etc, The news was also found in the records of nomadic and foreign historians from Turkey, China, Arab, Persian, Indian and Portuguese. For example in the report Zainuddin al-Ma'bari, Muslim historians of Iran in the 15th century who lived in Malabar, India. In his book Minhaj al-Mujahideen, al-Ma'bari Zainuddin noted that the Sufis vigorous preaching in India and Indonesia using local culture and also through reading Qasidah Burdah. In Suma Oriental, Portuguese adventurer in 16th century AD Tome Pires instead noted that the Sufis were not only actively establish a madrassah (school) and teach Sufism to the population, but also keen to teach skills including crafts or handicrafts such as batik carve, build ships and furniture household.⁴

There are several phenomena in the late 1970s and early 1980s which marked the revival of the passion and interest in Sufism. First, begin publishing a book on monotheism-Sufism and relevance. Most of the books are a translation of essays by modern scholars such as Syed Hossein Nasr, A. J. Arberry, Reynold Nicholson, Frithjof Schuon, Martin Lings, Syed M. Naquib al-Attas, Roger Garaudy, Annemarie Schimmel, Idries Shah and others. Some are translations of Classic Sufi such as Imam al-Ghazali, Ibn 'Arabi, al-'Attar Fariduddin, Jalaluddin Rumi, Ali Uthman al-Hujwiri, Muhammad Iqbal, and others.

Early meritorious publishers are Pustaka Salman and Mizanin Bandung, Pustaka Firdaus, Panji Masyarakat and Bulan Bintang in Jakarta. The translators were scholars who had just returned from America. We knew in the early 1970s, interest in studying the forms of Eastern spiritualism increased well in the West. Publication of books including the wisdom of Eastern and tasawuf rose simultaneously. Survey made IKAPI (Association of Indonesian Publishers) I think in 1989 the most in demand of books is tauhid-tasawuf.

Second, the hit activities of Sufi poetry readings by the writers at Taman Ismail Marzuki and other places. Earlier, in the early 1970s, had risen Sufi movement in literary writing pioneered by authors and poets such as Danarto, Kuntowijoyo, Fudoli Zaini, Taufiq Ismail, Abdul Hadi W. M., Sutardji Calzoum Bachri, and

⁴Muhammad Shalihin, *Melacak Pemikiran Tasawuf di Nusantara*, (Jakarta: Grafindo Persada, 2005), p. 17

others. Among the important events organized such as poetry readings called *MalamRumi* (1982), *MalamHamzahFansuri* (1984), *MalamIqbal* (1987) and others. Poems of Sufi recited in a poetry reading that was not exclusive to introduce Sufi literature as *MalamPalestine* (1982), *MalamAfghanistan* (1984), and others.⁵

Following these phenomena that talked about tauhidtasawufand Sufi literature increasingly crowded in the 1980s. The peak was held at Istiqlal Festival in 1991 and 1995. In this biggest Islamic cultural festival that held in Indonesia, various forms of artistic expression born from the tradition of tauhid and tasawuf, including a grand exhibition of art. Among the areas of artistic expression that came from the creativity of the Sufis is the Saman dance and Seudatifrom Aceh, RebanaBiang and Rafa`i of Banten, TariZapinMelayu, Pantil and Sintung of Madura, and so forth.

The sheets of culture or literature in newspapers such as the Daily News Buana capital and Pelitawere at the forefront in their efforts to introduce relevance of Sufism and Sufi literature. Early numbers of magazines and journals such as prominent Islamic culture *Ulumul Qur'an* also featuring conversations about Sufism and its relevance. In the late 1980s, study of tasawufstarted to bloom in big cities like Jakarta. For example, as organized by YayasanWakafParamadina. This is not surprising because the people involving in the study were part of the editor or editors of *Ulumul Qur'an*.

Solitude student groups also play an important role in introducing the relevance of the tauhidtasawuf. Especially Uzlah Group that appeared in campus mosques like Salman ITB, UGM Salahuddin, and Giffari IPB (Agricultural Institute Bogor). Student trainings organization in the late 1980s were also not uncommon filled with material related to the Sufi teachings. Outside was also rife in study as PengajianTaqwa held in the corners of the suburbs of the capital. Tariqat like Naqshbandi Sufi, Qadiriya, Tijaniyah, and others that were formerly hidden in the periphery areas then got out to reveal their activities in the downtown.

To understand these phenomena, we have to look back to the situation in the 1980s. So far, the movement of Uzlahamong students is not difficult to answer. As a result of anti-government, demonstrations were intensively conducted by students, government prohibited campus as a political activities. Extra university organizations such as HMI, PMKRI, GMNI, IMM, PMII and others driven out from large campuses. The policieswere answered by students of Islam in some of the leading campuses such as ITB, IPB, UGM and UI with conducting teaching and learning stealthily in the form of small groups. The goal was to draw up a new strategy of struggle and deepen appreciation of religion as well.

But in general, the resurgent of passion towards tauhidtasawufin educated people in the 1980s was strongly associated with a spiritual void that began to be felt in the midst of rapid economic development. Urban communities, most of them were

⁵Abdullah Hawas, *PerkembanganIlmuTasawuf Dan Tokoh-Tokohnya Di Nusantara*, (Surabaya, Al-Ikhlas, 1930), p. 55

people who migrated from the area, began to feel that they were in the middle of a strange new culture, especially the system of values, lifestyles and social. In the midst of rapid materialistic civilization had grown up around, they felt the loss of the spiritual dimension that was very important in maintaining life.

