



Kiai M. Zen Syukri's Character Sufism Akhlaki M. Zen

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Abstract

The spiritual world becomes sacred to the physical world, especially materialistically, then everything is brought to the spiritual. In fact, at this time if social and political conditions rob the outward then Sufism must be able to maintain the inner. In order to maintain life on earth individually and socially, the main concern in Sufism spirituality is the effort to do tazkiyyah al-naafs (purification of the soul) by way of takhalli (cleansing oneself from negative energy) and tahalli (purification with positive energy), tajalli (unseen light). The most important contribution of Islam is the belief system which asserts that God is the origin and purpose of human life, including civilization and science. With a faith system, Muslims are expected to be able to offer a solution to the problem of spiritual emptiness and the moral and ethical crisis that befell modern science and technology. Knowledge comes from God and should be used in a spirit of service to Him. At the same time, humans must be based on their function as God's creatures who are chosen to be their caliphs.

Keywords: *Sufism Style; Akhlaki; Kiai M. Zen Syukri*

Introduction

The rapid development of Sufism as one of the Islamic cultures seems to have received an infusion or motivation from three factors, this infusion then provides an overview of the types of movements that emerged: First, because of the profane and leisure life style exhibited by Muslims, especially state officials and religious leaders. tycoon. Second, the emergence of apathy as a maximum reaction to the radicalism of the Khawarij and the political polarization it causes. The violence of political struggles at that time caused people who wanted to maintain piety and spiritual calm, were forced to take a stance away from the life of the public in order to isolate themselves and at the same time avoid direct involvement in political conflicts.¹

The importance of discussing morals in moral development is the existence of basic human instincts, both individually and socially, to want an orderly, safe, peaceful and comfortable life. In order to realize such a situation, it is necessary to have norms, morals, rules and moral values that are mutually agreed upon and used as a reference. Talking about good and bad means talking about values. The act will

¹Fazlur Rahman, Islam, trans. Senoaji Saleh, (Jakarta: Bina Aksara, 1989). Page 45

be called a moral act if the act is of good value otherwise the act is said to be immoral if the act is of bad value otherwise the act is said to be immoral if the act is of bad value.²

Globalization has brought changes to the behavior of people's lives, both in the political, economic, social, and cultural fields. according to philosophical figures that character or morality cannot be changed, this is unacceptable because it contradicts the texts of the Qur'an, Sunnah, reason, and the realities that exist in people's lives. Which in the hadith of the Prophet Muhammad said "Improve your character". This shows that in principle bad morals can be changed and educated so that they become good morals.³

So that modern humans can answer the challenges of globalization, especially Islamic boarding schools which are Islamic educational institutions. So, as a Muslim Sayyed Hossein Nasr pays more attention to the teachings of Islam. Where Sufism is a path to a solution in modern human life, especially it is also applied in Islamic boarding schools. The teachings of Sufism in the Islamic tradition are a human self-awareness of His God so that this life is always felt within the framework of mystic values.⁴

Kiai M. Zen Syukri is a charismatic cleric who during his life as a preacher and ulama was widely known by the people of South Sumatra since 1960. The Muqimatus sunnah Islamic boarding school has implications for santri, namely making a santri have noble character including: zuhud, qona' ah, tawakkal, patient, wara', and sincere and trying to make a student who has high tolerance. The cultivation of Sufism has positive implications for the personality of a santri as individual beings, social beings and also as servants of Allah. Sufism always directs to the path of goodness and truth, so that any problems that arise can certainly be responded to properly, by every person who has Sufism values in himself and his heart.

The Tradition of Akhlaki Sufism

Initially, Sufism was the development of an understanding of the meaning of Islamic institutions. Since the time of the Companions and Tabi'in, the tendency of people to view Islam more analytically has begun to emerge. Their Islamic teachings can be viewed from two aspects, namely the outward aspect and the inner aspect or the external aspect and the internal aspect. The deepening and practice of aspects begins to appear as the most important thing, of course without ignoring the external aspects which are motivated to cleanse the soul. Their contemplative response is more concerned with taste, more concerned with the majesty of God and free from egoism. The history and development of moral Sufism underwent the following phases:

Also called the phase of asceticism (zuhud). This attitude of asceticism (zuhud) is widely seen as an introduction to the emergence of Sufism. This phase of asceticism grew in the first and second centuries of the Hijriyah. In this phase, there are individuals from among Muslims who focus more on worship. They carry out an ascetic conception of life, which is not concerned with food, clothing or shelter. They do more charity for things related to the interests of life in the hereafter, which causes them to focus more on the path of life and ascetic behavior.

