

# CONTRIBUTION OF SUFISM TRILOGY IN THE FORMATION OF RELIGIOUS BEHAVIOR: A PROPOSED MODEL

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**Abstract:** *Sufism is teachings that can play a significant role in shaping one's religious behavior. Studies of Sufism and the Sufi behaviors have been carried out extensively, yet generally by their domains. This article is presented to fill this gap by offering the logic and the mechanism by which 'Irfani, Philosophical, Moral Sufism (Sufism Trilogy) shape individual religious behavior. This paper focuses on three main discussions. First, the Sufism Trilogy's underlying concept was discussed based mainly on the founders of Sufism's work. Second, it delineates the orientation and goals of the Sufism Trilogy to depict their similarities and differences. Third, it proposes a model of the Sufism Trilogy contribution to the formation of human religious behavior. The study concludes that despite seemingly having different orientations and goals, Sufism Trilogy ends with the same purpose: to get close to and be with God; hence adherence to only one dimension of Sufism would sway one from being real closeness to God. Then, the trilogy of Sufism with these three approaches turns out to be able to make a social contribution in society, namely with the purity of one's heart can see everything the same so as not to feel higher than others, with a mind that is always used to think able to form an advanced mindset and committed to fostering progress and civilization with togetherness, with noble behavior (morals) can unite relationships between individuals, so that social can establish togetherness and unity in the midst of differences.*

**Keywords:** *'Irfani, philosophical, moral Sufism, religious behavior, Sufism Trilogy*

Sufism, the knowledge of purifying the soul, refining morality, developing outer and inner states, and obtaining eternal happiness, is essential to study in the current era. Many argue that modern society has

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prioritized worldly nature: materialistic and hedonistic.<sup>1</sup> Advances in science and technology have changed human life rapidly,<sup>2</sup> which urges the individual to continue to exist and make various efforts to fulfill all their desires without end. This condition eventually causes anxiety, stress, and insecurity.<sup>3</sup>

Religion and religious obedience have broad implications on human life. Several studies have found a positive correlation between religiosity with one's mentality, spirituality, behavior, health, inner peace, and life satisfaction.<sup>4</sup> When a person has a high level of obedience to a believed religion, his physical and mental conditions tend to be better.<sup>5</sup> In addition, education integrated with religion breeds tolerant attitudes such as respect differences.<sup>6</sup> Mental based on religion will form a religious attitude on one's

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<sup>1</sup> Arif Zamhari, "Socio-Structural Innovations in Indonesia's Urban Sufism: The Case Study of the Majelis Dzikir and Shalawat Nurul Mustafa," *Journal of Indonesian Islam* 7, no. 1 (2013): 119–44, doi:10.15642/JIIS.2013.7.1.119-144.

<sup>2</sup> Nur Kholis, "Islamic Universities Facing Disruptive Era: Implication for Management Change," in *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia*, ed. Noorhaidi Hasan et al. (EAI, 2020), 1–4, doi:10.4108/eai.1-10-2019.2291688.

<sup>3</sup> L. Makhasin, "Urban Sufism, media and religious change in Indonesia," *Ijtima'iyya* 1, no. 1 (2016): 23–36, doi:https://doi.org/10.24090/ijtimaiyya.vii1.925.

<sup>4</sup> H.G. Koenig, D.E. King, and V.B. Carson, *Handbook of Religion and Health*, 2nd ed. (New York, NY: Oxford University Press, 2012); N. Krause, "Religious Meaning and Subjective Well-Being in Late Life," *Journal of Gerontology: Series B: Social Sciences* 58 (2003): 160–70, doi:https://doi.org/10.1093/geronb/58.3.S160; J. Levin and L.M. Chatters, "Religion, Aging, and Health: Historical Perspectives, Current Trends, and Future Directions," *Journal of Religion, Spirituality, and Aging* 20 (2008): 153–72, doi:10.1080/15528030801922103; Jeff Levin, "Religious Behavior, Health, and Well-Being among Israeli Jews: Findings from the European Social Survey.," *Psychology of Religion and Spirituality* 5, no. 4 (2013): 272–82, doi:10.1037/a0032601; C. Lim and Robert Putnam, "Religion, Social Networks, and Life Satisfaction," *American Sociological Review* 75 (2010): 914–33, doi:10.1177/0003122410386686; R. Stark and J. Maier, "Faith and Happiness," *Review of Religious Research* 50, no. 1 (2008): 120–25.

<sup>5</sup> Amber Haque, "Psychology and religion: Two approaches to positive mental health," *Intellectual Discourse* 8, no. 1 (2000): 81–94; E.J. Krumrei, S. Pirutinsky, and D.H. Rosmarin, "Jewish Spirituality, Depression and Health: An Empirical Test of a Conceptual Framework," *International Journal of Behavioral Medicine. Advance Online Publication*, 2012, doi:10.1007/s12529-012-9248-z; S. Pirutinsky et al., "Does Negative Religious Coping Accompany, Precede, or Follow Depression among Orthodox Jews?," *Journal of Affective Disorders* 132 (2011): 401–5, doi:10.1016/j.jad.2011.03.015; S. Pirutinsky et al., "Intrinsic Religiosity as a Buffer of the Relationship between Physical Illness and Depressive Symptoms among Jews: Mediators and Moderators," *Journal of Behavioral Medicine* 34 (2011): 489–96, doi:10.1007/s10865-011-9325-9.

<sup>6</sup> Evgeny A. Naumenko and Olga N. Naumenko, "Pedagogical Experience on Formation of Tolerant and Multicultural Consciousness of Students," *European Journal of Contemporary Education* 17, no. 3 (2016): 335–43, doi:10.13187/ejced.2016.17.335.

life.<sup>7</sup> Religion can also improve social attitudes, namely good cooperation among individuals and groups, cooperation as a form of mutual help, and togetherness,<sup>8</sup> and it is an expression of social solidarity.<sup>9</sup> Finally, people with a high religious level tend to buy halal products.<sup>10</sup>

Religious behavior is a person's attitude toward religion universally.<sup>11</sup> Religious behavior is related to the intrinsic aspect of establishing good relations with humans and nature. The extrinsic aspect is the spiritual establishment of an intense relationship with God.<sup>12</sup> Individuals are religious when they have a solid commitment to and use their religion to achieve their life goals.<sup>13</sup> Sufism as a soul education program describes the human aspect as God's perfect creature, both functional and ontological.<sup>14</sup> Sufism can be an essential alternative to the next generation's spiritual needs and moral development.<sup>15</sup>

Many studies on Sufism have been conducted, especially concerning Sufism figures, their teachings, and their behaviors, and their impact on Muslim lives. However, the study dealing with developing the conceptual relationships between Sufism and religious behavior is still not widely revealed. This conceptual article aims to analyze and uncover the relationships between 'Irfani, Philosophical and Moral Sufism (Sufism Trilogy) and the formation of religious behavior. This article presents four

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<sup>7</sup> Amber Haque and Khairol A. Masuan, "Perspective: Religious Psychology in Malaysia," *The International Journal for the Psychology of Religion* 12, no. 4 (October 1, 2002): 277–89, doi:10.1207/S15327582IJPR1204\_05.