In 16th century, a sufi from Aceh, Bukhari Al-Jauhari in his book *Taj al-Salatin* (The Crown of Kings, 1603) he said that human life is a journey of the Eternal toward the Eternal. Six stopping places must pass on their way back to where they were before the eternal. First, *sulbi*, when humans still a seed in imagination and spirit of his parents have not been blown by Khaliq into the physical body. Second, the mother's womb. Here he stayed for about nine months as a prospective baby. Third, the natural world in which human endeavor and devote to religion, homeland and nation. Fourth, the grave. Fifth, the Day of Judgment, the good and bad deeds are weighed. Sixth, heaven or hell are the eternal place.

The natural world is an important stop. Therefore, humans must know themselves and the world she lived it. "The road in front of us is very far away and difficult. Provisions to take home to eternal place cannot be searched anywhere else except in the world. Humans do not know how his breath like a footprint on the road and one day such a vast wilderness, and a breath of life who whipped like a stone from the demolished home life and every breath must destroy the old house ". Therefore the life of the world must be maintained as good as possible. People who want to survive in this world and hereafter should be able to free themselves from material-paced life.

Through the benefit itself, Bukhari Al-Jauhari wants to say that tawhid-tasawufis not escapism,⁶ but an attempt to make life has value and spiritual purposes. One poem following FansuriHamzah told us that the actual goal of Sufism is Tauhid, a testimony that God is the only God our place for help. The script poems are:

HamzahFansuri in Mecca
Searching God in Bait Al Ka'bah
In Barus to Quds is too hard
Finally he meets in the home

Sufi is not a cloth
Fi'l-Makkahdaimplays
Inner and outer knowledge
Worship in God is so diligent

Living in world is like trading
Coming season we go home

⁶Escapism is a form of escaping from main problem that moves from rhetoric to rhetoric. In etymology, escapism comes from the English language, it is called escape, which means run away. The definition of escapism is a desire or tendency to avoid from reality by seeking solace and peace in the imaginary or fictitious situation. See: MaladiAgusIrianto,

<http://staff.undip.ac.id/sastra/agusmaladi/2010/06/15/eskapisme/>

*He tasta'khirunasa`atan again is coming
Looking for god's makrifat should not be hard*

DISCUSSION

a. The Definition of Tasawuf

There are some definitions about tasawuf:

In etymology (language)

- 1) Comes from the word *Ahl Al-Shuffah*, called for people who lived at Rasulullah era around Madinah Mosque, they followed the prophet when (Hijrah) moved from Mekkah to madinah. Because hijrah by leaving their treasure, they lived poorly, finally in the end they put their trust (surrender) and devoted his life to the worship of Allah. They live around the prophet's mosque and slept on benches made of stone and saddle called Suffah as a pillow.

The word *sofa* in European languages is derived from the word *Suffah*. They are *Ahl Al-Suffah* who have good behavior despite poor, it is a part of the the Sufis behaviour.

- 2) Derived from the word *Shafa'* (clean) is a group of people who purify their hearts and souls for God. Sufi means the people whose heart and soul are clean and lighted sacred wisdom, tauhid and the unity with Allah.
- 3) Derived from the word *shuf* (clothes from fleece or wool). They are called Sufis for wearing cloths made of fleece. Clothes made of fleece becomes typical of the Sufi, fleece or wool at that time was not as soft as today's fleece, but it was very rough wool, it was the epitome of simplicity at the time. In contrast, rich people wear silk fabrics. They lived simply and poor but good-hearted, the beginning suluk (to Allah in religion), they live very wara' (keep away from sin and immorality).
- 4) Derived from wazan "*tafa'ala*" in Arabic Tashrif science is "*tafa'ala-yatafa'alu-tafa'ulan*", the word tasawuf comes from *mauzun* "*tashawwafa-yatashawwafu-tashawwufan*".⁷

Etymologically, many experts who have submitted the basic meaning of tasawuf,⁸ but they did not provide the same words. From the opinions given by

⁷Abi al-Qasim 'Abd al-Karim ibn Hawazan al-Qusyasyri al-Nizafur, *Al-Risalah al-Qusyayriyyah*, (Kairo: Mustafa al-Bab al-Halabi, 1959), p. 138

⁸In the perspective of Al-Qushayri, tasawuf is a science that can determine or know the circumstances of the sanctity of life and the good morals. Sufis are those who prosper physical and mental, as well as trying to achieve eternal happiness. See: R. A. Nocholson, *The Mystics of Islam* (London: Routledge and Kegan Paul, 1974), p. 45. Al-Sarraj Al-Tusi said that tasawuf is someone who does not have anything and is not owned by anyone. See: Al-Sarraj Al-Tusi, *Al-Luma'*, edited by 'Abd al-Halim Mahmud Taha Surur, (Cairo: tp, 1960), p. 25. The definition of tasawuf in Abu Muhammad Al-Jariri is enter into the good morals and quit from bad morals. While Abu Bakr Al-Kattani said tasawuf is moral; the better you are, the purer your heart is. Ibid., P. 26. A. H. Mahmud said that tasawuf involves two things, the purification of the heart and witnessing (Al-Tasawwuf Safa Musyahadah). See: A. H. Mahmud, *Qadhiyyah Al-Tasawwuf: Munqiz min Al-*