Since the third century Hijriyah, the Sufis began to pay attention to matters related to the soul and behavior. The development of Sufi doctrines and behavior was marked by efforts to uphold morals in the midst of the moral decadence that was developing at that time. In their hands, Sufism developed into religious moral science or religious moral science. Their discussion of morals, in the end, prompted him to further study matters related to morality. Studies that are concerned with this morality make Sufism seen as a very simple practice and easy for everyone to practice. Simplicity can be seen from the ease of the foundations or the flow of thought. Sufism in this simple plot seems to be widely displayed by the

²Imam Sukardi et al, Pillars of Islam for Modern Pluralism, (Solo: Tiga Serangkai, 2003), Page. 83

³ Nasrul HS, Akhlak Tasawuf, (Yogyakarta: Aswaja Presindo, 2015). Page 15

⁴Hossein Nasr, Seyyed, Islamic Intellectuals, Translation, Suharso Jamaluddin, (Yogyakarta: CIIS Press, 1995) Page 175

salaf.⁵This century was marked by the progress of the science of Sufism which was more rapid than the third century Hijriyah, because of the maximum efforts of the Sufism scholars to develop their Sufism teachings. The Sufism teaching system, which is often called a tarekat, is given a name that is often attributed to the birth of the tarekat activity. Other characteristics found in this century are marked by the increasingly strong philosophical elements that are spread among Muslims from the translations of Muslims since the beginning of the Abbasid Daula. In this century also began to explain the differences in the science of zahir and the science of the mind, which can be divided by Sufism experts into four kinds, namely: Sharia science, Tariqah science, Haqiqah science, Marifah science.⁶

In this fifth century, Imam Al-Ghazali emerged who fully accepted Sufism based on the Qur'an and Sunnah and aimed at asceticism, simple life, straightening the soul, and moral development. His knowledge of Sufism was studied in such depth. On the other hand, he launched a sharp criticism of the philosophers, the Mutazilah and Batiniyah. It was Al-Ghazali who succeeded in establishing the moderate principles of Sufism, which are often with the Alhusunnah wal Jama'ah school, and contradict the Sufism of Al-Hallaj and Abu Yazid Al-Bustami, especially regarding the issue of human character. Sufism in the fifth century Hijriyah tends to carry out reforms, namely by returning to the basis of the Al-Quran and As-Sunnah. Al-Qusyairi and Al-Harawi are seen as the most prominent Sufi figures of this century who gave form to Sunni Sufism. Since the sixth century Hijri, as a result of the great influence of Al-Ghazali's personality, the influence of Sunni Sufism has spread to all corners of the Islamic world. Salafi Sufism (akhlaki), as stated by Al-Quryairi in his Ar-Risalah, is represented by Sufi figures from the third and fourth centuries Hijri, Iman AL-Ghazali, and the leaders of the tarekat who followed him. Al-Ghazali is seen as a defender and propagator of salafi Sufism (akhlaki). The view of Sufism is in line with the Sufis of the first school, the Sufis of the third and fourth centuries of Hijriyah. Salafi Sufism (akhlaki), as stated by Al-Quryairi in his Ar-Risalah, is represented by Sufi figures from the third and fourth centuries Hijri, Iman AL-Ghazali, and the leaders of the tarekat who followed him. Al-Ghazali is seen as a defender and propagator of Salafi Sufism (akhlaki). The view of Sufism is in line with the Sufis of the first school, the Sufis of the third and fourth centuries of Hijriyah. Salafi Sufism (akhlaki), as stated by Al-Quryairi in his Ar-Risalah, is represented by Sufi figures from the third and fourth centuries Hijri, Iman AL-Ghazali, and the leaders of the tarekat who followed him. Al-Ghazali is seen as a defender and propagator of salafi Sufism (akhlaki). The view of Sufism is in line with the Sufis of the first school, the Sufis of the third and fourth centuries Hijriyah.⁷

