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Abstract

The phenomenon of the crisis of understanding the meaning of love has hit the modern generation. Many young men and women are found to interpret love/mahabbah only to fellow creatures, so that many ignore morals to Allah as a creator who deserves to be loved. Therefore, further research is needed regarding the essence of mahabbah as one of the morals and ahwal in the science of Sufism in this modern era. This research is based on a descriptive qualitative method with a library research approach, namely research that examines and seeks information and data that as a whole comes from written language that is related and relevant to the title being studied. The analysis method used is descriptive-analytical analysis, namely analyzing and drawing conclusions from reading materials that are used as references while also seeing relevant relationships. The results of this study indicate that modern Sufism is actually a term in the world of Sufism that was born in the century of modernization. This term is used for society to be able to accept the teachings of Sufism. Because in essence the essence of modern Sufism and previous Sufism is the same, namely a discipline in Islam that studies the spiritual aspects and mystical life. The essence of mahabbah with the morals of modern Sufism is so that the Islamic community remains on the path that is pleasing to Him, is able to maintain the morals of its actions from things that exist and was born in an era full of progress.

Keywords: Mahabbah, Morals, and Modern Sufism

INTRODUCTION

In the modern era, the Islamic world faces a new context that was not found in previous eras. Modernization plays an important role in defining events, both on a global scale and in Islamic society. One of the impacts of modernization on religious life is a critical attitude towards religion, leading to the trivialization of the role and function of religion. According to Lestari, the splendor that has been born from the modern age has actually given birth to a multi-dimensional crisis for humans, because western modernism with all its achievements in advancing science and technology is only able to provide pragmatic material values, at the expense of the spiritual values possessed by each human being itself. (Sepma, 2020) Modernity also gives birth to social and individual crises that include identity crises, legality, penetration, participation, distribution and moral crises that seem unsolvable through the lens of western knowledge. These various crises are rooted in the psychological problems of modern humans which at a certain time develop into a collective crisis that is endemic. (Imron, 2018)

To answer these various problems, one alternative way is to use the Sufism method. Because the goal of Sufism is to get closer to Allah by cleansing oneself from reprehensible deeds and adorning oneself with commendable deeds. Thus, in the process of achieving the goals of Sufism, a person must first have noble morals in

order to easily communicate with Allah. (Syawaluddin, 2017) However, the situation of society that tends towards moral decadence as the symptoms of which are starting to appear now and the negative effects are starting to be felt in life, the problem of Sufism is starting to get attention and its role is demanded to be actively involved in overcoming these problems. The occurrence of forest fires with all their detrimental consequences, the practice of abortion, rape, murder, fraud, drug abuse, free association leading to deviant sexual behavior, hoarding of wealth with its impact leading to social inequality, wasting the problem of justice and so on are starting from the dirtiness of the human soul, namely a soul that is far from God's guidance, which is because it never tries to approach Him. As Abuddin said, to overcome this problem, Sufism has the potential and authority, because in Sufism intensively fostered on ways for someone to always feel the presence of God in him. In this way. He will be ashamed to do deviant things, because he feels cared for by God. (Audah, 2018).

In the journey of Sufism, there are ahwal or conditions that test Sufi patience, perseverance and sincerity, one of which is the maqam mahabbah of Allah. Because mahabbah is a gift that is the basis for all things. Mahabbah is the tendency of the heart to pay attention to beauty or beauty. (Lalu, 2020) Mahabbah (love) for Allah SWT is the noble goal of all stations, the culmination of all degrees. There is no more station after mahabbah, because mahabbah is the result of all stations, is the result of all stations, such as longing, joy, pleasure and so on. And there is no station before Mahabbah except that it is only the beginning of all the beginnings of stations, such as repentance, patience, zuhd and so on..." (Jamaluddin, 2018).

Research on the discussion of Sufism morals was found in (Irham, 2023), which makes Sufism morals, especially moral teachings that must be used in a person's daily life to obtain optimal satisfaction, emphasizing the importance of Sufism for contemporary humans.

In the research that the author is currently conducting, the morality of mahabbah becomes a scientific concept in the context of modern Sufism. Where the value of mahabbah which is one of the morals to Allah is internalized in the human soul which refers to the maintenance of faith and piety in the real world and the virtual world.

The purpose of the research in this article is to form a concept of mahabbah that is continuous with modern Sufism. Efforts to link mahabbah as a form of morality to Allah SWT along with tips so that maintaining mahabbah to Allah is realized even in the modern era that makes people need validation from their environment. By continuing to make the basis that everything that is done is because of wanting to get Allah's pleasure and because of a form of love for Him.