experts can be summed up in five words, as the basic word of Sufism. First, tasawufis derived from the word *ahl al-Suffah*, which means people will move along with the Prophet Muhammad from Mecca to Medina, and for loss of property, they were in a poor state and do not have anything. They live in the Prophet's mosque and slept on the stone bench by using a saddle as a pillow. Saddle in Arabic is called *shuffah*. *Ahl Al-shuffah*, even they were poor but they are still good and noble. Mellowness and noble even in a poor circumstance is the nature of the Sufis. Second, the word Sufi is derived from the first rows in *Salat*. It was said, for those who pray in the first rows will get the glory of God. Likewise, the Sufis, who always pray in the first rows. Third, the term of Sufi associated with *shafa* word means sacred. This is due to the Sufi is a person who always purify themselves in a long time and with a hard workout. Fourth, the term of Sufi is also commonly said to be derived from the Greek term, from *Sophos* word that means wisdom. Fifth, the word of Sufi is very often said to derive from the word *suf* that means wool. The Sufis often use woolen cloth.⁹ It illustrates the simplicity and poverty that exist in them. From all the origin of words mentioned above, the latest theory is widely accepted as the origin of the word Sufi.¹⁰

As well as the origin of the word "tasawuf" is etymologically, the scholars do not agree on definition of tasawuf etymologically. Many definitions of tasawuf have been mentioned by the scholars. Ibrahim Basuni has accumulated more than 40 definitions of tasawuf until he finished writing his book.¹¹ And other Islamic thinkers, wrote 30 definitions of tasawuf which has been advanced by scholars of Islam.¹² All the definitions proposed by the experts were not the same. Each provided a definition based on themselves, with appropriate knowledge and experience.

In view of Hamka, tasawuf in etymologic is a debate of experts. Many experts provided a definition of tasawuf through their linguistic aspects. Hamka says:

Dhalal, (Cairo: Dar al-Maarif, 1985), p. 43. Al-Ghazali define tasawufis focused on worship and always connect the hearts to God. Abu Hamid Muhammad Al-Ghazali, *Al-Thalibin Rawdhat Kitabwa 'Umdat al-Salikin*, (Cairo: Dar al-Fikr, nd), p. 29

⁹Harun Nasution, *Philosophy and Mysticism in Islam*, (Jakarta: Bulan Bintang, 1983), p. 57. Seyyed Hossein Nasr discuss tasawuf in an attempt to answer his position in the middle of the teachings of Islam. Many scholars of Sufism Yang refused tasawuf because there is not in the teachings of Islam contained in the Qur'an and Hadith. According to Seyyed Hossein Nasr bathiniyahis dimension (tasawuf) is an inner dimension that is closely connected with birth dimensions (Shari'ah) and dimension of birth is required as a foundation for achieving inner dimension. So the experience of the divine which is always dependent on the state of someone's bathiniyah is always in transcendental bond. See: Seyyed Hossein Nasr, *Islamic Life and Thought*, (London: Allen and Unwin, 1981), p. 193

¹⁰Harun Nasution, *Falsafah dan Mistisisme...*, p. 58

¹¹Rivay Siregar, *Tasawuf dari Sufisme Klasik ke Neo-Sufisme*, (Jakarta: Rajawali Pers, 2000), p. 33. The purposed book is Ibrahim Basuni, *Nasat al-Tasawwuf fi al-Islam*, (Kairo: Dar al-Ma'arif, 1969).

¹²Said Aqil Siraj, *Pengajaran Tasawuf*, in special journal of Tasawuf, No. 09 year I, 2002, p. 18-21

The meaning and origin of tasawuf became contention expert's accent. The rest of them said that these words were taken from the words *shafa*, meaning pure and clean, like a flash of glass. Half of the word came from *suf* means the fur, because the people who entered tasawuf was wearing fur, because they hate the beautiful clothes, people's clothes in this this world. And another word was taken from the *shuffah*, a group of Prophet's friends who ousted himself in a rural spot beside the Prophet's Mosque. Half of the words came from *shufanah*, it is a wood species growing in Arab land. But some linguists and history, especially in the final days said that the word of the Sufi is not Arabic. *Theosofie*, meaning divinity, then expected and the pronounced by Arabian people then turned into tasawuf.¹³

The diversity of understanding given by the experts, in view of Hamkadid not become an obstacle in understanding tasawuf in general. Hamka considered that notions of tasawuf that had been put by experts remained the same essence, namely clean the heart and get closer to God.

Hamka says:

Although wherever the word taken, from the Arabic language or Greek, or from taking the word can be seen as a evident that Sufis are people who have compiled a collection of stand aside from the crowd, which meant clean the heart, like lightning-glass towards God, or wearing simple cloth, do not resemble the clothes of the world, let the life looks like a wood in the desert, or deepen the investigation between the nexus and creature with his Maker. As it was said in the Greek word.¹⁴

From the definition of tasawuf above seems Sufism in Hamka's understanding is tasawuf, not philosophical tasawuf that developed by scholars the second period. Tasawuf orientation for Hamka is coaching good manners. Sufi is a man of good character, attitude. Therefore everyone can be a Sufi, because being a Sufi is not difficult, do not need to wear clothes made of coarse wool, or have to sleep in front of mosques whole the night, should meditate while remembering Allah (dzikir), fasting all the time, holding a variety of pleasure things and others.

b) Fundamentals of Tauhid Tasawuf in the Perspective of the Qur'an

For Sufis when he looked at things in this world and himself, they will see the greatness of the Supreme Lord, as said in the Al-Quran;