<sup>8</sup> Dimitris Xygalatas, "Effects of Religious Setting on Cooperative Behavior: A Case Study from Mauritius," *Religion, Brain & Behavior* 3, no. 2 (2013): 91–102, doi:10.1080/2153599X.2012.724547.

<sup>9</sup> Richard Sosis and Candace Alcorta, "Signaling, Solidarity, and the Sacred: The Evolution of Religious Behavior," *Evolutionary Anthropology: Issues, News, and Reviews* 12, no. 6 (November 24, 2003): 264–74, doi:10.1002/evan.10120.

<sup>10</sup> Muniaty Aisyah, "The Influence of Religious Behavior on Consumers' Intention to Purchase Halal-Labeled Products," *Business and Entrepreneurial Review* 14, no. 1 (2014): 15–32.

<sup>11</sup> Frank N. Magill, *Survey of Social Science: Psychology Series*, vol. 6 (Pesadena, California: Salem Press, 1993).

<sup>12</sup> Indah Diati, "Hubungan antara religiusitas intrinsik dan religiusitas ekstrinsik dengan sikap terhadap aborsi yang disengaja" (unpublished master's thesis, Fakultas Psikologi Universitas Indonesia, 2000); Masri Mansoer, "Perilaku keberagamaan remaja kasus pada siswa SLTAdi kota Jakarta Selatan, kabupaten Sukabumi dan kabupaten Lebak" (unpublished doctoral dissertation, Pascasarjana Institut Pertanian Bogor, 2008).

<sup>13</sup> Roland Robertson, *The Sociological Interpretation of Religion*, Blackwell's Sociology Series (Oxford: Blackwell, 1970).

<sup>14</sup> Mizrap Polat, "Tasawwuf-Oriented Educational Philosophy and Its Relevance to the Formation of Religion and Ethics Course Curriculum," *Universal Journal of Educational Research* 5, no. 5 (May 2017): 806–14, doi:10.13189/ujer.2017.050514.

<sup>15</sup> S. Bilqies, "Understanding the Concept of Islamic Sufism," *Journal of Education & Social Policy* 1, no. 1 (2014): 55–72.

main discussions: a brief description of the Sufism Trilogy, followed by the emphasis and purpose of Sufism Trilogy, the Sufism Trilogy strategies in shaping religious behavior, and the proposed conceptual relationship between Sufism Trilogy and the formation of religious behavior. The expected result is a comprehensive and complete picture of the role of the Sufism Trilogy in shaping religious behavior that can be reflected in everyday human life.

### **Sufism Trilogy**

Sufism is a method in Islam that emphasizes more on inner activities than on rituals and performances of external aspects (sharia). Sufism internalizes transcendental experiences. The Sufi intends to investigate the human soul and open the veil to reach the highest truth. In addition, Sufism is a guide of heart that becomes the initial journey of departure that leads to the destination. Sufi is someone who has genuinely been purified from worldly impurities and lusts as if they have occupied a high position by feeling a complete closeness with God.<sup>16</sup> A Sufi goes on an inner journey to attain self-knowledge, leading to Divine understanding (*Angha*). That knowledge is called inner knowledge (*ilm al batin*), which is sometimes in conflict with the knowledge of reality (*ilm al zahir*),<sup>17</sup> as their objects are different. Reality knowledge can be seen and tested, and its orientation is the reason, while inner knowledge cannot be seen and tested scientifically because its orientation is a transcendental heart.

Sufism can be grouped into three main dimensions: *irfani* Sufism, philosophical Sufism, and moral Sufism<sup>18</sup> referred to as Sufism Trilogy. *Irfani* Sufism is the design of Sufism that focuses on the establishment of true truth. The word “*irfan*” in Arabic is the *masdar* form of the word ‘*arafa*, which means knowledge, knowing, and aware, then known as a mystical terminology which means knowledge of God (*ma’rifa*).<sup>19</sup> *Ma’rifa* cannot be obtained through logic, thought, or learning but through a pure heart.<sup>20</sup> Only a heart that is clean from inner impurities and everything

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<sup>16</sup> William Stoddart and Nicholson R.A, *Sufism: The Mystical Doctrines and the Idea of Personality* (Delhi: Adam Publishers & Distributors, 1998).

<sup>17</sup> Eric Geoffroy and Roger Gaetani, *Introduction to Sufism: The Inner Path of Islam*, The Perennial Philosophy Series (Bloomington, Ind: World Wisdom, 2010).

<sup>18</sup> Mujamil Qomar, “Ragam pengembangan pemikiran tasawuf di Indonesia,” *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 9, no. 2 (December 11, 2014): 249–84, doi:10.21274/epis.2014.9.2.249-284; Dahlan Tamrin, *Tasawuf Irfani Tutup Nasut Buka Lahut* (Malang: UIN Maliki Press, 2010).

<sup>19</sup> Totok Jumantoro and Samsul Munir Amin, *Ilmu tasawuf* (Jakarta: Amzah, 2005).

<sup>20</sup> Mukhtar Solihin and Rosihon Anwar, *Ilmu tasawuf* (Bandung: Pustaka Setia, 2008).

other than Allah can anchor at *maqam ma'rifa*.<sup>21</sup> Among 'irfani Sufism figures are Zun Nun al-Misri, known as the "originator" of *ma'rifa* concept,<sup>22</sup> and Rabi'ah al-Adawiyah.<sup>23</sup>

Philosophical Sufism is Sufism whose teachings and concepts are arranged in-depth with philosophical symbolic language. Sufis who use the philosophical Sufism will experience ecstasy (spiritual drunkenness) and issue an odd statement (*shathahat*) that seems unreasonable, such as Ibn' Arabi's famous slogan "*ana al-haqq*." Among figures of the philosophical Sufism is Abu Yazid-Busthami, Al-Hallaj, Ibn' Arabi, al-Jilli, As-Suhrawardi al-Maqtul, and Mulla Sadra.<sup>24</sup> Called philosophical Sufism is due to its teaching, which combines mystical attainment and enlightenment with the presentation, rational philosophical expressions. In short, it is a blend of philosophical and Sufism concepts.<sup>25</sup>

Moral Sufism is a doctrine of Sufism that discusses the perfection and purity of the soul formulated in the regulation of mental attitudes and strict discipline of behavior. It makes oneself good by leaving all the despicable behavior (*takhalli*), supported by always adorning themselves with good deeds (*tahalli*), to feel closeness with God.<sup>26</sup> Among the moral Sufism figures are Al-Junaid Al-Baghdadi, Al-Qushairi, and Al-Ghazali.<sup>27</sup>

### **Orientation and Goals of Sufism Trilogy**

The three dimensions of Sufism each have different orientations and goals (see Table 1), but all hold the same aim: to draw closer to Allah. The orientation of 'irfani Sufism is the purification of the soul and inner connection to the Creator until one truly knows His substance, which in the world of Sufism is known as "*wahdah al shuhud*" (the attainment of a Sufi in seeing the substance of Allah through his inner eye (*bashirah*)).