Based on this, the author intends to further reveal the essence of mahabbah morality in modern Sufism. This study is expected to be one of the references in implementing and internalizing mahabbah as a form of morality to Allah SWT along with how to maintain mahabbah to Allah SWT.

RESEARCH METHODS

This paper uses a descriptive qualitative method with a library research approach, namely research that examines and seeks information and data that as a whole comes from written language that is related and relevant to the title being researched.

In this Library Research study, it was conducted in two stages. First, collecting relevant data. Second, by analyzing the data. Data collection techniques were obtained from documentation, namely data collection sourced from documents or records in the form of books, journals, articles, images or electronics that are available in order to obtain various information related to the research object. (Nazir, 2005) The analysis

method used is descriptive-analytical analysis, namely analyzing and drawing conclusions from reading materials that are used as references while also seeing relevant relationships.

RESULTS AND DISCUSSION

The Essence of Sufism Morals

Akhlak is also known as behavior, ethics and morals. (Sodiq, 2014) The word akhlak is part of Islamic teachings contained in the Qur'an and the hadith of the Prophet SAW as the behavior of the Prophet Muhammad himself is part of the role model for Muslims. (Rajab, 2019) Imam Al-Ghozali said that "morals are a power (a trait embedded in the soul) that drives spontaneous actions without requiring mental consideration. The definition above illustrates that behavior is a form of personality that emerges from within a person that is spontaneous without being made up. If it is good according to religious views, then the action is called good morals (al-akhlakul karimah/al-akhlakul mahmudah) if the action is bad then it is called (al-akhlakul al-madzumah). (Irfan, 2021).

There are five characteristics of moral actions. First, moral actions are actions that are deeply embedded in a person's soul, so that they have become their personality. Second, moral actions are actions that can be done easily without needing long thought. Third, morals are actions that arise from within the person who does them, without needing to be forced or pressured. Fourth, moral actions are actions that are done with sincerity, not to be played with or just as an act. Fifth, morals are carried out with a sincere feeling with the intention of seeking the approval of Allah Swt alone without any sense of *riya* and *ujub*. (Muhajir, Concept of Sufistic Morals in the Islamic Education Process, 2022) Meanwhile, Haris & Auliya (2019:46-64) explain that every child (individual) cannot live alone, for this reason noble (praiseworthy) morals are needed for oneself, other people, family, and especially towards Allah SWT. (Aulia, 2019).

Sufism in terms of language is a view of people who are ascetic who have devoted themselves to always praying to Allah Ta'ala day and night without stopping to be able to achieve their greatest love to meet Allah Ta'ala. Sufism when viewed in terms of terms, there are many expressions that define Sufism. Such as Junaidi al-Baghdadi, al-Ghazali, al-Nawawi, al-Kurdi, Abdul Qadir al-Jailani, from which several of these understandings can be taken a simple definition that Sufism is the purification of the soul and avoiding lusts based on knowledge that is reflected in deeds to get closer to and achieve the grace of Allah. (Muhajir, The Concept of Sufism Morals in the Process of Islamic Education, 2022) In Islam, morality is the starting point of Sufism, while Sufism is the essence of morality.

Internalization of Mahabbah in Modern Sufism

Between modern Sufism and ancient Sufism, both have spiritual streams. Because both are disciplines in Islam that study spiritual aspects and mystical life. It's just that both have differences, including that ancient Sufism only focuses on spiritual experiences and mystical life while modern Sufism is more open and more accepted by society. The term modern Sufism is an update according to the conditions of the times, without reducing or adding to existing concepts.

Modern Sufi scholar Hamka explains that Sufism is an effort to cleanse oneself or one's soul from bad character and sin. At the end of the introduction to one of his books, Hamka, quoting Junaid al-Baghdadi, defines Sufism as "coming out of despicable morals and entering into commendable morals." With Sufism, one will try to cleanse the

soul, improve morals, fight lust, and greed. (Najib, 2018).

No exception for modern humans, they must cleanse their souls from all influences of objects, nature and other materials, so that they can easily reach Allah SWT. Therefore, Hamka gave a message that modern society that is affected by a spiritual crisis and causes anxiety in life must cleanse its heart from everything other than Allah, let Allah alone be in its heart so that it is able to present Allah in every movement so that calmness, belief and peace always accompany it. (Nelud, 2020) Modern Sufism for Hamka is the application of the characteristics: qanaah, ikhlas, ready to be poor but still enthusiastic in working. In addition, a Sufi in the modern century is also required to work diligently with the intention because of Allah SWT. Hamka provides guidance on ethics or attitudes for a Sufi based on their respective professions. There are ethics in the fields of government, business and economics, as well as academic ethics which include teachers, students, doctors, lawyers and authors. If a Muslim with several of these professions can apply Islamic values, then he can be called a Sufi in the modern century. (Istiyani, 2016).