And indeed we have created humans and know what hissing by heart and we are nearer to him than his neck vein. (QS. Qhaf: 16)

In another verse, Allah says:

And if humans ask about me, then (answer), I am near. I accept a person who prays, then let them follow (my commands) and believe in me, so that they are always in the truth (QS Al-Baqarah: 186)

¹³Hamka, *Tasawuf Modern*, cet. ix. (Jakarta: Panjimas, 1983), p. 12

¹⁴Hamka, *Tasawuf...*, p. 12-13

If we look at in terms of knowledge, tasawufis a science that is steeped in Islam based on the Qur'an and hadith learning about belief stabilization in terms *ubudiyah* (servitude) whose implementation is carried by *lahiriyah* and *bathiniyah* (heart's work) as mentioned by Allah in his word which means:

For the sake of passion and perfection, so God inspired the appetites of the path of wickedness and devotion. Indeed, fortunate people are those who purify his lust. (QS, ash-Shams: 7-10)

In another aspect, the implementation of the practice based on Sufism is the road to purify the hearts of the properties of lust despicable (*lust Mazmumah*) will issue a positive effect in the form of tranquility on him with his life, his heart will bring spaciousness and sincerity in terms of 'ubudiyah and add piety. Only with a calm heart can form people who have a good behavior with God or Allah's creatures, as Allah says:

And thou you really have great morals. (QS. Qalam: 4)

c). Influx of Tauhid Tasawuf in the Archipelago

Sufis in the history of Islam as well as the growth and development of the intellectual treasures of Islam in the archipelago is one of the discourse that is still interesting to be discussed. This is not only due to the early arrival of Islam to Indonesia as agreed upon by historians according to *tauhidasawuf*. But also because of the wounds of history in the development of Islam in this country is directly related to the issue of esoteric Islam.¹⁵

Execution of Sheikh SitiJenar in the 15th century AD in Java by the WaliSongo, the killing of adherents of *Wahdah Al-Wujudin* the SerambiMekkah(Aceh) on fatwa qadhi sultanate that was occupied by Al-Raniri, a wound that would still leave scar in the pages of history of Islam in archipelago (Indonesia). Furthermore, archipelago culture was very thick with mystical world, especially since the entry of Hinduism and Buddhism from India as a factor that cannot be excluded that made more interesting to be discussed.

1. Tasawuf Falsafi in Islamic World

Tasawuf falsafi can be simply defined as the study and esoteric path of Islam to develop inner sanctity rich with philosophical views. The existence of *tasawuffalsafi* attracted the attention of the scholars who were initially unhappy with the presence of philosophy in Islamic literatures. And for the scholars who enjoyed the studies of philosophy and once mastered, *tauhidasawuffalsafi* likes a river that is so clear and so tempting to swim.

First ulama regarded as a figure of *tasawuffalsafi* was IbnMasarraah (d. 319/931), which emerged from Andalusia. Besides, he was also considered as the first

¹⁵Misri A. Muchsin, *Tasawuf di Aceh dalam Abad XX Studi Pemikiran Teungku Haji Abdullah Ujong Rimba (1907-1983), Dissertation*, (Yogyakarta: IAIN Sunan Kalijaga, 2003), p. 147.

philosophers sufiin the Islamic world. The views philosophy is similar to the emanation *Plotinus*.¹⁶

According to him, through the path of tasawuf humans can release the soul from the chains/jail agency and obtain grace of God as irradiation with God's light. A *ma'rifah*¹⁷ that gives true happiness. He also holds the view that the next life is spiritual, so that in the Hereafter man raised his soul only, not with the body. The views were very similar to IbnSina revelation about the resurrection of man in the Hereafter.

The second figure is influential in the world of tasawuf falsafi was Suhrawardi Al-Maqtul, Sufi was killed in Aleppo in the year 587/1191, for his views that have come out of Islam by jurists scholars. Suhrawardi also an IbnuSina's emanation.

If tauhid tasawuf sunni (akhlaqi)¹⁸ obtained in the hands of Imam Al-Ghazali, the tasawuf falsafi reached 'peak' excellence in the teaching of IbnArabi, a Sufi who also came from Andalusia. IbnArabi's Knowledge was very rich in the field of Islamic and philosophical field, making it able to produce many works, including *al-Futuhad* and *FushushMeccan* surah *al-Hikam*. It may be said almost all teaching, practice and ideas that developed among Sufis at that time were able to be covered and then gave a very adequate explanation.¹⁹

The central teachings of IbnArabi is the unity of being (*Wahdah al-form*). According to a form that is only one; ie a form of standing by himself, that God, Substance of the Righteous. Despite having many natural forms, but she intangible with its own form, but the form of the manifestation of God. Natural manifestation is imaginary, that when he appears to be a stand-alone form, then indeed he is the tangible manifestation of God. Therefore, it is then said that the manifestation of God in the form of nature is one and not two or many. A nature that many and diverse are the manifestation or appearance of a form of God that one. In terms of nature, nature is none other than God. The terms of manifestations, nature is completely different with God. Nature is not God and not the same as God.