In the view of 'irfani Sufism, the mystical travel is only up to the level of *ma'rifa* (knowing the secrets of God and His rules about everything that exists). Knowledge attained by *ma'rifa* is higher than that attained by reason. In the view of sufi, the heart has the essential function of obtaining

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<sup>21</sup> Ahmad Bachrun Rifa'i and Hasan Mu'ids, *Filsafat Tasawuf* (Bandung: Pustaka Setia, 2010).

<sup>22</sup> Abdul Qadir Mahmud, *Falsafatu ash Shufiyyah fiy al Islam* (Kairo: Dar al Fikr al Arab, 1996).

<sup>23</sup> Harun Nasution, *Falsafah dan mistisme dalam islam* (Jakarta: Bulan Bintang, 1983).

<sup>24</sup> Asep Usman Ismail, "Tasawuf," in *Ensiklopedi Tematis Dunia Islam: Ajaran*, ed. Taufik Abdullah (Jakarta: PT. Ichtisar Baru Van Hove, 2002).

<sup>25</sup> Abul Wafa al-Ghanimi Al-Taftazani, *Al-Madkhal ila al-Tasawwuf al-Islami* (Kairo: Daruts Tsaqafah, 1979); Alwi Shihab, *Islam Sufistik: "Islam Pertama" Dan Pengaruhnya Hingga Kini Di Indonesia*, Cet. 1 (Bandung: Mizan, 2001).

<sup>26</sup> Bertrand Russell, *Mysticism and Logic* (Mineola, N.Y.: Dover Publications, 2004).

<sup>27</sup> Asmaran As, *Pengantar Studi Tasawuf* (Jakarta: Raja Grafindo Persada, 2002).

*ma'rifa*. Only a heart that is clean from inner impurities and everything other than Allah can anchor at the seat of *ma'rifa*. Inner purity is a prerequisite for reaching the light of the *ma'rifa*.<sup>28</sup> The *ma'rifa* relies on intuitive observation (*dzauq*), rather than sensory observation or reason. The hallmark of intuitive observation is its directedness, which is the object's direct recognition without an intermediary. It occurs because there is an identity of the subject and object or the knowing and the known.<sup>29</sup> As-Suhrawardi holds that intuition precedes understanding text and is a condition for achieving true meaning.<sup>30</sup>

**Table 1: Orientation and Goal of Sufism Trilogy**

Sufism	Orientation	Goals
<i>'Irfani</i>	Purifying the heart	Reaching <i>ma'rifa</i>
Philosophical	Utilizing intellect deeply	Reaching unity with Allah
Moral	Improved character, morals	behavior, Forming pious behavior and attitudes

Intuition is the process of meditating on the attainment of active substances that polarize them from static substances. Intuition can be equated with *kashf* (disclosure) and *al 'ilm al ladunni*, referring to the knowledge inspired and bestowed directly by God without going through a process of learning or study.<sup>31</sup> Besides, intuition is obtainable through the process of spiritual practice by undergoing spiritual stages systematically. The state of the soul (*hal*) acts as a bridge to reach intuition to lead to the *ma'rifa*.<sup>32</sup> Thus, intuitive observation is attainable from *'alami* (theoretical) and *'amali* (practical).<sup>33</sup> Remembering that without purifying the mind, humans will find it difficult to know and get close to God, the process of inner purification becomes a priority scale in the *'irfani* Sufism.<sup>34</sup>

<sup>28</sup> Rifa'i and Mu'ids, *Filsafat Tasawuf*.

<sup>29</sup> Mulyadi Kertanegara, *Nalar religius: memahami hakikat tuhan, alam dan manusia* (Jakarta: PT Gelora Aksara Pratama, 2007); Mulyadi Kertanegara, *Integrasi ilmu sebuah rekonstruksi holistik* (Bandung: PT Mizan Pustaka, 2005).

<sup>30</sup> Syihab Ad-Din Yahya As-Suhrawardi, *Hikmah al-isyaq: Teosofi cahaya dan metafisika huduri*, trans. Muhammad Al-Fayyadl (Yogyakarta: Islamika, 2010).

<sup>31</sup> Hassan Hanafi, *Islamologi 2: Dari Rasionalisme Ke Empirisme*, trans. Miftah Faqih (Yogyakarta: LKiS, 2004).

<sup>32</sup> Solihin and Anwar, *Ilmu tasawuf*.

<sup>33</sup> Awaliyah Musgamy, "Korelasi Antara Poligami, Tasawwuf Falsafi, Dan Irfani," *AN-NISA : Jurnal Studi Gender Dan Anak* 11, no. 1 (2018): 384–99, doi:10.30863/an.v11i1.305.

<sup>34</sup> Abu Harist Al-Muhasibi, *Risalah al mustarsyidin* (Halb: Dar as Salam, 1964); Reynold A Nicholson, *The Mystic of Islam* (London: Routledge and Kegan Paul, 1975);

The orientation of philosophical Sufism in shaping religious behavior is in the process of optimizing the role of 'aql in unmasking between himself and God. This notion suggests that that philosophical Sufism is a tenet whose teachings are already more philosophical because it extends to the problem of metaphysics, namely the process of human union with God.<sup>35</sup> Philosophy-based thinking is used to analyze mystical problems, not least the problem of the emanation of Neo-Platonism, which says that through the path of Sufism, a person can free his soul from the physical element and obtain direct divine light.<sup>36</sup> The philosophical Sufi figures developed this thought, which synergizes aspects of Sufism as purification of the soul with philosophical elements as the optimization of reason in-depth to investigate the nature of God.

Heavily using 'aql the philosophical Sufism attempts to achieve unification with the Creator (*wahdah al wujud*). When a person is far from God and experiences a spiritual crisis leading him to astray, he will lose stability in life. The estrangement of the relationship between humans and God will produce the urge to return to Him.<sup>37</sup> The philosophical Sufism proposes the reunion of humans with God. Sufis begin their spiritual journey with loving and devotion paths leading to reunification with God's substance. That is why Sufis aim to connect physical reality with eternal and no-space dimensions, that is, to unite self with God by submerging with God without the slightest distance.<sup>38</sup>

The concept of *fana'*, *baqa'* and *ittihad* by Abu Yazid al Busthami, *hulul* by Abu Manshur al-Hallaj, *wahdah al wujud* by Ibn' Arabi, and *insan kamil* by al-Jilli,<sup>39</sup> all focus on achieving unity with Allah. Reaching this degree, one often expresses odd words (*shathahat*).<sup>40</sup> In the philosophical Sufism, the "unity" views humans as perfect beings who are emanations or descendants of the True Being who transmits His manifestations from the spiritual realm to the material realm. This descent process is known as *tanazzul*,<sup>41</sup> departing from the *fana'*-concrete to the *baqa'*- abstract,<sup>42</sup> and

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Muhammad Solikhin, *17 jalan menggapai mahkota sufi syaikh Abdul Qadir al Jilani* (Jakarta: PT Buku Kita, 2009).

