ANALYSIS OF CONTENT AND STRUCTURE OF SUFI LANGUAGE IN THE BOOK OF SIRRUL ASSRAR OF SHEIKH ABDUL-QADIR JILANI AND THEIR IMPLICATIONS FOR THE NATIONAL CHARACTER DEVELOPMENT

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Abstract: This study is aimed to assess the language structure, content, and values in the book of Sirrul Asrar of Sheikh Abdul-Qadir Jilani and its implications for the development of the Indonesian nation character. The method used in this research is descriptive-qualitative method. The data source is the book of Sirrul Asrar. It is a Sheikh Abdul Qadir Jilani work. The research focus was on the content and structure of the Sufi language used in the book. The results show that Sirrul Asrar is a Sufism book which includes 24 chapters containing thinking about faith, Islam, and *ikhsan* in order to taqarrub to *Al Khaliq* (the God). Sirrul Asrar, either directly or indirectly, conveys the teachings of Sufi. The language of the Sufis in representing the Koran does not include commentary (*amma kalâm al-shûfiyyah fi al-Qur`ân fa laisa bi tafsîr*). The values reflected by the Sufi language in Sirrul Asrar can be a solution to overcome the problems of the nation, the state, and the religion –including the issue of the character of the nation, the state authority, and the benefits of religion that still need to be pursued.

Keywords: Sufi, the Book of Sirrul Asrar, Abdul-Qadir Jilani, Character.

INTRODUCTION

Sufism is a religious tradition that is very dominant in Indonesian Islam. In short, religious life in this country would be very difficult to understand without Sufism (Thohir, 2002: 139). The foundation of the Sufism tradition is to become stronger is the institutional movement, which can be seen from its continuation like *thariqah* pedigree, sheikh, *wali* as a charismatic leader, and local communities where groups of Sufism is located.

Sufism has experienced a golden age in the past, during the earlier period of Islam. Even today it still exists with its various polemics. Ernst (2005: 226) reveals:

It was not possible to ignore sufism completely, however. again, in what conspiracy theorist might call a deep collusion, orientalism and fundamentalism both conceded that sufism was once legitimately islamic, but this concession was tempered by being limited to a classical golden age in the distant past.

One school of Sufism is the *Thariqah* of Sheikh Abdul-Qadir Jilani (hereinafter abbreviated SAQJ). SAQJ is a great Sufi figure. He is even referred as *sulṭānul auliya* (the King of the Saints). He receives a great positive recognition along the history line and his followers are scattered throughout the world. He was the first person who delivered the practice of *tasawuf* (sufism) in a way that is known as

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Ṭarekaḥ (*thariqah*). Thariqah is a method and a way of self-cleaning to be with Allah. His thariqah is the popular *Thariqah Qadiriyah*.

Sheikh Abdul Qadir Jilani was born on the 1st of Ramadhan 470 Hijriya (Islamic Calendar) at Naif Village, Gilani City of Tabaristan (currently the territory of Iran) and lived until his death in Baghdad, Iraq. Her mother was 60 years old when gave birth SAQJ, which, according to custom, can be considered as a rare phenomenon. His mother name was Fatimaḥ bint Abdullah al Soma'i al Husainy (Anshary, 2004: 2).

The *thariqah* is dominant in Indonesia because it has the ease of communication system in their transmission activities. Other factors may be caused by its popularity in Mecca and Medina that enabled it to be taken directly to Indonesia by its prominent figures that generally came from Persia and India. Both countries have a typical relationship with Indonesian Muslims. (Thohir, 2002: 28).

In Banten, the *thariqah* was a pioneer of rebellion against the Dutch colonialism because the *thariqah* have a very sturdy and strong adherence between teachers and students in terms of advice, religious practices, and in maintaining the order of life –including social, economic, and even political life. At that time, the Dutch applied the rules and procedures that conflict with previously existing rules and procedures of the Indonesian people.

Like in the Middle East and in other parts of the world, the history of Ṭarekaḥ Qadiriyya in Indonesia also began in Makkah al-Musharrafah (Mecca). Ṭarekaḥ Qodiriyaḥ entered Indonesia in the 16th century, mainly in Java, as in Pesantren Pegentongan and Suryalaya (West Java), Mranggen (Central Java), Rejoso and Tebuireng (East Java). Sheikh Abdul Karim of Banten was the favorite disciple of Sheikh Khatib Sambas who lived in Mecca. He was the most meritorious scholar in spreading Ṭarekaḥ Qadiriyya. Sambas pupils who came from Java and Madura became Ṭarekaḥ Qadiriyya spreaders after they returned to Indonesia.

The *thariqah* experienced rapid development in the 19th century, especially during the Dutch colonization. As recognized by Annemerie Schimmel in her book *Mystical Dimensions of Islam* (1986: 236) (quoted by in Thohir, 2002) which states that the *thariqah* made up the strength to overpower the Dutch. Also in Indonesia, in July 1888, the area of Anyer in Banten, West Java was hit by the insurgency. Peasant uprisings often accompanied by messianic expectations, were already common in Java, especially in the 19th century. Banten is one area that often performed rebellion.