Kiai M. Zen Syukri's Moral Sufism

The conception of moral teachings according to Islam is towards pious deeds, namely all good and commendable, useful, and beautiful deeds to achieve happiness in the world and in the hereafter which is blessed by Allah SWT. what humans want to do. If the words Sufism with the word morality are put together, these two words will become a phrase, namely Sufism morality. Etymologically, moral Sufism means cleaning behavior or cleaning each other's behavior. If the context is human, human behavior is the target. This moral Sufism can be seen as a basic order to maintain human morals or in its social language the morality of society. Morals are also related to practice. Therefore, Moral Sufism is a scientific study that really requires practice to master it. Not only in the form of theory as knowledge, but must be realized in the span of human life. Moral Sufism is a combination of Sufism and moral science.⁸

1. Morals towards Allah SWT.

Morals to Allah SWT can be interpreted as all human attitudes or actions that are carried out without thinking again (spontaneously) which should exist in humans (as servants) to Allah SWT.

⁵M. Solihin and Rosihan Anwar, *The Science of Sufism*, (Bandung, Faithful Library, 2008), Page. 63

⁶Ibid., Page. 64

⁷Ibid..., Page. 67

⁸Rosihan Anwar, *M. Ag. Sufism morality*. (Faithful Library. 2010) Page. 230-231

Muslims should indeed have good morals to Allah SWT because He is the one who has perfected the perfect human being. For that morals to Allah SWT must be good, not bad morals. As if you are being given a favor, you should be grateful to Allah SWT. The morals towards Allah SWT, among others, are as follows:

a. repentance

Repentance is the first step that must be taken by a person who begins to enter the Sufi stage and wants to be as close as possible to God. The Messenger of Allah himself, who is clean from sin, still asks for forgiveness and repents, especially for an ordinary human being who does not escape from mistakes and sins.

b. Anxiety and Hope (Khauf and Raja')

The mental attitude of anxiety (khauf) and hope (raja') is one of the teachings of Sufism which is always associated with Hasan Al-Bashri (died in 110 H) because, historically, it was he who first gave rise to this teaching as a feature of Sufi life. According to Al-Bashri, what is meant by anxiety or fear is a feeling that arises because of a lot of wrongdoing and often neglecting Allah SWT. Because he is often aware of his imperfections in serving Allah SWT, there is a sense of fear, fear that Allah SWT will be angry with him.

Meanwhile, according to Kiai M. Zen Syukri has stated that every human being should have a fear of Allah SWT and hope in Allah SWT in every business that exists in the world. Whatever happens, Allah SWT always protects and gives way to every servant. According to Kiai M. Zen Syukri, the essence of fear comes from the heart's awareness of the power of Allah SWT and His wrath. This awareness breeds worry and fear of His threat. This is the nature of fear in the heart.

c. Muraqabah

A prospective Sufi has been taught from the beginning that he is never separated from the supervision of Allah SWT. His whole life activity is aimed at being as close to Him as possible. He realized that Allah SWT was looking at him. This awareness leads him to an attitude of introspection or muraqabah.⁹Muraqabah is introspection. Muraqabah has a similar meaning to introspection. In other words, muraqabah is ready and alert at all times to examine one's own situation. A prospective Sufi has been taught from the beginning that he is never separated from the supervision of Allah SWT. All of his life activities are aimed at being as close to Him as possible. He realized that Allah SWT was looking at him. This awareness leads him to an attitude of introspection or muraqabah.

Kiai M. Zen Syukri argues that humans should introspect themselves in order to have a good life for the world and the hereafter. Through muraqabah humans are able to be as close as possible to Allah SWT. This kind of spiritual awareness will cover deviant desires, and strengthen the determination to do good and the best, so that they can always be with Allah SWT. According to al-Muhasibi, the results achieved from muraqabah are to produce a sense of shame to Allah, an attitude of always glorifying Him, and all attitudes of virtue.

2. Morals Towards Humans

The morals that are commendable to fellow human beings and morals that are despicable to fellow humans are as follows: First, commendable morals (maheasy), 1) Husnudzan, 2) Tawadhu, 3) Tasamuh 4) Ta'awun

⁹ Syamsul Bakri, *The Power of Reiki Sufism: Physical Health and Spirituality with Islamic Psychotherapy*, (Yogyakarta: Pustaka Marwa, 2009). Page. 21.