<sup>35</sup> Muhammad Afif Anshori, "Kontestasi Tasawuf Sunni dan Tasawuf Falsafi di Nusantara," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 4, no. 2 (2014): 309–27.

<sup>36</sup> Muis Sad Iman, "Peranan tasawuf falsafi dalam metodologi pendidikan islam," *Tarbiyatuna* 6, no. 2 (2015): 153–71.

<sup>37</sup> Suzanne R. Kirschner, *The Religious and Romantic Origins of Psychoanalysis: Individuation and Integration in Post-Freudian Theory* (Cambridge: Cambridge UP, 1996).

<sup>38</sup> Geoffroy and Gaetani, *Introduction to Sufism*.

<sup>39</sup> Ihsan Ilahi Zahir, *Dirasat fi al-Tashawwuf*, trans. Fadhli Bahri (Jakarta: Darul Falah, 2000).

<sup>40</sup> Ismail, "Tasawuf."

<sup>41</sup> Amatullah Armstrong Chishti, *Sufi Terminology (Al-Qamus al-Sufi): The Mystical Language of Islam* (Lahore: Ferozsons, 2001).

the revelation process between beings and God, called *tajalli*.<sup>43</sup> Someone who reaches this level has no fear in the presence or amid life limitations.<sup>44</sup>

The philosophical Sufism developed by Ibn' Arabi, in addition to focusing on concentrating oneself to be close and united with Allah, also teaches about the concept of justice (*'adl*), which according to him, is only achievable through the attitude of wisdom (*hikmah*). Wisdom is to act appropriately in every circumstance, while justice puts everything in its place. This noble attitude is a sign of God's loving.<sup>45</sup> In Islam, the principle of unity, which splits itself into duality and then becomes plurality, is essential; this is a sign of God's perfection. The duality aspect equates to equality between men and women who can discover the aesthetic reality of God.<sup>46</sup> The teachings of equality, justice, and wisdom initiated by Ibn' Arabi are a strong foundation that Islam indeed upholds and requires Muslims to have a wise attitude, tolerance, mutual respect, uphold equality over differences, and be fair in all attitudes, actions, and deeds.

The orientation of Moral Sufism is in the formation of behavior, character, and heart, leading people to establish closeness with God<sup>47</sup> and behave well to other humans and nature<sup>48</sup> as a form of spiritual, moral, and social piety. In short, the goal of moral Sufism is to shape people to hold *akhlak al karimah*. Al-Ghazali is one of the figures of moral Sufism who succeeded in integrating aspects of Sharia and Sufism and cleaning Sufism from elements that are not under Islamic teachings. The implication is that Sufism becomes an integral part of Islamic teachings and has a wide acceptance among Muslims.<sup>49</sup>

Moral Sufism can be an alternative way to respond to the spiritual and moral crisis that is now widely occurring globally. Spiritual and moral crises

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<sup>42</sup> Dipanjoy Mukherjee, "A Monarch of Mysticism: Re-Reading Wordsworth," *Research Journal of English Language and Literature* 4, no. 1 (2015): 134–39, <http://www.rjelal.com/3.4a.2015.html>.

<sup>43</sup> Ibnu 'Arabi, *Fushuhs al-Hikam (Mutiara Hikmah 27 Nabi)*, trans. Sibawaihi (Jakarta: Diadit Media, 2009); Sirajuddin Zar, *Filsafat Islam: filosof dan filsafatnya* (Jakarta: Rajawali Pers, 2009).

<sup>44</sup> Todd LeRoy Perreira, "'Die before You Die': Death Meditation as Spiritual Technology of the Self in Islam and Buddhism," *The Muslim World* 100, no. 2–3 (April 2010): 247–67, doi:10.1111/j.1478-1913.2010.01319.x.

<sup>45</sup> Amin Syukur, *Intelektualisme tasawuf, studi intelektualisme tasawuf al-Ghazali* (Semarang: Lembaga bekerjasama dengan Pustaka Pelajar, 2012).

<sup>46</sup> Sachiko Murata, *The Tao of Islam: A Sourcebook on Gender Relationships in Islamic Thought* (Albany: State University of New York Press, 1992).

<sup>47</sup> Amin Syukur, *Tasawuf kontekstual: Problem manusia modern* (Yogyakarta: Pustaka Pelajar, 2003).

<sup>48</sup> J.D. Howell, "Indonesia's Salafist Sufis," *Journal Modern Asian Studies* 44, no. 5 (2010): 1029–51, doi:10.1017/S0026749X09990278.

<sup>49</sup> Ahmad Zaini, "Pemikiran tasawuf imam al-Ghazali," *Esoterik: Jurnal Akhlak Dan Tasawuf* 2, no. 1 (2016): 146–59, doi:10.21043/esoterik.v2i1.1902.



cannot be overcome only by the advance and sophistication of technology and science. The ideology of socialism-communism has seemed to fail while capitalism-liberalism is considered fragile and unstable. Futurologists, especially scientists who study scientific prognosis, assert that future situations and conditions almost agree with such predictions. It is not surprising that religion is now beginning to be glimpsed and seen as hope in saving human civilization from destruction.<sup>50</sup> Moreover, the forms of spirituality in Sufism have intermingled with philosophy, scientific thought, and specific spiritual disciplines based on Islamic teachings.<sup>51</sup>

Moral Sufism is a magnet with extraordinary powers in modern materialistic life developed into a constructive direction, both concerning personal and social life. Guidelines for life require capital spiritual strength to maintain integrity to answer and determine solutions to existing difficulties.<sup>52</sup> Sufism trains people to have the sharpness and inner refinement that make followers of its teachings always consider every problem they face.<sup>53</sup>

In the light of Psychology, the aspect of the social relations (*habl min al nas*) built by moral Sufism means a social interaction that influences individuals and the environment mediated by behavior. This interaction builds interpersonal and intrapersonal relationships of an individual based on attitudes, values, and morality.<sup>54</sup> In this light, the combination of spirituality and psychosynthesis mark transpersonal psychology as a holistic approach.<sup>55</sup>

#### The strategy of Sufism Trilogy and Religious Behavior

Each of the dimensions in the Sufism Trilogy has and uses different strategies in shaping religious behavior. Table 2 summarizes the forms of religious behavior because of Sufism's trilogy strategy.