However, the rebellion at that time really shook the Netherlands because the uprising was led by Islamic scholars and *Kiai*s. Results of investigations (Martin van Bruneissen, 1989, quoted in Thohir, 2002) show that the rebels were the were followers of Ṭarekaḥ Qodiriyaḥ, Sheikh Abdul Karim and his caliph, KH Marzuki, were the leaders of the uprising until the Dutch was overwhelmed. In 1891, the same uprising occurred in Praya, Central Lombok, West Nusa Tenggara; and in

1903, KH Hasan Mukmin of Sidoarjo, East Java, and K.H. Hasan Interpretation of Krapyak, Yogyakarta, also did the same revolts.

Meanwhile, the religious organization that cannot be separated from Ṭarekaḥ Qadiriyya is the largest Islamic organization Nahdlaltul Ulama (NU). NU was established in Surabaya in 1926. Even the Ṭarekaḥ Qadiriyaḥ Naqsyabandiyaḥ had become an official organization in Indonesia. There were also other Islamic organizations like Al-Waŝliyaḥ etc. In the book of *Miftāhus Sudur* written by K H. Ahmad Shohibul wafa Tajul Arifin (Abah Anom) of Pesantren Suryalaya, Tasikmalaya, West Java, the genealogy of his *thariqah* ranks 37th, referring from the Prophet Muhammad, Ali, Abdul-Qadir Jilani, and Sheikh Khatib Sambas (the 34th).

Therefore, the name SAQJ is very familiar for Muslims in the region. The stories of his prowess, especially involving magic and miracles, are often heard from preachers or scholars (Zakiy, 2003: 11). Similar but not the same opinion is spoken by K.H.A. Shohibul Wafa Tajul A'rifin of Pesantren Suryalaya Tasikmalaya. In a foreword for the translation of the Book of Sirrul Asrar, he says, "It is very noble and in the concept of advice given by Sultan Auliya Gauts Al-A'zham Syekh Muhyiddin Abdul Qadir Al Jailani Qaddasallahu Sirrahu through the book of Asrar Sirrul.

Among the sources of Sufism and Thariqah, SAQJ ideas are contained in the book of *Sirrul Asrar Fiima Yahtaaju Ilaihil Abrar* that is ofted referred by his followers. Therefore, it is interesting to study the book.

The role of the book is strategic because book makes people who previously know nothing to know everything. They who initially are less interested can become people who are very interested because of book content.

Based on the history and explanations above, the problem in this research is how the contents of the content and meaning of the Sufi language in the book of Sirrul Asrar and its implications for development of the character of the Indonesian nation.

REVIEW OF THE LITERATURE

Sufi

Sufism is a form of extremism of religious activity during the Umayya Dynasty. The Sufism activists do solitude and live only to serve Allah. More radical, Sufism emerged because of the syncretism of Christian, Hindu, Buddhist, Neo-Platonism, and Hellenism. The research is, of course, a trap because the spiritual facts have the authentic integrity since the time of the Prophet Muhammad, both textually and historically (Nicholson, 1998).

Various theories have been put forward to trace the origin of the word Sufi (*Tasawyf*/Sufism). Kahmad (2002: 7) defines that the word is derived from

1. the word *shafa*, means 'holy' (a sufi is someone who is purified);
2. the word *shaf* (a row) (the rows here refer to the first row in the prayers at the mosque);
3. the term *ahl al-shuffah*, namely the companions who migrated with the Prophet to Medina and left their possessions in Mecca; and
4. the word *Shuff* (woolen fabric) (In the history of Sufism, if someone wants to be on the path of Sufism, he/she has to leave fancy clothes and replace them with a coarse woolen cloth that symbolizes the simplicity, poverty, and distance from the common world life.

Related to research on Sufi language, it has unique lexicons compared to other languages. Ernst (1992: 181) discloses,

The sufi lexicons have the appearance of the standard academic dictionaries that proliferated in all the fields of Arab Islamic scholarship, yet the sufis distinguished themselves from other lexicographers by consistently referring their technical term to a manifold range of mystical experiences. most of the early sufi lexicons, written between the tenth and thirteenth centuries C.E., are designed for novices in the Sufi path, and amount to maps of the internal topography of Sufism. the mystical language of the Sufi lexicons expresses a wide range of experiences, not propositions, and it presupposes the authority of the master-disciple relations as the basis for the intended experiences of transcendence (Ernst, 1992:181).

Sheikh Abdul-Qadir Jilani as a Sufi

SAQJ was born in the city of Gilan, in present-day Iran, and spent adulthood as a preacher and a sufi leader in Baghdad. He died in 1166 CE (Encyclopedia of Islam, 1960, 1:69). His tomb in Baghdad is still revered to this day. The dissemination of his teachings and customs are closely associated with adore to seek a *syafaat* (intercession), the most prominent by making prayer that mentions his name, and by listening to the reading of a brief narrative of his life contained in the book of *Manakib* (Van Bruinessen, 1992: 97-98, in Millie and Syihabuddin, 2005: 114).