¹⁶Seyyed Hossein Nasr, *Islamic Life and Thought*, (London: Allen and Unwin, 1981), p. 193

¹⁷There are some common definitions given about *al-ma'rifah* namely, (1) if the eye contained in human hearts open, the eyes of his head will be closed, and when it is in through it is God; (2) *al-ma'rifah* is mirrored, if a 'wise look in the mirror, which will see only Allah; (3) that in view the 'wise both during sleep and when he woke up only Allah; (4) if it *al-ma'rifah* take the form of matter, all people who look at it will die because it did not bear the sight of beauty, and all the light will be darkened in addition to the beauty of a glorious light; (5) *al-ma'rifah* is knowledge that is very clear and definite about God obtained through the heart. Because clear and exact knowledge of it, causing a person to feel overwhelmed what he knew. *Al-Ma'rifah* was developed by two sufis, namely Dhun Nun al-Misri and al-Ghazali.

¹⁸Tasawuf *akhlaqi* is tasawuf that retains the essence of the moral and character. This is because of the execution of a simple life that exists in tasawuf eventually had result in a good moral. In tasawuf *akhlaqi*, a sufistops only a moral purpose, namely straighten soul, controlling the will and efforts to make people consistently do good morals or character.

¹⁹Seyyed Hossein Nasr, *Islamic Life...*, hal. 197. Lihat juga: al-Syathnufi, *Bahjah al-Asrar*, (Kairo: tp, 1304 H), p. 220

There are many Sufi figures of philosophers who emerged after the death of IbnArabi in Damascus. Among the famous; al-Qunawi, al-Farqani, al-Qaishari, Jalaluddin Rumi and al-Jili and others. Tasawuf that is patterned philosophical got fertile land, especially in Persia. Generally among Syi'ahIsma'iliyahand Syi'ahTwelve could accept and justify this understanding.

Tasawuf falsafi who had reached the peak in the hands of IbnArabi, who later developed in the hands of the philosopher Sufi afterwards, spread throughout most of the Islamic world with a network of AzyumardiAzra as expressed in the "Network clerical. Through the network also tasawuffalsafi entered to Indonesia which then appeared philosopher Sufi figures who always said shahadat. Such as HamzahFansuri and Shamsuddin Al-Sumatrani, their gait will be discussed in the following discussion.²⁰

Compared with tauhid tasawuf sunni, tauhid tasawuf was richer with ideas and thoughts about God and metaphysical nature. Ideas by Sufi deemed do not contrary to the teachings of the Qur'an and Sunnah, including in this case syathahad. While tauhidsunni was not concerned with ideas and thoughts in the level of speculative philosophy. Tasawufsunni felt enough with the basic understanding of the theology taught in the science of tasawuf. Issue of Qadim itself, the afterlife that is spiritual is not contained in the study of Sufism Sunni, since they are not true, violate what is taught by the mutakallimin.

2. *Tasawuf Falsafi in the Archipelago*

Tauhidtasawuffalsafidiscourse in the archipelago seems driven by HamzahShamsuddinFansuri and Sumatrani, two Sufi figures who came from the island of Andalas (Sumatra) in the 17th century AD Even in the 15th century there have been previous tragic events in the form of execution of Sheikh SitiJenar top fatwa of WaliSongo, because his teaching is seen embracing the heretical Sufi doctrine in the form of recognition of the unity of the human form with the form of God, the Absolute Substance.²¹

But so far the author has not found literature describing whether understanding embraced by Sheikh SitiJenar *waswahdatulwujud* form derived from IbnArabi through a network of scholars referred Azra in the book. Moreover, too little literature that explains about the presence of Sheikh SitiJenar figure in Islamic literatures in the archipelago. At least, according to AlwiShihab, the presence of Sheikh SitiJenar with syathahad and his teachings and deemed heretical can be used as the first stage of the development of tauhidtasawuffalsafiin Indonesia. Alwi named it as the introductory stage. The killing of Sheikh SitiJenar seems to have dimmed the light of the development of tauhidtasawuffalsafiin Indonesia for a long time, until the advent of HamzahShamsuddin in Sumatra.

²⁰Azyumardi Azra, "Neo Sufisme dan Masa Depan" dalam Muhammad Wahyuni Nafis, *Rekonstruksi dan Renungan Religius Islam*, (Jakarta: Paramadina, 1996), p. 287-8

²¹AhmadDaudi, *SyekhNuruddinAr-Raniry; SejarahKaryadanSanggahanTerhadapWujudiyah di Aceh*, (Jakarta: BulanBintang, 1978), p. 8

Hamzah Fansuri is Malay descent who was born in Fansur, another name of Barus. The researchers did not find valid evidence when it actually Hamzah was born. He was predicted lived in the late 16th century and early 17th century, namely in the period before and during the reign of Sultan 'Ala al-Din Shah Ri'yat (lead 977-1011H / 1589-1602M). Hamzah was expected to die before the year 1016H / 1607M.

Hamzah started his education in Barus, his hometown at that time was the center of trade, because Aceh was in progress under the reign of Sultan Iskandar Muda and Iskandar Thani. Quality of education is quite good in Aceh that made Hamzah could study religious sciences such as; fiqh, tauhid, akhlak, tasawuf, and also general knowledge such as; literature, history and logic. Having finished his education in his homeland, Hamzah then continued their education to the Middle East, especially Persian and Arabic. So that he could master the Arabic and Persian, perhaps Urdu. In terms of philosophical of tasawuf, predicted hamzah learnt from the Iraqi, student of Sadr al-Din al-Qunawi, the beloved student of Ibn Arabi.