#### Irfani Sufism

The primary orientation of *'irfani* Sufism in forming religious behavior lies in the process of soul and heart purification from other than Allah to

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<sup>50</sup> Howell, "Indonesia's Salafist Sufis."

<sup>51</sup> N. Yamamoto, "Understanding the Multidimensional Islamic Faith through 'Abd al-Ghanī al-Nābulusī's Mystical Philosophy," *Al-Jami'ah* 51, no. 2 (2013): 389–407, doi:10.14421/ajis.2013.512.389-407.

<sup>52</sup> Amin Abdullah, *Islamic studies di perguruan tinggi: Pendekatan integratif-interkoneksi*, 2nd ed. (Yogyakarta: Pustaka Pelajar, 2010).

<sup>53</sup> Ridhwan, "Development of Tasawuf in South Sulawesi," *Qudus International Journal of Islamic Studies* 5, no. 2 (2017), doi:http://doi.org/10.21043/qijis.v5i2.2412.

<sup>54</sup> Alfaiz, "Sufism Approached in School Counseling Service: An Analysis of Perspective Spiritual Counseling," *Schouldid: Indonesian Journal of School Counseling* 2, no. 1 (2017): 1–7, doi:10.23916/008621423-00-0.

<sup>55</sup> Paul F Cunningham, *A primer of transpersonal psychology: Bridging psychological science and transpersonal spirit* (Rivier College, Nashua, NH, 2011).

reach *ma'rifa*. To achieve this *ma'rifa* level, *irfani* Sufism uses several essential strategies, including *riyadhah* and *mujahadah al nafs*, *maqa>mat* and *ahwal*, and *muraqabah ila Allah*.

**Table 2: Strategies and Behaviors**

<b>Sufism</b>	<b>Strategies</b>	<b>Religious Behaviors</b>
<i>‘Irfani</i>	<ul style="list-style-type: none"> <li>- <i>Riyadhah</i> and <i>mujahadah al nafs</i></li> <li>- <i>Takhalli, tahalli, tajalli</i></li> <li>- Taking <i>maqamat</i> and <i>ahwal</i> in the Sufistic world</li> <li>- <i>Muraqabah ila Allah</i> (introspection)</li> </ul>	<ul style="list-style-type: none"> <li>- Behave as the nature and character of God</li> <li>- Always obey His commands and prohibitions</li> <li>- Be aware of all his actions are supervised by Him</li> <li>- Social, moral, and spiritual attitudes can be formed</li> <li>- The heart is always adrift and remembers God in every circumstance</li> </ul>
Philosophical	<ul style="list-style-type: none"> <li>- Meditation, contemplation; <i>khalwat</i> or <i>‘uzlah</i></li> <li>- <i>Tafakkur</i></li> <li>- <i>Takhalli, tahalli, and tajalli</i></li> </ul>	<ul style="list-style-type: none"> <li>- Believes that nothing in His creation is in vain</li> <li>- Act and be fair</li> <li>- Always pondering His power to increase piety and faith</li> <li>- Believing other than Allah is <i>fana’</i>, and the <i>baqa’</i> is only Allah</li> <li>- The absence of arrogance, hate, revenge, <i>riya’</i>, idolatry and lies in his soul</li> <li>- Only Allah is addressed so that he is always sincere, happy, and <i>tawakkal</i></li> <li>- There is no sense of restlessness in life because of a strong belief in Allah</li> <li>- There is nothing to aim for, to remember but Him</li> <li>- Sublime spiritual, social and moral behavior always envelops his personality</li> </ul>
Moral	<ul style="list-style-type: none"> <li>- <i>Takhalli</i> and <i>Tajalli</i></li> <li>- <i>Istiqamah</i> recitation</li> <li>- <i>Tazkiyah an nafs, muhasabah an nafs</i></li> <li>- Always repent to Allah</li> </ul>	<ul style="list-style-type: none"> <li>- Birth of a balanced attitude between duties as a servant (<i>‘abdullah</i>) and as a representative of Allah (<i>khalifah fil ardh</i>)</li> <li>- Always do good to others, nature. Besides doing obedience to Allah</li> <li>- Be moderate, tolerant, wise, and uphold social attitudes</li> <li>- Promoting affection, compassion, patience, optimism, and passion in life.</li> <li>- Being obedient to worship, active in social activities, reactive to social problems, and always being kind</li> <li>- Have high solidarity, deep faith, and commendable kindness to integrate social, spiritual, and moral piety.</li> </ul>

To get to know God requires taking a spiritual journey through certain stages (*maqamat*) and mental conditions (*ahwal*)<sup>56</sup> as a step to cleanse the mind from the dark despicable attitude, evil thoughts, and impurities of the heart. The lucidity of the heart also increases through the process of continual *riyadhah* and *mujahadah*,<sup>57</sup> and perfected with *muraqabah* (being constantly aware that Allah is watching over us).<sup>58</sup>

### Philosophical Sufism

The philosophical Sufism uses several strategies based on *'aql*, including meditation or contemplation, or *tafakkur*, and *khalwat* or *'uzlah*. One way to get close to and unite with God is through contemplation, meditation, or *tafakkur*.<sup>59</sup> In Sufism, *tafakkur* is a structure of the epistemic stage of a complex spiritual path as a mystical realization process about God. Contemplation is a combination of imagination, meditation, and cognition. In the imagination process, the contemplator switches from the imaginal realm (*al-mitha>l*) to the spiritual truth (*al-haqiqah*), from the realm of the world (*fana'*) to the realm of *malakut* (subsistence; *baqa'*).<sup>60</sup> Testimony in the contemplation process is a witness of unity about the existence of absolute Divine reality. The path to awareness of God's entity is to glorify Him as the Creator, who teaches humans to think constantly and observe all signs of His power in the universe.<sup>61</sup>

Imagination in contemplation is essential for Sufi in his journey to reach Divine truth.<sup>62</sup> This situation is a kind of "romance" between a servant with his Lord because he succeeded in reintegrating revelation and oneness with Him.<sup>63</sup> Sufi insists that God is the only reality during contemplation, meaning that other than God is a relative thing, and He is the only veracious existence. When Sufi succeeds in uniting with God, death is not something

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<sup>56</sup> Murtadha Muthahhari and S.H.M. Thabathaba'i, *Menapak Jalan Spiritual*, trans. M.S Nasrullah (Bandung: Pustaka Hidayah, 1995).

<sup>57</sup> Azyumardi Azra et al., *Ensiklopedi tasawuf* (Bandung: Angkasa, 2008).

<sup>58</sup> Muhamamd Fethullah Gulen, *Tasawuf untuk kita semua tasawuf untuk kita semua*, trans. Fuad Syaifuddin Nur (Jakarta: Republika, 2013); Simuh, *Tasawuf dan perkembangannya dalam Islam* (Jakarta: Raja Grafindo Persada, 1997).