Shaykh 'Izzuddin bin Abdissalam says that no one that the *karomah* is narrated by *mutawaatir* except SAQJ. Sheikh Nuruddin asy-Syathonufy al-Muqry has authored a book that describes the *sira* and the *karamah* of SAQJ in 3 volumes. The book collects all the news related to SAQJ, regardless the news is true, false, or fiction. Among the stories contained in the book, there is a story of Musa bin Sheikh Abdul-Qadir al-Jilany saying "I heard my father told me: At one time, I was on a desert. For many days, I did not find water, and I was very thirsty. Suddenly, there was a cloud that protected me and dropped water and then I drank and lost my thirst. Then I saw a bright light, suddenly there is a voice calling, 'O Abdul Qadir, I am your Lord and I have made lawful everything unclean unto you.' Then He says, 'Go thou, O accursed Satan.' Suddenly it became dark and smoky, and

then a voice says, 'O Abdul Qadir, you have survived from me (Satan) with your deeds and *fiqh*.'"" It is a little story about SAQJ (Anshary, 2004).

About Abdul-Qadir Jilani, Bruinessen (2002: 2) explains

> The earliest reference to `Abd al-Qadir, and indirectly perhaps to the Qadiriyya, in an Indonesian work is found in the poems of the great Sumatran Sufi poet Hamzah Fansuri. Hamzah, who lived in Acheh in the second half of the 16th century, is the first of the great Malay Muslim authors, and many consider him as the best poet of the Malay language. His mysticism is a radically monist version of wahdat alwujûd that became locally known as wujûdiyya. Hamzah was a learned man, who may have travelled widely in search of knowledge; in his poems he mentions Mecca, Jerusalem and Shahr Naw (as the Thai capital of Ayuthia was known among foreign Muslims). One quatrain has repeatedly been quoted as proof that he actually was a khalîfa of the Qadiriyya:
>
> This Hamzah hails from Fansur
>
> He found Existence in the land of Shahr Naw
>
> He received trusteeship of the exalted knowledge
>
> From `Abd al-Qadir al-Jilani

Book Sirrul Asrar

The book is a reference for the followers of Ṭarekaḥ Qadiriyya because it contains the teachings of SAQJ. Besides, the book is also the object of this study. This book is important to be investigated, considering its strategic position among the followers of Ṭarekaḥ Qadiriyya. In many places, this book has been translated into Indonesian for the benefit of the followers and the observers. it includes 24 chapters. All materials in the book, either directly or indirectly, convey the Sufi teachings.

Development of National Character

Elaigwu (in Okorie, 2009; Okorie and Greg, 2013: 35) definees national characters as follow.

> It is the process of creating unity and sense of belonging among heterogeneous groups in the state. National Integration refers to the consciousness of common identity among citizens. This means that we belong to different castes, religions, and regions. We also speak different languages. We are aware of the fact that we are all one (Shona, 2003, in Okorie and Greg, 2013: 35).

Character covers attitude, values, and behaviors that reflect an individual's personal: how she/he acts and speaks. According to Kuh and Umbach (2004: 37):

Character is variously defined. At one level of abstraction, most would agree that character is a window into personality, a constellation of attitudes, values, ethical considerations, and behavioral patterns that represent what people believe and value, how they think, and what they do. When we say someone has "character," we mean that one exhibits admirable traits in both intellectual and behavioral dimensions of public and private life and acts with integrity in that behavior is congruent with values and beliefs. People of "good" character, then, work toward the public good, with integrity and personal responsibility that reflect their examined understanding of their ethical responsibility to self and the larger community.

The nation's character is a quality of individual and national behaviors that are reflected in the consciousness, understanding, sense, initiative, and the behavior of nation and state as results of thought, heart, feelings and intentions, as well as person or group of people. The character of the Indonesian nation will determine the collective behavior of a typical Indonesian nationality. It is reflected in the awareness, understanding, sense, initiative, and the behavior of the nation of Indonesia based on the values of Pancasila, the Constitution of 1945, the principle of diversity with unity in diversity and a commitment to the homeland. Development of national character is a systemic-collective effort of the state-nation. It is to realize the life of the nation in accordance with the basic and ideology, constitutions, state policies, and the potential of collective life context civilized nations nationally, regionally, and globally. It forms a resilient, competitive, morally noble, moral, tolerance, mutual-cooperation, patriotic, dynamic, culture, science and technology-oriented that is based on Pancasila and animated by faith and piety to God Almighty (Jakaria, 2012: 39).

Sauri (in Amir, 2013:55) mentions *"Building a Nation of Faith and Piety Character Value in Learning" states that, the importance of religious values or with the term divine values in shaping the character transmitted by the parents since early childhood"*.

RESEARCH METHODS

This study used descriptive-qualitative methods to provide a general overview. Qualitative research solves problems through factual naturalistic depiction of an object. It is in accordance with the facts, without regard to the historical aspects and the efforts of experimentation (Sukmadinata, 2008: 95). This study focuses on the inference of a text (document). Therefore, the process of data collection is done through the technique of content analysis. The source is taken from the Book of *Sirrul Asrar*, authored by SAQJ. The research was focused on the content and structure of the Sufi language used in the book.