Having returned from overseas studies, Hamzah taught religion in Aceh in educational institutions "Boarding School" (pesantren) in Oboh Simpang Kanan, which is a branch of Dayah Simpang Kiri cared by her sister Ali Syekh Fansuri, father of AbdrRauf al-Sinkili. Hamzah was not only active as a teacher, but also diligent in writing. But unfortunately, he Hamzah's works were no longer found because it had been destroyed by his opponents who opposed genre wujudiyah developed by Hamzah.²²

Hamka's thought about the teachings contained in his wujudiyah Zinat al-Wahidin, which consists of seven chapters. According to Hamzah nature of the Absolute Substance, Qadim and creator of the universe cannot be defined or described. In this regard for Hamzah natural at first then changed from spiritually to physically that manifestation from the divine substance. Divine Substance accommodate all entities, result in a transcendent aspect of God substances were not trimmed. On the substance immanent aspect, God does not separate from nature. Furthermore, Hamzah explained the steps of the manifestation of God's dealings with His nature.

The first level is called *la ta'ayyun*, at this level the God does not involve with nature. Then how did God creat the universe, whereas an impossible thing that God as the Absolute Substance appears directly relative creatures. According to Hamzah, creation of the Absolute Substance relatively needs steps. He divides these stages and steps into five stages called *ta'ayyun* or appearance.

First, *ta'ayyun awal* which is God revealing Himself through His knowledge, His nature and His light, the ideas of divinity at this stage in the teaching Syamsuddin as-Sumatrani are still *ijmali* or global. Both *ta'ayyun Tsani* was an inside appearance in the Lord that generates knowledge of the nature-the essence of nature

²²Hamka, *Tasawuf Perkembangan dan Pemeurniannya*, cet. 12 (Jakarta: Panjimas, 1993), p. 30

(*a'yyantsabitah*). In teaching of Hamzah confirmed that *a'yyantsabitah* does not have an actual form. This element is a fixed design patterns and full of nature. The actual nature of God was realized according to the pattern of the design. Third, *ta'ayyuntsalist*, namely the appearance of God in nature spirits, this stage occurs outside the so-called absolute substance *a'yankharajah*. Fourth, *ta'ayyun rabbi* 'is the appearance to the whole creature, but still in a natural example and fifth, *ta'ayyunkhamis*, God's last appearance in human nature and the natural world.²³

The steps in the creation of these were hierarchy only prepared to more easily understood, that actually occurs gradually and instantaneously. With this in mind, Hamzah said that the appearance of God does not just happen, or directly, but through certain stages, so that the purity of God's unity and no admixture with creatures (humans).

Doctrine wujudiyah of Hamzah was later developed by his student Syamsuddin as-Sumatrani. Most researchers argued, their relationship is the teacher-pupil. Abdul Aziz also confirmed the opinion of A. Hasymy that relations with Shamsuddin Hamzah as a student and caliph, because he thinks that he had encountered two Syamsuddin's works as a review or requirement towards Hamzah's teaching namely: Syarah Ruba'i Hamzah Fansuri and Tuna Fish Syarah poem.

There was a lot of information about personal portrait of sheikhs are: Hikayat Aceh was as described earlier, Adat Aceh, Bustan al-Salathin and information from nomads and foreign researchers. From the information described that Shamsuddin was born about 1589 and died February 24, 1630 based on information from Deny Lombard. Shaikh produced many quality works such as: Jawhar al-Haqaiq, Risalah Tubayyin Mulahazah, Nur al-Daqaiq, Tariq al-Sahlikin, I'raj al-Iman, and other works. Syamsuddin mastered several languages, but his works are mostly written in Malay and Arabic.

Giving means "There is no entity other than Allah" for the phrase of unity *la ilahaiilla Allah* is only done by the Sufi adherents doctrine of wujudiyyah only, and it is characteristic that distinguishes the wujudiyyah with other Sufis. The recognition that there is no entity other than Allah mentioned in the teaching of tauhid Syamsuddin as intrinsic (*al-tawhid al-haqiqi*) or pure tauhid (*al-tawhid al-Khalish*). According to him, tauhid intrinsic or pure tauhid were only there in person, if he acknowledged that none of the perpetrators or the creator other than Allah, no one obeyed or worshiped but Allah and no entity other than Allah.

Shamsuddin, in his teaching about the intentions sentences of tauhid, it also reminded his followers about the differences in their establishment as the true followers of tauhid (*al-muwahhidin al-shiddiqin*) with people whom he described as people zindiq. According to the two parties that shared the same set of

²³Louis Massignon and Mustafa 'Abd al-Raziq, *al-Islam wa al-Tasawwuf*, (Kairo: Dar al-Syi'bi, 1979), p. 55

tauhidsentence la ilahailla Allah, that no entity other than Allah, while the form of the universe is to be shadows, majazi or mirage, compared with the nature of God.

While doctrine of the zindiq, a manifestation of God was no exception with the content of the natural form in its entirety; all natural form is a manifestation of God and the manifestation of God is a manifestation of nature, both in terms of form and in terms *ta'ayyun-ta'ayyun* (appearances). They define the essential of unity in the multiplicity of nature without distinguishing the dignity of God with nature.²⁴

Those doctrine, according to Syamsuddin is the idea of vanity, is incorrect and was rejected by the adherents of the true tauhid followers. Based on this opinion seem long time ago before criticized al-Din SyamsuddinRaniryas mulhid, he himself had explained that which wujudiyahmulhidwas and which muwahhid based on the description above.