<sup>59</sup> Titus Burkhardt, *Introduction to Sufi Doctrine* (Indiana: World Wisdom, 2008).

<sup>60</sup> Georges Tamer, ed., *Islam and Rationality: The Impact of al-Ghazali: Papers Collected on His 900th Anniversary*, Islamic Philosophy, Theology and Science, v. 94 (Leiden; Boston: Brill, 2015).

<sup>61</sup> Raid Al-Daghistani, "Taffakkur and tadthakkur – two techniques of Islamic spirituality," *Kind Logos*, 2016, <http://kud-logos.si/2016/tafakkur-and-tadthakkur/>.

<sup>62</sup> Hend Hamed Ezzeldin, "A Flight within: Keat's Nightingale in Light of the Sufis," *Advances in Language and Literary Studies* 9, no. 3 (June 30, 2018): 121, doi:10.7575/aiac.all.v.9n.3p.121.

<sup>63</sup> Anne T. Ciecko, "Androgyny," in *Encyclopedia of Romanticism: Culture in Britain*, ed. Ed Laura Daburdo (Oxford: Routledge, 2010), 1780–1830.

terrible or frightening, and it is an opportunity to separate the body from the spirit to live a faithful life with God.<sup>64</sup> To be able to feel “oneness” with Him, humans must be able to destroy everything in him that is material (*fana*), towards being in God (*baqa*).<sup>65</sup>

A complete closeness and oneness with God signify that a person’s heart and mind are clean from other than Him. People who successfully unite with God have purified their hearts and minds from other than Him and removed all negative attitudes so that their souls are full of divinity and morality attributes.

### **Moral Sufism**

Some strategies used by moral Sufism in shaping religious behavior include *tazkiyah al nafs*, *dhikr*, *muhasabah*, *takhalli* and *tahalli*, *tawbah* and *taqarrub*. *Tazkiyah al nafs* is an act of sanctification of the self continuously from all deeds or despicable attitudes. The *tazkiyah al nafs* process can transform consistent individual inclination of mind, body, and soul and make them aware of changes that should be made about themselves. The process of *tazkiyah al nafs* can be used as a step in Sufistic psychotherapy which later becomes one of the paradigms applicable to change people attitudes, behavior, and mindset so that they will have quality soft skills with ornamental characters that have integrity in living all aspects of personal, social, educational, career and religious lives.<sup>66</sup> The integration of heart and mind will form behavior in social interactions.<sup>67</sup> In order to have positive social behavior, the heart and mind must be clean first. For this reason, the process of soul purification, in this case, is vital.

Other strategies include *dhikr* (invocation) continuously to connect the soul with the Creator permanently.<sup>68</sup> Through continuous *dhikr*, the heart and soul will be cleaner and always remember Allah. A *muhasabah*-a practice of self-evaluation of the acts, deeds, and committed sins- must accompany *dhikr*.<sup>69</sup> Moral Sufism also implements the process of *takhalli* and *tahalli*. *Takhalli* is interpreted as a process to eliminate all evil deeds,

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<sup>64</sup> Caroline F. E. Spurgeon, *Mysticism in English Literature* (Cambridge: Cambridge University Press, 2011).

<sup>65</sup> Leonard Lewisohn, “Romantic Love Is Islam,” in *Encyclopedia of Love in World Religion*, ed. Ed Yudit Kornberg (Greenberg: California ABC-CL10, 2008).

<sup>66</sup> Alfaiz, “Sufism Approached in School Counseling Service: An Analysis of Perspective Spiritual Counseling.”

<sup>67</sup> M.H.B. Adz-Dzaky, *Konseling Psikoterapi Islam: Penerapan Metode Sufistik* (Yogyakarta: Fajar Pustaka Baru, 2002).

<sup>68</sup> Muhamad Basyrul Muvid, *Zikir Penyeluk Jiwa; Panduan untuk Membersihkan Hati dan Membangun Akhlak Mulia* (Jakarta: Alifia Books, 2020).

<sup>69</sup> Ahmad Isa, *Hakikat Tasawuf* (Bandung: Pustaka Hidayah, 2010).

while *tahalli* is efforts to decorate self with good deeds.<sup>70</sup> *Takhalli* and *tahalli* can be represented by the implementation of repentance and *taqarrub ila Allah* (seeking closeness to Allah).

### **Contribution of Sufism Trilogy to the Formation of Religious Behavior**

Figure 1 depicts the contribution of the Sufism Trilogy (*irfani*, philosophical and moral) in the formation of religious behavior. Even though *irfani*, philosophical, and moral Sufisms have a different style, they have the same goal of getting closer to God by carrying out Islamic teachings. Adherence to the Sufism Trilogy will improve individual, societal morality in all aspects of life.<sup>71</sup> So, in essence, the Sufism Trilogy contributes significantly to the improvement of the human being. By improving themselves, humans will achieve the purity of the soul that makes them closer to Allah to the extent that the space between them and Allah disappears (*irfani*); this disappearance will lead them to unite to Him (philosophical), and this unity will encourage humans to behave well (moral) continuously.

Humans whose hearts are clean constantly link their souls to God and will behave as His attributes. The outcome of the real Sufism Trilogy is to synergize between spiritual, moral, and social aspects,<sup>72</sup> strengthen in the heart love, tolerance, affection,<sup>73</sup> and keep away from the spiritual crisis.<sup>74</sup> Social piety makes humans busy establishing closeness with God and

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<sup>70</sup> A. Rivay Siregar, *Tasawuf dari Sufisme Klasik ke Neo Sufisme* (Jakarta: Rajawali Pers, 1999).

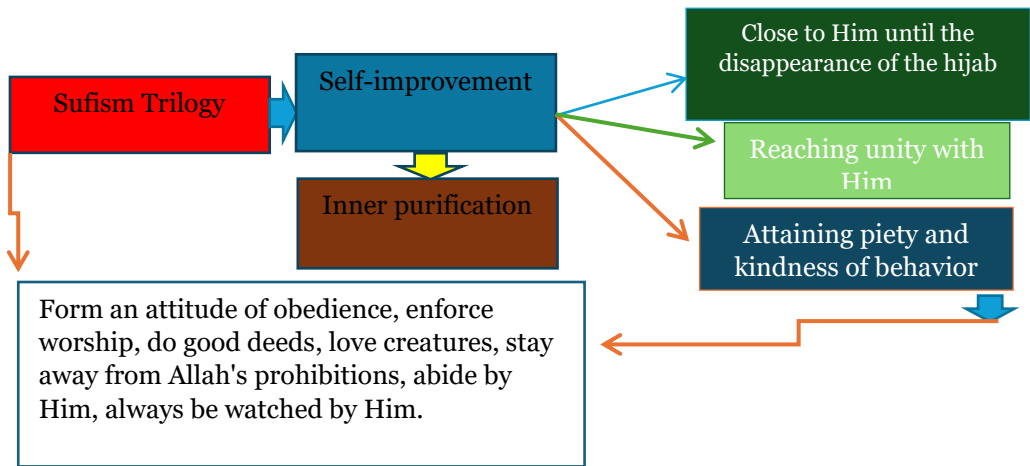
<sup>71</sup> Al-Taftazani, *Al-Madkhal ila al-Tasawwuf al-Islami*; Nurul Anam, "Instructional of Character Education in the Context of Irfani-Akhlaqi Tasawuf," in *International Conference On Education; Education In The 21th Century: Responding To Current Issues*, 2016, 668–76; Khusnul Khotimah, "Interkoneksi dalam ajaran sosial tasawuf sunni dan falsafi," *Jurnal Komunika* 9, no. 1 (2015): 35–57, doi:10.24090/komunika.v9i1.829.