RESULT AND DISCUSSION

Structure and Contents of *Sirrul Asrar*

(a) Content Structure

The structure of the presentation of the content includes 24 chapters. It consists of 190 pages, without preface and content. The structure refers to the framework presentation order of the themes and contents of the book based on the thinking of the author. The book is *Sirrul Asrar Fiima Yahtaaju Ilaihil Abrar*, translated by KH Zezen Zaenal Abidin Zayadi Bazul Asyhab. It was published in 1996. Other similar books are also used in this research. The book includes 24 chapters and consists of 190 pages, without preface and content.

The following are important matters mentioned in the book. (1) The return of human beings to the origin place, (2) degradation of human nature to the lowest level, (3) Spirit in body, (4) about science, (5) *Talqin* and *Taubat*, (6) *Taubat* and *talqin*, (7) the followers of Sufism, (8) *Zikir*, (9) requirements of *zikir*, (10) Seeing Allah (by heart), (11) dark and light as barriers, (12) happiness and disaster, (13) cleaning up according to *Shari'a* and *thariqah*, (14) prayer according to *Shari'a* and *thariqah*, (15) cleaning up in accordance to *marifat* in *alam tajrid*, (16) *Zakat* according to *Shari'a* and *thariqah*, (17) .*shaum* according to Shari'a and thariqah, (18) Hajj pilgrims according to *Shari'a* and *thariqah*, (19) love and hygiene, (20) *Khalwat* and solitude, (21) .Aurad at the time of *khalwat*, (22) events during in sleep and drowsiness, (23). Sufism (24), and Cover pages (p. ix-x).

By analyzing the original text and the translation simultaneously, several meaningful expressions in the form of words or phrases with symbol were found. The expressions often cannot be interpreted textually because they imply figuratively and metaphorically by elements of the disclosure of sense over the immaterial objects. Consequently, the semantic approach is needed to interpret because the linguistic signs, as revealed by Chaer (1989: 29), consist of sound elements and meaning elements. These elements are elements in the language (intra-lingual) which typically refers to elements of external referents language (extra-lingual). The following are some terms found in the book.

Page	Expression	Meaning	Rhetorical Medium
6	Division of 24 chapters	24 letters in the sentence *lâ ilâha illa Allah mu<u>h</u>ammadur rasûlullâh,* 24 hours within a day	Numerology, Symbolic
10	*...nûr wajhî* (light of My face)	Face shows the glory of God. It is not physical or resemblance. Light is a substance that is clean of all the darkness that hinders.	Anthrophomorfism with attribution of human nature/parts

Page	Expression	Meaning	Rhetorical Medium
21	...the concept of a new-born baby (*thifl al-ma'ânî*)	Holy spirit (*al-rûḫ al-qudsî*) which is born from the sanctity of literal meaning as a description of the supposed sanctity of children who are clean of sin	Figurative (simile)
28	…a devoutee walks (*sayyâr*) to heaven, while a wise man flies (*thayyâr*) to the Qurbah Realm	A wise spiritual journey which is an essential human being, a lover of God, who is no longer hindered by humanitarian veil between him/herself and God. Worship is an outward practice, while 'Irfan/ma'rifah is inner and outer practice.	Metaphors
29	…the followers of Allah are the brides of Allah (*ahl Allâh hum 'arâ`is Allâh*)	Expression of Abu Yazid Al-Busthami about the state of *Wali* Allah who is no longer hindered of seeing Allah, like bride and groom who are not hindered to see each other.	Metaphors, anthropomorphism with attribution of human nature
32	seeds, trees, and fruits of *tawheed* (*badzr al-tauḥîd, syajarah al-tauḥîd, tsamarât al-tauḥîd*), soul plant (*ardh al-qalb*), tree and fruit of sharia (*syajarah al-syarî'ah, tsamarât al-syarî'ah*)	Tawhid as the core of the achievement of a high degree of human being, without separating between monotheism, running Shari'a, and ma'rifat with heart and body.	Metaphor with image of plants
40	…mu`min is the reflection of Mu'min (*al-mu'min mir'ât al-mu'min*)	The word *mu'min*, the first, is heart of a servant of God and the second (Capital "M" letter) is the substance of God.	Ta'wîl
47	…flying by using two wings (*lâ yathîru illâ bijanâḫaih*)	The knowledge of inner and outer are two "wings" to attain the degree of holiness and closeness to God.	Metaphor with image of animals
56	…they who do not cut bad tree (*al-syajar al-murr*) will never have good tree (*al-syajar al-ḥulw*)	Great journey must first be lived to repent, though uncomfortable, to achieve the ultimate pleasure, in the form of goodness and mercy of God	Metaphor with image of plants
61	…science and knowledge as the skin of *sirr*	The knowledge of *sirr* (hidden) is known only by those who ma'rifat to God. This knowledge is only given to the closest companions and Ashhab al-Shuffah. The science and knowledge (outer) is the outermost part of *sirr*	Metaphor