The Sufism of Akhlaki Kiai M. Zen Syukri is expected to be able to change human morals in modern life, the implementation of Kiai M. Zen Syukri in modern life can be a solution to overcome moral decline, by way of getting used to having good morals to Allah SWT and fellow human beings. In this way, humans are able to familiarize themselves with good behavior so that they are accustomed to doing something that brings them closer to God Almighty.

3. Morals Towards the Environment

Sufism Akhlaki Kiai M. Zen Syukri about nature teaches First, to serve Allah SWT. Second, to be a representative or caliph on earth. Third, build civilization on earth. The preservation of nature is expressed in the Sufism of Akhlaki Kiai M. Zen Syukri by using the principles of Tawhid, Amanah, Khalifah, Halal, Haram, Fair, Tawasshur (Simplicity), Ishlah (Maintenance), and Tawazun (balance and harmony) to maintain the balance of human roles with natural environment.

Understanding and protecting the environment, as well as responsibility and trust are portraits and reflections of one's individual faith. Kiai M. Zen Syukri describes the obligation of humans to nature by explaining that God has endowed humans with power over His creatures. Humans have been given more power than any other creature. Man has been given the power to subdue and make other creatures serve his purpose. But God did not give that right indefinitely. Humans should not waste, hurt, or harm other creatures. Humans must use the best way, and the least amount of harm in using other creatures.

The Implementation of Kiai M. Zen Syukri's Moral Tasawuf

1. Make a Student with Al-Akhlaq Al-Karimah

The character of the Prophet, besides being formed because of Allah's guarantee of him from sins, was also formed because of his consistent contemplation and presenting the nature of compassion, empathy and sensitivity to the suffering of others. Contemplation softens feelings, creates depth of empathy, and brings good behavior. In other words, contemplation can encourage and form noble character.

2. Become a Student Who Has High Tolerance

Departing from consciousness in the soul to the body that moves good deeds so that they always remember the bad. Sufism stems from the concept that evil stems from lust, so Sufism reacts positively with purification of the soul through mujahadah and riyadhah. In today's times it has turned around which then affects the soul

3. Make a Student Confident

A santri will be more confident in what he does as long as they believe that what he is doing does not deviate from the teachings taught in the pesantren. Moreover, the vocabulary of santri is used to refer to people who study in Islamic boarding schools and adherents of Islam who are known to obey the rules of worship and other Islamic teachings.¹⁰ They are believed by the public to have moral qualities and political commitment according to the ideals of Islam in social and political life. That's what makes a santri key more confident than people who have never studied.

4. Increase the Spiritual Intelligence of a Santri

A santri becomes different and grows a good spiritual attitude due to practice and continues to improve himself to become a better and better person. From there, humans become aware and active with fellow humans and with the khaliq. Moreover, being a student if you want to know, you need a higher

¹⁰Abdul munir mulkhan, Political Morals of Religious Students Defending and the Oppressed, (Jakarta:Erlangga 2003).Page 211.

awareness to start changing your mindset for the better. So that contemplation as a form of noble character of a student. A santri becomes trained in his faith because with the continuous practice of wiridan mujahadah so that he will get used to it.

Conclusion

Akhlaqi Sufism is Sufism that concentrates on moral improvement. To rehabilitate a mental attitude that is not good according to a Sufi will not work well if the therapy is only from the outward aspect. That is why, in the early stages of entering the life of Sufism, a candidate is required to do quite heavy spiritual practices and exercises.¹¹The steps needed are personal development, so that they have good morals and are always consistent with the steps that were pioneered previously in takhalli with tough psychological exercises to get used to good deeds, which in turn will produce a personality in the context of the realization of perfect humans (insan humans). kamil). This step needs to be increased by filling and irradiating the heart with commendable qualities (maheasy).

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¹¹ Dear Armstrong, *Treasures of Sufi Terms: The Key to Understanding the World of Sufism*, trans. MS. Nasrullah & Ahmad Baiquni, (Bandung: Mizan, 1996), Page. 175.