Syamsuddin's teaching was about God to doctrine wujudiyah known by the teaching of the "dignity of seven", which is about a form with seven dignity. The teaching of this presumably taught same with al-Burhanpuri, which was strongly suspected as the first manifestation of the dignity divide the seven categories. Seventh dignity are: *ahadiyyah dignity, dignity Wahdah, wahidiyyah dignity, the dignity of nature spirits, natural dignity mithal, ajsam natural dignity and the dignity of human nature.*

Al-Burhanpuri once reminded that the term dignity divinity should not be applied to natural dignity and vice versa. But in the work of al-Burhanpuri was not described implicitly about it. Syamsuddin as Saxon's dignity seven in the archipelago had categorized the dignity of divinity and creatures dignity as inferred Abdul Aziz Dahlan. According to him, explicitly in the Syamsuddin's works seen three dignities, first called *anniyat* Allah, that dignity of the actual form of God, while the next four dignities called *anniyah al-makhluk*, which is the actual manifestation of the actual creatures.

Understanding the dignity of the seven which distinguished between HamzahShamsuddinFansuriSumatraniand the teacher Hamzah, which cannot be found in the teachings of Hamzah. But both are very stressed in understanding the pure tauhid, that God should not be confused or mixed with natural elements, known in teaching HamzahFansurila *ta'ayyun*. While in Syamsuddin's teaching known *anniyat* Allah, which is the clarity of the teachings of al-Burhanpurinot to confuse dignity with creatures' dignity.

3. *Response and Effect Understanding Sufism Falsafi in the archipelago Post HamzahShamsuddin.*

HamzahShamsuddinFansuri and Sumatrani principally were categorized as at the same school of thought, both of which were well-known as a supporter of the

²⁴Ahmad Daudy, *Allah dan Manusia dalam Konsepsi Syaikh Nuruddin Ar-Raniry*, (Jakarta: Bulan Bintang, 2003), p. 71-72, 86-87

interpretation *mistikofilosofis Wahdat al-wujud*. Although there was little difference in emphasis, both were influenced mainly by Ibn 'Arabi. The core concept of their teachings was the presence of a series of processes of this nature due to the appearance of the Lord. This idea on further developments encouraged opponents such as al-Raniry to accuse them as a pantheist.

In view of Nuruddin al-Raniri, the discussion about the nature of God can be divided in two: *wujudiyahmuwahhid* and *wujuddiyahmulhid*. Hamzah was listed on *wujudiyahmulhid* and called *zindiq*. According to Aziz, Shamsuddin along with his followers did not identify themselves as adherents doctrine wujudiyah, especially mulhid. As noted in sub-section before they nominally believed in right tauhid and looked as *al-muwahhidin al-shiddiqingroup*.²⁵

As far as the allegations according to the researchers divided Azra. First, Western researchers such as Winstedt, Johns and Bariend, found the teachings and doctrines Hamzah Shamsuddin astray. This claim encourages Abdul Aziz Dahlan to prove that the teachings Hamzah Shamsuddin and his teacher, could be justified theologically. Second, al-Attas, stated that a third actually Hamzah Shamsuddin's thought and Ar-Raniry is the same, he did not mention teachings were heretical. In turn, al-Attas accused ar-Raniry made distortion and slander and did not understand wujudiyah. Assumptions of al-Attas was obsessed Ahmad Daudi to explain to the world that ar-Raniri had his own logic according to which a reasonable justification if he accuses Hamzah Shamsuddin was astray. But according to al-Attas Azra clarified his opinions in a book entitled "*A comentary on the Siddiq al-Nur al-Din al-Raniry*" published in 1986, meant after Daudi's thesis published. In the work of al-Attas praising al-Raniri as people endowed with wisdom and blessed with the knowledge of the original managed to explain the wrong doctrine.

Perhaps, also cannot be said with the advent of ar-Raniry who criticize and "destroyed earth" tasawuf falsafi doctrine, then disappeared and become extinct. Based on research Taufik Abdullah explained that after the death of Sultan Iskandar Thani in 1642, appeared Syafiyatuddin Shah (1942-1975) Empress Iskandar Thani who succeeded him. It was reported at that time Nur al-Din al-Raniry left Aceh as she hurried, according to Bustan al-Salathin, apparently as recorded in a diary opper-Koopman Netherlands, the death of Iskandar Thani providing the opportunity for the moderates (Shamsuddin) to rise up against the tide of intolerance and anti-intellectual waged by al-Raniry. Shown at that time Sheikh Saifulrijal, Minang scholars, an advisory Sultanah or queen in Aceh and spread doctrine.

So in the 16-17 century A, in the archipelago grew doctrine of tasawuf falsafi that was not only in Aceh but also in all other areas in the archipelago. Although there were attempts to implement shari'ah that cannot be separated from the scope of Islam to the century. Hamzah Shamsuddin Fansuriposted and gave impetus to this

²⁵Ahmad Daudy, *Allah dan Manusia dalam...*, p. 76

trend, it cannot be concluded bluntly that they heed the Shari'a. They gave contribution to the intellectual life of Muslims religion-16th century and 17 M.

THE DEVELOPMENT OF TAUHID TASAWUF IN INDONESIA

When talking about the history and ideas of tauhid tasawuf in Indonesia, Aceh played a very important role, because Aceh was a region that cannot be separated from the history of Indonesia in particularly, generally with Malaysia, Thailand, Brunei Darussalam, and the state of the Malay Peninsula. For the history of tauhid thought of tasawuf in Indonesia, Aceh occupied the first position and the strategic, because later will characterize the development of tauhid tasawuf in Indonesia as a whole. Tracing the flow out breaks in Indonesia, then this could not be separated from the role of contributing those who did studies to Middle East countries. Among the pioneers of the development of tauhid in Indonesia, as mentioned in some literatures are: NuruddinAr-Raniry (died 1658 AD), AbdurRauf As-Sinkili (1615-1693 AD), Muhammad Yusuf Al-Makkasary (1629- 1699 M). They were studying in the city of Mecca.