Page	Expression	Meaning	Rhetorical Medium
68-72	Explanation of *tasawuf* (*tashawwuf* [*tâ``-shâd-wâwu-fâ``*])	*Tâ`*: *taubah* (repent) *shâd*: *shafâ`* (clean) *wâwu*: *wilâyah* (chains of cleanliness [*tashfiyyah*]) *fâ``*: *fanâ* (integrating)	*Ta'wîl*, semiotics
76	The saying of Prophet Muhammad (PBUH), *"World is not for the they who expect akhirat. Akhirat is not for they who expect world. Both world and akhirat is not for the real followers of Allah."*	The means of *thifl al-ma'âni*, 'forbidden'. It means prohibiting the barriers to remember God (p. 77)	Contextualization, transfer of textual meaning
90	…soul blindness (*'umy al-qalb*)	The properties of despicable –such as arrogant, vengeful, jealous, greedy, big-headed, backbiting, pitting, lie and others	Personification, resembling nature

(b) Presentation of Theme

Here are the themes presented in the book along with the core content of the discussion:

Chapter	Theme	Discussion Content
1	The Return of human beings to the original place	The Concept of creation The cosmology of human The philosophy of universe creation
2	The degradation of human nature to the lowest level	Levels of human being Metaphysics and physics that include human beings
3	Spirit in body	The classification of inner and outer of human dignity Superiority and inferiority of human beings
4	Knowledge	The concept of knowledge The epistemology of knowledge The classification of knowledge
5	*Taubat* and *Talqin*	The practice of soul purgation (*tazkiyah al-nafs*) The implementation of *lâ ilâha illa Allâh* The dignity of *taqwa*
6	Sufism Knowledge	The *Ta'wil* of the word 'tasawuf' (*ta-sha-wa-fa*) The nature of the *tasawuf* followers
7	Zikir	The classification of *zikir* and its practices The highest knowledge and final destination

Chapter	Theme	Discussion Content
8	requirements of Zikir	The criteria of *zikir* Means to live the soul
9	Seeing Allah (by heart)	The criteria of devoutee How to see Cara "melihat" Allah
10	dark and light as barriers	The types of disgraceful properties Explanation of the eyes of the heart (*bashîrah*)
11	happiness and sadness	Signs of happiness and sadness How to achieve happiness
12	Being *Fakir* in *Tasawuf*	The essence of nature, science, tajalli spirit and sense The criteria of qurbah people
13	cleaning up according to *Shari'a* and *thariqah*	The metaphysics of *wudu* The essence of *wudhu*
14	prayer according to *Shari'a* and *thariqah*	The metaphysics of *shalat* The essence of *shalat*
15	cleaning up in accordance to *marifat* in *alam tajrid*	How to purifify *ma'rifat* The process of integration (*fana*)
16	*Zakat* according to *Shari'a* and *thariqah*	The metaphysics of *zakat* The essence of *zakat*
17	*shaum* according to Shari'a and thariqah	The metaphysics of *shaum* The essence of *shaum*
18	Hajj pilgrims according to *Shari'a* and *thariqah*	The metaphysics of *hajj* The essence of *hajj*
19	love and hygiene	The classification of *al-wajd* (string) The essence of *ruhaniah*
20	*Khalwat* and '*Uzlah*	The soul purification of disgracefulness The phases of soul purification
21	Aurad at the time of *khalwat*	The practice of soul purification Sufism worship procedures
22	) events during in sleep and drowsiness	The classification of dreams The essence of dream The semiotics of dream How to understand
23	Followers of *Tasawuf*	The classification of *sufi* The classification of heretics
24	Closing	

(c) The Values of Sufi Language in the Book of Sirrul Asrar

All material contents of the *Sirrul Asrar* are references for the practice of TQN PP Suryalaya participants. After an assessment and a study, the research has found the values contained in the language as follows.

1. Self understanding/ *Al 'Aarif*
2. Simplicity / *Al Iqtishaad*
3. Patience / *As Shabru*
4. Courage / *As Syajaa'ah*
5. Generosity / *Al Karaamah*
6. Justice / *Al 'is*
7. Concerns / *Al Khasyyah*
8. Introduction / *Al Ma'rifah*

Content of Meaning in Language Values of *Sirrul Asrar*

(a) Concept of Human

SAQJ bases his opinion on the hadith which states that, "*The first creation of God is my soul, and the first creation of God is my light. The first creation of God is the Qalam (pen). And the first creation of God is the mind*". Therefore, the existence of spirits, light, *Qalam*, and sense is one, namely the nature of Muhammad (*al-haqiqah al-Muhammadiyyah*). It is called light (*nur*) because it is clean of all darkness that cover. It is called reason (*'aql*) because it makes everything found. It is called *qalam* (Pen) because it makes knowledge move from a mind to another, just as the pen used to write science and knowledge.

All human spirits come from the soul of Muhammad that is in the universe of *Lahut (Al-Lahut)*. It is based on the hadith of the Prophet, "*ana min Allâh wa al-mu`minûn minnî* (I came from God, and all believers came from me). The soul of Muhammad is then lowered to the universe of *Jabarut (Al-Jabarût)*, the lowest universe and the spirits entered *jasad* (body). After in a body, spirit cannot return to its nature because it forgets the Lahut preliminary agreement with God when God asks the whole human spirits, "alastu bi rabbikum?" (Am I not your Lord?) and the spirit replied, "Bala syahidnâ" (Yes, we testify thou are Lord).