<sup>72</sup> Ali Imron, "Muhammad Arkoun Sang Pemikir Islam Modernis Dan Tokoh-Tokoh Yang Mempengaruhinya," *Jurnal IAIT Kediri* 28, no. 2 (2017): 317–32, doi:10.33367/tribakti.v28i2.486; Ali Imron, "Tasawuf dan Problem Psikologi Modern," *Jurnal IAIT Kediri* 29, no. 1 (2018): 23–35, doi:10.33367/tribakti.v29i1.561; Muhamad Basyrul Muvid and Nelud Darajaatul Aliyah, "Konsep Tasawuf Wasathiyah Di Tengah Arus Modernitas Revolusi Industri 4.0; Telaah Atas Pemikiran Tasawuf Modern Hamka dan Nasaruddin Umar," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 1 (2020): 169–86, doi:10.33367/tribakti.v31i1.1008.

<sup>73</sup> Muhammad Anas Ma'arif, "Konsep Pemikiran Pendidikan Toleransi Fethullah Gulen," *Jurnal Pemikiran Keislaman* 30, no. 2 (July 6, 2019): 295–307, doi:10.33367/tribakti.v30i2.812.

<sup>74</sup> M. Arif Khoiruddin, "Peran Tasawuf Dalam Kehidupan Masyarakat Modern," *Tribakti: Jurnal Pemikiran Keislaman* 27, no. 1 (2016): 113–30, doi:10.33367/tribakti.v27i1.261.

building harmony with fellow creatures, actively wading through world life towards the afterlife.<sup>75</sup> This act is the essential face of Sufism, which always teaches the beauty of morals, character, and coolness.<sup>76</sup>



**Figure 1: Concept of Sufism Trilogy Contribution in Forming Religious Behavior**

Sufism is very instrumental in improving human character, inner cleansing, and clarity of mind. Through moral goodness of heart and mind, humans will always act, say, and behave according to Allah’s rules; and only clean souls will be able to apply the noble attributes of God. Sufism becomes a path for the perfection of a balanced, wise, and just human life, which always spreads benefits, goodness, and affirming obedience to God. Thus, humans will find calm, peace, coolness, and happiness in real life, ultimately delivering it to good luck in the world to the hereafter.

The Contribution of the Tasawwuf Trilogy in the Social Dynamics of Society

Sufism both conceptually and practically has a strong influence on people's social life. In the context of the trilogy of Sufism, each has a role in

<sup>75</sup> M.A. Achlami Hs, “Tasawuf Sosial Dan Solusi Krisis Moral, Ijtimaiyya,” *Jurnal Pengembangan Masyarakat Islam* 8, no. 1 (2015): 90–102,

doi:10.24042/ijpmi.v8i1.864; Ahmad Munji, “Profesi sebagai Tarekat,” *Theologia* 26, no. 2 (2015): 184–97, doi:10.21580/teo.2015.26.2.427; Syofrianisda and M. Arrafie Abduh, “Corak Dan Pengaruh Tasawuf Al-Ghazali Dalam Islam,” *Jurnal Ushuluddin* 25, no. 1 (2017): 69–82, doi:10.24014/jush.v25i1.2559; Ova Siti Sofwatul Ummah, “Tarekat, Kesalehan Ritual, Spiritual Dan Sosial: Praktik Pengamalan Tarekat Syadziliyah Di Banten,” *Al A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 2 (2018): 315–34, doi:10.22515/ajpif.v15i2.1448.

<sup>76</sup> Andrian Restu, “Modernisasi Tasawuf Dalam Pengembangan Pendidikan Karakter,” *Jurnal Mudarrisuna* 9, no. 1 (2019): 36–50, doi:10.22373/jm.v9i1.3796.

the process of shaping people's social attitudes, 'irfani Sufism with its intuition approach has succeeded in shaping people's social sensitivity as Frishkopf studied,<sup>77</sup> which explains that Sufism through its spiritual approach is able to bring a person closer to his Creator, which is then followed by an attitude of compassion for others as Allah treats all His creations. This is supported by Karamatilloevich's research, et.al,<sup>78</sup> which emphasizes that Sufism with its spiritual approach can form a spirit of tolerance among others. In line with Anshari's research that Sufism and social society are inseparable parts, meaning that it is through Sufism that the concept of religious moderation wrapped in Nusantara Islam can be realized.<sup>79</sup> In field data, 'irfani Sufism provides space for the process of forming social attitudes and also social strength so that a harmonious relationship is established between individuals, a strong spiritual embrace turns out to have an impact on the tenderness of the heart that is able to open social space so that no one feels the most righteous or holy, thus social brotherhood can easily be realized.<sup>80</sup>

Falsafi Sufism also takes a place in responding to the social aspects of society, namely by transforming the values of critical reasoning for progress by always building a spirit to strive, advance, and build civilization and knowledge which will have a positive impact on the social life of society in general, Sufism does not teach a setback.<sup>81</sup> Through this falsafi Sufism approach, Sufism wants to provide meaning that humans must advance and use their intellect to the fullest to analyze His various creations so that they can be used for human survival with the conclusion that none of His creations are in vain.<sup>82</sup> In the context of the field study conducted by

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<sup>77</sup> Michael Frishkopf, "Authorship in Sufi poetry." *Alif: Journal of Comparative Poetics* 23 (2003): 78-108.

<sup>78</sup> Karamatilloevich, Akhatov Lutfillo, Madalimov Timur Abduvaliyevich, and Xaytmetov Raimberdi Kudratullayevich. "The spiritual connection of Sufism and Tolerance in the works of Jami." *International Journal of Multidisciplinary Research and Publications (IJMRAP)* 2.11 (2020): 1-4.

<sup>79</sup> M. Afif Anshori, Zaenuddin Hudi Prasajo, and L. A. I. L. I. A. L. Muhtifah. "Contribution of sufism to the development of moderate Islam in Nusantara." *International Journal of Islamic Thought* 19.1 (2021): 40-48.