One of the main topics in discussions about Sufism is the concept of ahwal and maqamat. Sufism scholars such as Al-Qushayri, al-Kalabazi, Abu Talib al-Makki, Abu Nasr al-Sarraj, al-Ghazali and others agree that the concepts of ahwal and maqamat are important in discussions of Sufism. According to al-Jurjani, things are spiritual experiences that exist in the heart without effort or intention. Things can happen repeatedly to someone's heart and can also keep disappearing from someone's self. According to him again, if the spiritual experience is eternal and becomes flesh and blood, then it is called maqamat. For example, the nature of asceticism. In the initial stage it is a thing for a salik but after this quality remains in the soul it is called maqam. Examples of ahwal are muraqabah, al-qurb, mahabbah, khawf, raja', syauq, uns, thuma'ninah, musyahadah and convinced. (Safiah, 2021).

Ira & Wahyu (2022) explain that one of the implementations of morality towards Allah SWT as a form of fulfilling His rights is love for Allah SWT or mahabbah. The definition of love for Allah SWT is self-awareness, feelings of the soul and impulses of the heart that cause a person's heart to be attached to what he loves with enthusiasm and affection. As the word of Allah SWT. in QS Ali Imran: 31, meaning: Say: "If you (really) love Allah, follow Me, Allah will love you and forgive you your sins." Allah is Oft-Forgiving, Most Merciful. (Revelation, 2022).

Mahabbah linguistically comes from the words ahabba, yuhibbu, mahabbatan which have meaning of loving deeply, especially to Allah SWT. In terminology, the word Mahabbah in Islam is not an unlimited opportunity, nor an opportunity without obligation. Mahabbah is a divine educational strategy identified with feelings and sentiments. Hubb is the soul of belief and good purpose, position and condition. (Sasongko, 2017).

In terminology, the word Mahabbah in Islam is not an unlimited opportunity, nor an opportunity without obligation. Mahabbah is a divine educational strategy identified with feelings and sentiments. Hubb is the soul of belief and good purpose, position and condition. (Ulfatunaimah, 2022).

Mahabbah according to Dzunnun Mishri is love that has a causal or reciprocal value between God and His creatures. When love is at the level of "mutual" then the possibility that occurs is likened to brave iron or a magnet. The closer it is, the stickier it will be to the one being approached. This means that creatures can sink their substance into the substance of their God. This teaching can only be felt by people who have reached their station and cannot be taught because its nature is an inner experience and not sensory and its nature is secret to people who only know the meaning of love in the

maddi sense which can be witnessed by the five senses. (Wati, 2019).

Different from the opinion of Rabi'ah Al-Adawiyah, a female Sufi who is famous for her love for Allah SWT. Rabi'ah Al-Adawiyah said that mahabbah is pure and sincere love for God. This love is not tied to worldly motives or worldly desires, but is a deep relationship between humans and the Creator. Although Rabi'ah al-Adawiyah's Sufism is centered on the idea of mahabbah, it does not necessarily achieve that perfection from the beginning. Mahabbah is often divided into three levels.

1. Mahabbah of ordinary people, namely a servant who always remembers his Lord.
2. Mahabbah the shiddiq, namely a servant who has been able to open the barrier or veil between him and the creator, eliminate bad traits in himself and his heart is filled with longing for the creator.
3. Mahabbah of the wise, namely someone who knows very well about his creator and what is felt is no longer love but the dhan that he loves. (Maimun, 2004)

So it can be understood that not immediately someone can easily reach the station of mahabbah to Allah SWT. Because it cannot be denied that he must go through each level in order to achieve perfection in loving his Lord.

CONCLUSION

Based on the explanation above, it is concluded that apart from mahabbah being part of ahwal, mahabbah is also a form of morality towards Allah. Someone who is feeling love will definitely want to be close to the one he loves, likewise if there is a servant who loves his Lord, then he will definitely want to always be close to his Lord, obey all His commands and avoid all His prohibitions. And in realizing this love, he will never expect any feedback from the one he loves. Then, the existence of today's society which is known as the modern era gave birth to the term modern Sufism. With the hope that modern Sufism can become a fortress of defense for Islamic society in facing the conditions of the times, so that it continues to maintain all forms of attitudes, traits and morals towards fellow humans, and most importantly towards Allah SWT as the God who created them.

Even with the various challenges of the times, we must remain obedient and have faith in Allah SWT. It is with love that all of that can protect us. It is impossible for anyone to hurt those he loves, so there is no servant who loves his Lord, but instead he breaks his rules. This maqam will also protect a person from facing problems, especially problems that really tempt the soul and body to obey Allah SWT.

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