According to SAQJ, the human creation was intended for human *makrifat* to God (p. 18), which is an interpretation of Sufi and confirmation of worship as the purpose of the creation of jinn and humans that exist in the *Al-Dzâriyât* [51]: 56, "*And I do not create the jinn and mankind except to worship Me.*" Ibadah (worship of God) is *ma'rifat*. It is also based on the a Hadith Qudsi: "I was *'Kanz Makhfiyya'* (which is hidden and sealed) .I want to be found and identified. I created beings so that they know me." (p. 17).

The difference between the Sufi concepts and the existential-humanistic concepts lies in the significance complexity of depictions of soul, *nafs*, *qalb*, or *fu`âd* that exist in the Qur'an. In general, as adopted SAQJ, human is composed of elements of the physical (body), spiritual (divine), and intellectual (Intelligence).

In the view of Al-Ghazali (Langgulung, 2000: 302-304, in Najati, 2002), the "soul" is inseparable from the four words: heart (*qalb*), spirit (*ruh*), soul (*nafs*), and reason (*'aql*). *Nafs* shows the origin of living things.

In the Qur'an, the word *Nafs* shows a self as a whole, which states motivations and activities of human life. *Qalb* revolves around the meaning of the human feelings and intellectual. *Ruh* usually shows an abstract aspect of nature (reality) that have elements associated with the divine and human in particular. The *'aql* shows on aspects of human thought. In summary, according to SAQJ, a human being consists of two parts, namely physical and spiritual. Physic is part of the ordinary human, while spiritual is a particular human portion (p. 23).

However, Abdurrahman (2007: 43, in Najati, 2002), states that the *ruh* within the meaning of spiritual actually not a part of the human being, but a reality that is outside the human, which was then acquired by man as the utilization of reason, given by God. Meanwhile, according to Al-Kindi, soul is defined as, "the beginning perfection for physics that is natural, mechanistic, and have a life that is energetic, natural, or physical perfection that has the tools and life experience." (Al-Kindi in Najati, 2002: 24). Soul will remain eternally after death. It moves to the nature of truth in which there is the *Nur* of the Creator. That place is eternal. In that place, it is very close to the Creator so as to know all things, which is aware of any tangible or intangible, or know every secret and not secret (Najati, 2002: 25).

(b) Concept of Knowledge

SAQJ reveals that there are two kinds of knowledge revealed to man, the *zahir* knowledge (exoteric, i.e. *Shari'a*) and the *batin* knowledge (*esoteric*, i.e. ma'rifat). Shari'a is for bodies and ma'rifat is for mind. Both must be combined and lead to the nature of the combination, as well as trees and leaves that produce fruit (p. 17). Zahir knowledge covers 12 kinds, as well as the *batin* knowledge. However, SAQJ did not specify what these knowledges. *Zahir* and *batin* is divided into four chapters. The first chapter, Shari'a Zahir (Zahir al-shari'ah), is about the commands and prohibitions and laws. The second chapter, Batin Shari'a (bathin al-shari'ah) is called Tariqat. The third chapter is called Ma'rifat. The fourth is called *hakikat*. The Qur'an includes the four chapters to the instructions earlier in the interpretation or *takwil* cues (p. 43-44).

The classification of knowledge in the perspective of SAQJ does not stop at the epistemological discussion about the way of acquisition, scope, or object of science. It deepens to the practice deeds in accordance with the classification. It is aimed at *Ma'rifah*, which is the highest goal to be achieved. Shari'a and ma'rifah are connected and they run by *thariqah* as the medium. In other words, SAQJ associates knowledge as something physical and metaphysical. He mentions about three degrees of heaven as a physical pleasure: Janna al-Ma`wâ in Mulki universe,

Jannah al-Na'im in Malakut universe, and Jannah al-Firdaus in Jabarut universe. They all can be obtained through three knowledge: Shari'a, tariqat, and ma'rifat (p. 24). In the view of SAQJ, this is because something that did not reach hakikat (essence) will not achieve the ikhlas (tawhid) due to the persistence of the nature of what he called the Basyariyyah ghairiyyah (humanness natures, that is separated from god's) (p. 46). Humans are capable of removing properties of *Basyariyyah ghairiyyah* to reach degree of ma'rifat, and they will arrive at the person without interference, i.e. with Ladunni knowledge.

Uniqueness classification of Sufi or also known as Muslim philosophy, according to Kartanegara (2003: 43) lies in a holistic classification of science they charge. It does not only include the physics and mathematics, but also metaphysics. Then the ontological variation relevance and its classification results clearly can be summed up in three kinds, akin to the Avicenna division of forms that exist in nature.

1. The forms that are not necessarily related to matter and motion.
2. The forms that are immaterial but sometimes into contact with matter and motion
3. The forms that is necessarily linked to matter and motion.

(c) Sufism as a Knowledge and Charity

SAQJ (p. 71) gives a special article (Article 6) of Sufism (*Bayan 'Ilm al-tasawwuf*). The word *tasawwuf* 'consists of four letters that, according to him, have symbolic meanings.