Having learned, Abdurrauf As-Singkili was appointed as the caliph *TarekatSyatariyah* by Muhammad Al-Quraishi. He returned to Aceh after his teacher died. Presence in the land of Aceh was seen by the population even serve as a role model in the community, capital of the trust that had been given by the society to him as well as the persistence of his students, it can easily succeeded in developing the doctrine *Thariqatsufiyah* with very rapid development to understand his doctrine to MinangKabau (West Sumatra). One of the students AbdurRauf as-Sinkili successfully deployed this understanding is Burhanuddin. Those were traces left by the understanding, As-Sangkili rapidly grew inMinangthat was famous ground with the religious. As-Sinkilipassed away and buried in Kuala Kapuas river mouth. The place has become a pilgrimage site visited by many people.²⁶

Muhammad Sheikh Yusuf after meeting with his teacher that Sheikh Abu BarakatAyyubibn Ahmad ibnAyyub al-Khalwati Al-KhurasAs-Shami Ad-Dimasqy, then given the authority to be Caliph for iqatKhalwatiyah and was named the Taj Al-Khalwati (Crown Khalwati). Having returned to Aceh, he began to develop doctrine *Khalwatiyahin Rencongland*.

The Din Muhammad ibn Ali ibn Muhammad Ar-Raniry (Ar-Raniry) went to Aceh land during the reign of the Sultan IskandarMuda. But at that time, acted as mufti of kingdom was Syamsudin As-Sumatrani, Acehnese man, he was a pupil of HamzahFansuri and Sufism education of glottal Fansuri who was given the title of scholars and Sufi Wujudiyah doctrine. Due to the strategic position, it bears enough, then he easily propagated the ideology espoused it. Syamsudin collaborated with FansuriHamzah, a cleric who expressed a lot of understandings by the beauty of the words (prose).

²⁶Qamar Kaylani, *Fi al-Tasawwuf al-Islam*, (Kairo: Dar al-Ma'arif, 1969), p. 26

From some literatures notes obtained the information, that the people of Indonesia and Malay studied in the Middle East, then returned to the archipelago and spread the teachings of tasawwuf (congregation) and many more. There were some names that needed to be mentioned here in view of its relevance in the spread of congregations in Indonesia, which until now his teachings are still tangible. They are AbdusSamad al-Palimbani and Muhammad Arsyad al-Banjari (1710, 1812 M). The last name is included which is able to remodel the face of Banja kingdom in South Kalimantan. Even his works were widely studied in several parts of Indonesia and Southeast Asia, Sabil Al-Muhtadiin, now immortalized as the name of a large mosque in the town of Banjarmasin.

Opinions among experts, today in Indonesia is developed two different groups of congregations, the congregation *mu'tabarrah* and *ghairumu'tabarrah*. Some groups are classified *mu'tabarrah* like; *Qadariyah*, *Naqsyabandiyah*, *Tijaniyah*, *Syathariyah*, *Syadzaliyah*, *Khalidiyah*, *Samanids and Alawiyah*. Of the many *Tariqatmu'tabarrah* (based on the NU congress in Pekalongan in 1950, declared 30 kinds Thariqat in the value *mu'tabarrah*), *TariqatNaqsabandiyah-Qadarites* was the largest.

CONCLUSION

Tasawuf came in and developed in Aceh with the arrival of Islam in Aceh. It is not separated from the role of Sufis who spread Islam in Aceh. In addition, the concept of tasawuf which is not much different from the concept of trust before people embrace Islam made them more receptive to tasawuf Islamic aspects. The development of tasawuf in Aceh could be divided into two periods, the Classical period and the modern period.

The development of tasawuf was so rapidly, especially in the 16th century and into the 17th, the teaching of tasawufis did not only grow among the people, but also a place in the palace officials. In addition to the scholars who came from Makkah and India that have been introduces the science of tasawuf and Kalam to Aceh's population at that time, in Aceh had been born great leaders like Hamzah Fansuri, Shamsuddin As-Sumatrani, Nuruddin Ar-Raniry and Sheikh Abdurrauf Al-Sinkili.

In the reign of Sultan Iskandar Muda, doctrine Wujudiyah was developed by Hamzah Shamsuddin Fansuri and As-Sumatrani in on by Nuruddin ArRaniry. However, at that time, the ideology wujudiyah had been used as the official doctrine and sanctioned by the Sultan so that Nuruddin did not get a place in the kingdom of Aceh.

Tasawuf is very influential, considering we are currently in the midst of modern society, or sometimes referred to as a secular society. In general, the relationship among members of society based on the principles of materialistic, almost felt free and loose from the control of religious and metaphysical world view. In modern society that tends to be rationalists, secular and materialist, it does not add to the happiness and tranquility of his life. In connection with that, Sayyed Hosein Nasr considered that due to modern societies that idolize science and technology, located in a suburb of its own existence. So this raise a spiritual void, which resulted in

many common people who are stressed and anxious, as a result does not have a handle on life. Therefore, to address a number of these issues, then tasawuf participates in anticipation of such things above.

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