<sup>80</sup> Anam Nurul, "Instructional of Character Education in the Context of Irfani-Akhlaqi Tasawuf." *International Conference on Education (ICE2) 2018: Education and Innovation in Science in the Digital Era*. 2016.

<sup>81</sup> Polat Mizrap, "Tasawwuf-Oriented Educational Philosophy and Its Relevance to the Formation of Religion and Ethics Course Curriculum." *Universal Journal of Educational Research* 5.5 (2017): 806-814.

<sup>82</sup> Ayis Mukholik, "The Sufistic Thoughts of Nashruddin Hodja In The Works of Comical Tales." *Proceedings of the 2nd International Conference on Strategic and Global Studies, ICSGS 2018, October 24-26, 2018, Central Jakarta, Indonesia*. 2019.

Wajdi,<sup>83</sup> that modern-era falsafi Sufism is able to form critical, creative and divine reasoning habits of society, considering that the dimension of falsafi Sufism invites to utilize the mind of thinking about God's power which can form a person who is always grateful, humble, appreciates creation, and does not destroy all creations on earth. Social character development in the dimension of falsafi Sufism is an embodiment of the essence of tafakkur to Allah's substance and all His powers.<sup>84</sup> This means that falsafi Sufism in concept and practice can open the social aspects of society to respect differences and not destroy existing creations.<sup>85</sup>

Then, moral sufism focuses on aspects of behavior wrapped in Sufistic values in the practice of tariqa.<sup>86</sup> The practice of tariqa in the world of Sufism cannot be separated from the role of the tariqa teacher (murshid), who guides him towards closeness to God without leaving social responsibility.<sup>87</sup> Tariqa can be used as a path to Sufistic behavior that emphasizes the balance between spiritual and social. Dodi & Amir's research,<sup>88</sup> mentioned that the tariqa in Indonesia have a full sense of love for their nation and have a deep social sensitivity towards others. This is supported by facts in the field as studied by Abdurrahman,<sup>89</sup> that the tariqa people have a sense of social solidarity which is manifested in an attitude of cooperation and mutual respect for differences without feeling better.<sup>90</sup> The dhikr activity of tariqa that they practice turns out to be able to shape their behavior and paradigm to be open.<sup>91</sup> In line with the findings of Ashoumi &

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<sup>83</sup> Firdaus Wajdi, "Turkish Sufi Organizations and The Development of Islamic Education in Indonesia." *Analisa: Journal of Social Science and Religion* 5.01 (2020): 31-49.

<sup>84</sup> J.G. Taspanova, "Ajiniyaz Khosybaiuly's World Outlook And The Issues Of Youth Education." *Theoretical & Applied Science* 9 (2020): 49-54.

<sup>85</sup> Michael Ellison, and Hannah McClure. "Performance philosophy and spirituality: The way of tasawwuf." *The Routledge Companion to Performance Philosophy*. Routledge, 2020. 42-52. Bakhriyevich, Namozov Bobir, and Narziyev Zubaydillo Ibodillovovich. "Anthropology of tasawwuf and the problems of human existence in Hujviri Views." *Central Asian Journal of Literature, Philosophy and Culture* 2.3 (2021): 1-12.

<sup>86</sup> A. Gani, "Urgency education morals of sufism in millennial era." *Journal for the Education of Gifted Young Scientists* 7.3 (2019): 499-513.

<sup>87</sup> Julia Day Howell, "Revitalised Sufism and the new piety movements in Islamic Southeast Asia." *Routledge handbook of religions in Asia* (2014): 276-292.

<sup>88</sup> Dodi Limas, and Amir Maliki Abitolkha. "From Sufism to Resolution: Examining the Spiritual Teachings of Tarekat Shiddiqiyah as the Theology of Peace in Indonesia." *QIJIS (Qudus International Journal of Islamic Studies)* 10.1 (2022): 141-174.

<sup>89</sup> Dudung Abdurrahman, "Islam, Sufism, and Character Education in Indonesia History." *Tawarikh* 9.2 (2018): 159-176.

<sup>90</sup> Welhendri Azwar, "The Resistance of Local Wisdom Towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia." *Pertanika Journal of Social Sciences & Humanities* 26.1 (2018).

<sup>91</sup> Ainal Gani, "Islamic Wasatiyyah teaching in Indonesian education: An analysis of the Tasawuf approach." *Opción: Revista de Ciencias Humanas y Sociales* 89 (2019): 190.



Muhammad, that akhlaki Sufism which is transformed into the practice of tariqa is able to open up space for a person's paradigm so that they are able to apply Islamic values that are friendly, balanced and full of ethics.<sup>92</sup>

The impact of the contribution of the trilogy of Sufism on the social dynamics of society above is an affirmation that in fact Sufism with all its dimensions can make a positive contribution to the social life of society, not only religious spirituality, and ethics. Sufism with various approaches both taste (*dzauqiyah*), mind (*aqliyah*), and behavior (*akhlaqiyah*) can all give a social touch to the perpetrators of Sufism and society, so that a complete togetherness is realized.

Each Sufism trilogy has an orientation and a goal. 'Irfani Sufism emphasizes the intuition aspect (*dhau>q*); inner purification to reach *ma'rifah* degrees to Allah. Philosophical Sufism stresses utilizing the ratio as much as possible always to admire, remember, and inspire His qualities so that they succeed in union with Him. Moral Sufism accentuates improving one's mind, behavior, and attitude by implementing noble morals and abandoning lousy behavior to become a pious human being.

Sufism trilogy has a central strategy in shaping religious behavior. 'Irfani Sufism uses *riyadhah and mujahadah* strategies coupled with spiritual stages to cleanse the mind for shaping behavior inspired by Allah's nature and morals. It is the heart that always remembers Him and is always introspective. The strategy of Philosophical Sufism is through contemplation and meditation as an effort to utilize the intellect producing a sincere, wise attitude, and only Allah has the right to be exalted. Moral Sufism uses *tazkiyah al nafs, dhikr, muhasabah* as an effort to clean the heart or soul and bad morals to achieve noble morals. With the loss of badness in oneself, goodness and virtue will remain by forming a pious attitude, spiritual, social, and moral.

Sufism trilogy contributes to the formation of one's religious behavior. It teaches humans always to draw closer to God, cleanse the mind, stay away from everything wrong and always maintain communication with Him while still paying attention to relationships with others and nature. Understanding the contribution of the Sufism trilogy and seriously practicing it will form a straight pattern of behavior, which is noble vertically and horizontally.

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<sup>92</sup> Hilyah Ashoumi, and Muhammad Kris Yuan Hidayatulloh. "Internalization of Religious Moderation Values Through Learning Moral Sufism with Implications for Student Association Ethics." *SCHOOLAR: Social and Literature Study in Education* 2.2 (2022): 131-138.

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