1. Letter tâ` means *taubah* (repentance). Repentance is divided into two: *taubah zahir* (outer repentance) and *taubah bathin* (inner repentance) (p. 68).
2. Letter *shad* means *shafâ`* (clean). Clean is divided into two: a clean heart and a clean feelings. Clean heart means that a *sâlik* cleanses heart from the defilement of human (*Shifât Basyariyyah*) (p. 70).
3. Letter *Wawu* is taken from the word *wilayah*. It is a string of *tashfiyyah* (purification), the removal of others than Allah and having God's morals.
4. Letter *Fâ`* is taken from the word *fanâ* (mortal). It means integrating with God. A *sâlik* merges its *basyariyyah* natureto be the eternal *ahadiyyah*.

In that senses, they state that the goal of Sufism is to reach god's pleasure, in the form of good deeds intrinsic behavior called *thifl al-Ma'ani*. Every good deed for other than Allah will be destroyed along with the doer.

(d) The Relation of Teacher and Student

The existence of a *sheikh* (teacher) is very central to the Sufi concept of SAQJ. People who want to come to God and to see God (musyâhadah) cannot do them alone. To see God means to see the attributes of God in the hearts (p. 59). SAQJ

explains this by quoting the words of Umar. " *Ra`â qalbî rabbi bi nûri rabbî* ", my heart sees the light of my God. *Musyâhadah* like this cannot be produced except by *talqin* from a sheikh who has come to God and accepted. It also includes the Sâbiqîn. In Ṭarekaħ Naqsabandiyah, there is an expression, " *man lâ syaikhun lahu yursyiduhu fa mursyiduhu al-syaithân* " (whoever does not have a teacher to guide him, he will be guided by the devil) (Al-Khaniy, 1981: 4).

Implications for Development of National Character

(a) Sufistic Education

Education of soul is a branch of psychology (Langgulung, 1993: 5, in Najati, 2002). Soul, according to Ibn Maskawaih (1995: 35, in Tahzib al-Akhlaq, in Najati, 2002) is something that is not physical, not a part of the body, and nor material. Therefore Education for soul is not merely formulated in physical activity, but also in the inner and feelings. That is why a teacher (a sheikh) who teaches knowledge (*ma'rifat*) should be a person who has come to God and is accepted (Najati, 2002).

Soul Education of SAQJ is much influenced by Al-Farabi. Al-Farabi himself is much inspired by the philosophy of Plato, Aristotle, and Plotinus. Al-Farabi divides life into three sections: 1) soul of mover (*al-nafs al-muharrikah*), 2) soul of capture (*al-nafs al-mudrikah*), and 3) soul of thinking (*al-nafs al-nâthiqah*) (Mujib, 2006: 85, in Najati 2002). Ibn Miskawaih explains about morals at the beginning of his book, "... so that we have the morality that comes from all the good behavior in life, in that way, we will easily get morals. There are no difficulties and burdens contained therein. It can be done through a particular art and be based on the systematic teaching." (Najati, 2002: 98-99).

All materials in the 24 chapters of Sirrul Asrar, either directly or indirectly, convey the teachings of the Sufi. In the explanation about the initial creation of creatures, for example, the book explains that God created all spirits in *Lahut* universe in the best shape from the soul of Muhammad. That is names of all human in *Lahut* universe. *Lahut* is the original universe created 4,000 years after the creation of soul of Muhammad. God created His Throne from the *Nur* of Muhammad, so did the rest of other beings created from it. Next, the spirits were relegated to the lowest, namely bodies. In this case God makes words, "From the earth (ground) that We created you and to it we turn you. And from it We will bring you another time." (Taha [20]: 55 (pp. 9-13).

Of the six citations exist, namely from qudsi traditions and the Prophet sayings, all refer to the problems of human importance for treating soul and behavior to be able to achieve the status of *ma'rifat*. Here are some of the quotations.

1. *Bathin* knowledge is a secret among my secrets. I have made in the hearts of my servants, and none occupies it, but Me (Hadith Qudsi).

2. I am my servant's assumption. If he remembers Me in his heart, I also remember Him in my substance. And if he remembers Me in an assembly, I also remember Him in a better assembly thereof (Hadith Qudsi).

3. A moment of *Tafakur* is greater than a year of worship (the Prophet saying).

(b) Outline of the Implementation of Sufistic Education Values

1. Zikir
2. Achieving happiness
3. No dichotomy in the value aspect of teaching
4. Educate by touching the soul

(c) Implications of Language Value of Sirrul Asrar on the National Character Development

Based on the history of its arrival, the Sufi influence of SAQJ presented as motivation against Dutch colonialism. Nationalism is implicit in the teaching education.

Development of *thariqah* has a role in shaping the character of the nation's culture that is reflected in the social attitudes of religion. Bruinessan (1994: 18) describes as follows.

> On the other hand, some of the tarékat have found a new following among the urban population, and not only among its most traditional segments. Certain tarékat teachers appeal to an educated public and have found disciples among the highest social circles. Curing of problems such as drug addiction and healing of psychosomatic disorders constitute one of the activities through which they attract numerous new disciples to their tarékat.

Indonesia is a country that is heterogeneous, has diverse cultures and religions and the state ideology Pancasila and the 1945 Constitution. In the development of a national character, the teachings of SAQJ have roles in the influence of the Muslims of Indonesia. In addition to the struggle for Indonesian independence, the language values also imply and exist in the individuals of Indonesian Muslims.

About the influence of language on the nation characters, Silalahi and Puspitasari (2012: 53-54) describes the following.

> Mounier (1956) looks at character from two points with different interpretations. First, character is viewed as a set of innate or natural. The second, character is defined as the level of force that is capable to be controlled (be desired) by a person. From both of these perspectives, it can be concluded that the nation's character refers to the characteristics or properties owned by a nation. This is the legacy of the founding fathers. The character of a nation is also depicted on the vision of its

people. The vision is a fundamental element that is the basis of state development.

Premise	→	Linguistic regulation
Premise	→	Nation character building
Premise	→	Sustainable development
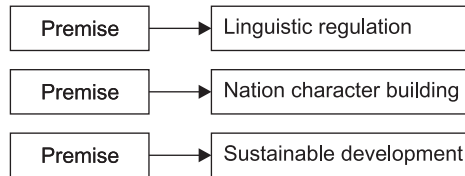
As explained earlier about the content of the language value in *Sirrul Asrar*, many things affect the nation characters. For example, the teaching describes how teachers and students manners as well as the fabric of good learning. When it is applied to the teaching in the national education system, it will create learning conditions that are full of the value of faith and modesty.

Sufism presence creates a new doctrine for the nation in moral terms. Its presence is involved in the formation of the moral character of the nation that is slowly becoming a culture attached to personal character of the nation. As revealed by Al-Haramain (2011: 293):

> There are three main things could be inferred from this brief article, namely: Sufism is initially a moral doctrine that emphasizes on three domains of God, nature and moral characters. Then, these three characters has shifted into the doctrine of divinity, which is aimed at directing human beings in closed relation to their God. From here, it will evolve in the field of science on how to deal directly with God. Furthermore, the shift continues to occur in accordance with the development of community.

The language values subsequently affect personality of Indonesian and other nation Muslims to always have faith in Allah, respect each other, enhance patriotism, cooperation, and the preservation of national culture. Reading the civilization of nation history, especially the history of the spread of Islam, can foster a positive attitude. As revealed by Narvaez (2002: 169),

> Taking into account all these points, traditional character education advocates should drop their simplistic understanding about reading moral stories to build character.While they are at it, they might also reconsider their view of character itself—as a set of traits to be developed. Such a perspective does not fit with current conceptualizations of personality (Cervone and Shoda, 1999; Lapsley, 1996) nor with new approaches to character education (e.g.,Narvaez et. al., 2001) in Narvaez (2002:169).

The habituation of reading history of nation indirectly grows the people to have a manner that respects the character of their ancestors, also to form them to

be people who loves their religion and homeland. On history and culture of nation, Ayres says (2008: 940):

> indeed legitimizing, relationship of history to the modern nationstate (Duara 1995; Suny 2001) requires that the national past tell a story that results in the creation of the national present. Antonio Gramsci noted the central role played by literature in crafting history that naturalized the nation and offered cultural unity; language and literature serve states by legitimating a national culture that, in turn, suggests the inevitability—indeed, the wholly inescapable—outcome of the nation's present form (1985, 256–57).

The development of national character is largely contributed by education. Moral education can be implied through education in school, social and religious modesty would be quickly understood by the children of the nation through education. Ayoob and Abbassi (2007: 106) describes:

> It is further stated that education is the most powerful force for growth and advancement in an increasingly interconnected world, where the majority of the world's population of the developing countries resides.

In this case, the major influence of Sufi language does not escape from this *thariqah* that is quickly spread among the Indonesian Muslim population and the culture of reading history. The language values in Sirrul Asrar have undeniable influences. The language describes how the concepts of human, religious, and social are presented and accepted in the culture of Indonesia. Indirectly, the language influences the formation of national character. Language that is developed in a social and religious politeness cultures can strengthen the character of the devout and civilized people.

CONCLUSIONS

The conclusions that can be drawn from the above discussion cover several aspects. *Sirrul Asrar* is a book of Sufism, which includes 24 chapters about the faith, Islam, and *ikhsan* in order to reach *taqarrub* to Al Khaliq. It contains an explanation of how a person should be able to have a perfect knowledge and *taqwa* to Allah. Sirrul Asrar, either directly or indirectly, conveys the teachings of Sufi. The book concerns how a person to get closer to God, to attain degrees of sufi. Sufi language of the Koran does not include commentary (*amma kalâm al-shûfiyyah fî al-Qur`ân fa laisa bi tafsîr*) because it is often out of the corridor rules of common interpretation, besides promoting esoteric meaning, and *batjhin* (inner) experiences. In the view of Sufis, the Qur'an has Zahir (outer) dimension and Bathin (inner) dimension.

Furthermore, the language values of *Sirrul Asrar* can be a solution to overcome the problems of nation, state, and religion –such as the issue of national character, the authority of state, and religious benefits that still need to be pursued.

Notes

1. This study is within the scope of the learning of a foreign language (Arabic) and carried out in university.
2. The Book *Sirrul Asrar* is the source of research.
3. The research is carried out by the analysis of the language contained in the book and their implications in learning of characters in language.
4. This research is a contribution to the advancement of language learning, especially the Department of Arabic Education, the Indonesia University of Education.

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